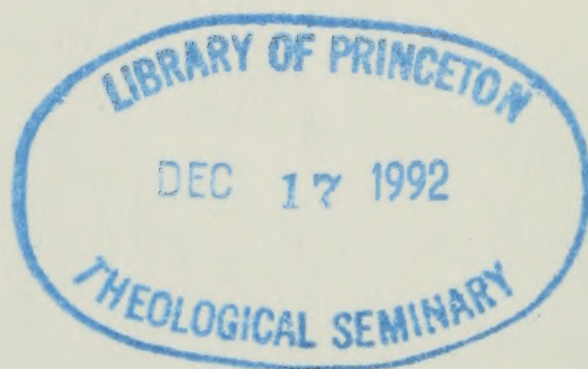








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LITURGIES  
EASTERN AND WESTERN

*HAMMOND*

London  
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**Oxford**

✓  
LITURGIES  
EASTERN AND WESTERN

BEING

A REPRINT OF THE TEXTS, EITHER ORIGINAL OR TRANSLATED,  
OF THE MOST REPRESENTATIVE LITURGIES  
OF THE CHURCH,  
FROM VARIOUS SOURCES

EDITED

*WITH INTRODUCTION, NOTES, AND A LITURGICAL GLOSSARY*

BY

✓  
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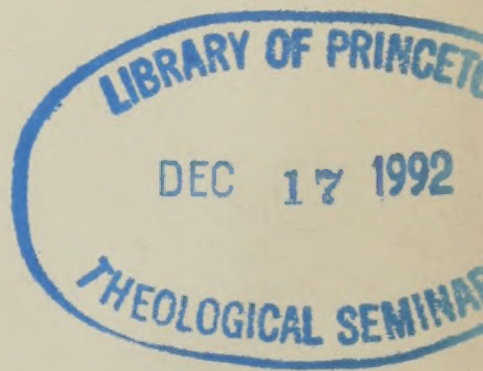
'TEXTUAL CRITICISM APPLIED TO THE NEW TESTAMENT'

Oxford

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M DCCC LXXVIII

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‘Inde elucet magnopere ea, quae antiquam de Eucharistia totius Ecclesiae doctrinam confirmat, orationum rituumque similitudo inter Graecas Orientales Occidentalesque Liturgias, quae ex linguarum diversitate regionumque longinquitate, immo ab ipsis haeresibus, detrimentum nullum accepit.’ Renaudot, tom. ii. p. xviii.



## PREFACE.

THERE are a great many questions concerning the development of Liturgies in various localities, and the relation to one another of the different Families, or Groups, of Liturgies which at present are waiting for a satisfactory answer. The field of work which Liturgiology presents is enormous. There are the Western Liturgies, written in Latin, derived from various sources, and modified in various ways by mutual contact, the genealogies of which cannot yet be said to be conclusively settled. There are Greek Liturgies in two families, the texts of two of the most important forms of which are in an exceedingly unsatisfactory state. There are Liturgies in Syriac belonging to two families; besides others in Coptic, Ethiopic, and Armenian. It is true that there is but little MS. authority for any of these known to exist of earlier date than the thirteenth century. The few earlier ones will be noticed in their places in the Introduction. But it is not impossible that other older MSS. might be brought to light by careful searching in Eastern libraries. Hitherto little attention has been paid to relics of this sort by travellers on the look out for MS. treasures. Copies of the Scriptures and of the Fathers have been their chief attraction: and it has hardly been realised what a treasure an early copy of S. James' or S. Mark's Liturgy would be: or even another eighth century copy of S. Basil's

and S. Chrysostom's Liturgies, to compare with the Barberini Codex of the same.

Meanwhile however the materials that do exist have probably not been thoroughly worked. It is more than likely that a systematic investigation of the early ecclesiastical writers might render more help than has hitherto been suspected for a comparative treatment of the subject. But then the student must be first of all tolerably familiar not only with the principles of Liturgiology, but with the actual words of the formularies, in order to be able to seize and turn to account the passing hint or veiled reference; for he will find but few direct statements bearing on his subject. Again, the Oriental Liturgies, from a critical study of which great fruit might be expected, need to be examined by persons who are not only competent scholars in their respective languages, but who are also technical Liturgiologists, and these two qualifications have not hitherto been often found combined. A person unacquainted with the technical language of liturgies and the principles of ritual will not be a safe guide, however good a linguist he may be.

For a long time past there has been a very great difficulty, at any rate for young students, in the way of beginning a study of the Liturgies. There is no Handbook or Introduction to the subject, nor has there been even any available edition of the Texts. Dr. Neale's little edition of the five Greek Liturgies, and the translation of the same by Drs. Neale and Littledale, are almost the only books that are not out of print, and that do not consequently command higher prices each year as the demand increases. The Syrian, Coptic, and Ethiopic Liturgies must still be studied in the Latin versions of them given by Renaudot, a costly book: while, as to the Western Liturgies, there is not one book, so far as I know, within the reach of an ordinary student, to which he may turn for information.



The present reprint of texts is an attempt to supply in some measure this desideratum. A glance at the Table of Contents will shew the ground covered by it. The reasons for the choice of the particular Liturgies and for the grouping of them, and an account of the sources of the Texts, will be found in the Introduction. There has been no attempt at a critical handling of the texts, except in two or three isolated places, to which attention is called by a footnote. This is not because I am blind to the need of such a critical revision. It is because such a work would really (as the remarks already made will shew) demand a generation of scholars, and must be done piecemeal. We may hope that before very long a recollation of the earliest MSS. of the Greek Liturgies, at least, may be undertaken, and a critical edition of them founded upon it. But meanwhile it is a step worth taking, though a humble one, to put into an available form for beginners the already existing materials. Lecturers too may find it useful as a textbook for their classes.

With respect to the execution of the work, I would ask the reader to take notice of the following points.

One object which I have set before me has been, by means of uniformity of arrangement and type, to facilitate as far as possible the comparison of different Liturgies. As they have been collected from several different sources, this has sometimes necessitated slight alteration of the original. With very few exceptions, and those I believe always noted, this will be found to be confined to the punctuation and arrangement of type. The texts are transcribed verbally from the authorities indicated: but I am responsible for the punctuation, and here and there for the fresh division of paragraphs.

I am also responsible for whatever stands in the margin, and for the footnotes, except some of those to the Armenian Liturgy. Those marked (M) are due to the Rev. S. C. Malan,

who has kindly allowed me to copy them, as well as his version of that Liturgy.

References to the Psalms are made according to the numbering of our *English Bible Version*. The beginner may need to be reminded that this is different from that of the LXX. and Vulgate.

The mode adopted of dividing the Liturgies into sections is important, and will be found to facilitate very considerably the comparison of the contents, arrangement, and separate parts of different Liturgies. Each of these sections, i. e. those marked by Roman numerals, may be regarded as (so to speak) a separate act; the contents of each section being more closely connected together than with what precedes or follows. For instance, by the help of this division the different connexions in which the Lord's Prayer is used in different Liturgies may be readily traced. In the First group of Liturgies, as well as in all those of the West, it is connected with the Great Intercession, and thus with the Great Oblation, being so to speak the crown and summing up of it. In the Second and Third groups it is connected with the Communion, though occupying very different relations with regard to this division of the Service; for in most of the Liturgies it is joined to the preparatory portion, whether the Ritual-preparation (i. e. the Fraction, Commixture, etc.), or the Preparation of the Communicants (i. e. the Prayer of Humble Access); but in the Ethiopic 'Canon Universalis' (as with us) it is joined to the Post-communion.

The letters *a*, *b*, *c*, etc., which are also placed in the margin, are purely arbitrary signs, introduced merely as a convenient mode of referring to particular prayers or rubrics. They have no further significance.

The black type used in the text of the Greek Liturgies is intended to shew the extent of verbal coincidence between the Liturgy and the LXX, or Greek New Testament. No such



plan has been used in the other Eastern Liturgies, because the Latin dress in which they appear is not original, and could not therefore fairly be compared with the Vulgate. Quotations or allusions are here merely indicated by marginal references.

The small capitals used in the margin indicate the more important of the sections, those in fact which are found common to all the chief Liturgies.

The Edition of Renaudot's 'Liturgiarum Orientalium Collectio' used has been Leslie's reprint (1847), and to its pages the references are made; but in any case of doubt the original edition has been consulted.

Such questions as, When did the Liturgies begin to assume a fixed form? When, and in what shape, were they first committed to writing? and other cognate points, are beyond the scope of the present work. Important as they are, they do not admit of being discussed shortly. It will be easily seen however that I have assumed an intermediate position between the views of those on the one hand who hold that the Liturgies had assumed a recognised and fixed form so early as to be quoted in the Epistles to the Corinthians and Hebrews—a view as to which I feel bound to express my belief, both on general and on particular grounds (notwithstanding the weight of Dr. Neale's<sup>1</sup> opinion to the contrary), that it is untenable<sup>2</sup>—

<sup>1</sup> 'Essays in Liturgiology,' pp. 411 seq.

<sup>2</sup> It is impossible to discuss adequately so wide a question as this within the limits of a note; but it is only right to indicate some of the grounds of the above conclusion. In the first place, then, it seems scarcely probable; it is, at all events, contrary to such scraps of evidence as remain, and to the traditionary belief; that the Liturgy had assumed a *fixed* form at so early a date as the time when S. Paul wrote his First Epistle to the Corinthians. The traditionary belief certainly was that the only *fixed* formula of the Apostles consisted of the Lord's Prayer and the Commemoration of the Passion (including of course the Institution). But, apart from any general considerations, an investigation of the several passages which are common to the New Testament and the Anaphora of S. James' Liturgy (it is this Liturgy for which the claim is advanced) gives a verdict wholly unfavour-



and of those on the other who, because there are some palpable interpolations and marks of comparatively late date in some of the Texts, assert broadly that they are all untrustworthy and valueless as evidence. This view I venture to think equally uncritical and groundless with the former. Although no doubt at present there are many points uncertain, I cannot but think that a great many can be ascertained with reasonable certainty; and that a great many more admit of being determined with as much probability as belongs to a large proportion of accepted historical inferences.

able to the priority of the Liturgy. To mention two instances, on the first of which Dr. Neale lays great stress. (a) 1 Cor. ii. 9, which appears in the Prayer of the Great Oblation (see p. 42, § XIV). In the Epistle the passage is manifestly a quotation, being abruptly introduced, and affording no antecedent for the initial relative, *ἃ*. In the Liturgy the passage runs smoothly on, naturally following the antecedent *δωρήματα*. Therefore, says Dr. Neale, in the Epistle it is manifestly quoted from the Liturgy. But there is another equally possible hypothesis, viz. that both Epistle and Liturgy quote from some third document. Quotations in the Liturgies always, as a matter of course, run on smoothly, interwoven into the context; there is, therefore, no particular weight in this consideration, while there are two fatal facts not noticed by Dr. Neale. These are, first, that the same passage *verbatim* occurs also in S. Mark's Liturgy (see p. 183, § XI. f), but in a totally different connection, and with a different antecedent supplied to the relative; secondly, that the passage is wanting in the Syriac S. James' Liturgy in the Prayer of the Great Oblation (see p. 70, § X. a), which otherwise corresponds exactly with the Greek formula. This makes it probable that the passage was added to the prayer not earlier than the Council of Chalcedon (A.D. 451). (b) Or, again, if we look at Heb. x. 19, 20 (see p. 39, § X. f), we shall see that in the Epistle there is a twofold application of the word *καταπέτασμα*: but in the Liturgy a still further reference is imported, of which there is no trace in the Epistle, a reference to the veil at that moment being raised from off the Mysteries by the Priest. Is it not more natural to assume that the passage which has the simpler intention is the original, and that which has the more complex is the quotation?

It is obvious that such a theory as this, in itself antecedently improbable, requires very strong evidence if it is to command assent; but there is not a single alleged quotation which, when closely scrutinized, yields it any real support.

The reader who is familiar with the subject will doubtless notice here and there repetitions which might have been avoided. It is hoped that he will pardon this for the sake of less advanced students, to whom it is sometimes useful to have the different bearings of the same facts pointed out.

In the Introduction and Notes I have tried to make the book as little as possible one of theory and as much as possible a collection of facts. A certain amount of theorizing is necessary, and ought not to be avoided. But I trust it will be found that I have always stated the facts upon which any conclusion is based, and that the sources of information are always indicated, so that the reader is at least placed in a position to judge of the conclusion for himself.

I am fully conscious that in editing a work of this composite character there must be many faults and failures. I shall be very thankful to have these pointed out, and to receive any suggestions and criticisms from persons who have taken any interest in the subject.

I have in conclusion to offer my best thanks to Professor Bickell of Innsbruck for kindly sending me a pamphlet of his, otherwise unattainable, which has been of service to me; to the Rev. S. C. Malan, vicar of Broadwindsor, for generously allowing me to reprint entire his Translation of the Armenian Liturgy; to the Rev. R. D. Blackmore, for an equally kind permission to make use of his labours; and not least of all to the Delegates of the Clarendon Press, both for accepting the work and for according special facilities for its accomplishment.

C. E. HAMMOND.





## ADVERTISEMENT.

A small number of copies of the present volume have been issued with the title, 'ANTIEN LITURGIES.' As some misapprehension has arisen with reference to the meaning of the word 'antient,' which the writer supposed himself to have sufficiently defined in the first paragraph of his Introduction, the title has been changed to its present form, viz. 'LITURGIES, EASTERN AND WESTERN.' And the writer desires to call the reader's attention to the following points :—

1. The text of the Liturgy of Constantinople (pp. 82-131) is the one in present use, the Rubrics of which have been modified at various times.

2. Of the four Liturgies printed in parallel columns (pp. 284-362), the *Roman* is the authorized post-Tridentine text; the *Ambrosian* is the text sanctioned by a Bull of Alexander VI (A.D. 1497); the *Gallican* is arranged by Mabillon and Le Brun from the documents enumerated in the Introduction (chap. iii. § 13). No Gallican Ordo (properly so-called) is known to exist. The *Mozarabic* is the text edited under the direction of Cardinal Ximenes (see Introd. pp. lxv, lxvi).

With the same object of obviating possible misapprehension, a slight alteration of wording has been made in pp. lxxii, lxxiii, and 284, 285.

The writer also takes this opportunity of making the following *addenda and corrigenda* :—

P. xix, l. 9 *from bottom*, after 'codex,' insert 'with the following slight variation, Σὺ γὰρ εἶ ὁ προσφέρων καὶ ὁ προσφερόμενος καὶ ἁγιάζων καὶ ἁγιαζόμενος, Χριστὲ ὁ Θεὸς ἡμῶν'

P. xxxv, ll. 9, 10, *for* 'East-Syrian Liturgy' *read* 'Oriental Liturgies'

P. xliv, l. 8, *for* 'seventh' *read* 'sixth'



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# INTRODUCTION.

## CHAPTER I.

### THE FAMILIES OF LITURGIES<sup>1</sup>, AND THEIR CHARACTERISTICS.

UNDER the term 'Antient Liturgies' we include all Liturgies which can trace their descent directly from some known early form. It is true that those which are in actual use, as the Roman, and the present Liturgies of S. Chrysostom or of Armenia, have undergone modifications from time to time; some of which are known by direct evidence to have taken place, others are matters of inference. But these modifications have not altered their essential forms, which remain still what they were 1200, perhaps nearly 1400, years ago. Such Liturgies then have a clear right to be denominated 'antient.' And, as long as it is borne in mind that modifications have taken place, particularly if we can trace on the whole the direction of the development, not only need no harm ensue from studying some Liturgies in their present form side by side with others now disused, but there are some positive advantages to be derived from doing so. The greater wealth of rubrics in the living rite enables the corresponding services to be much better understood than could be the case with the older Liturgies, the rubrics of which are very much more scanty. Moreover, we are at all events upon safe ground. It is possible to prove that these living Liturgies represent the essential features of their ancestral stock: it is not so certain that we could reproduce exactly the original form itself. If this should ultimately be found possible in any case, it cannot be until a great deal of preliminary critical work shall have been done, which has not been done yet.

Meaning of  
'Antient  
Liturgies.'

<sup>1</sup> Without denying that the term may properly bear a wider signification we use 'Liturgy' throughout as the name of the Eucharistic service.

Five Groups,  
or Families,  
of Liturgies.

It is now thoroughly recognised that there are five main Groups, or Families, of Liturgies; which are distinguished from each other chiefly, though not solely, by the different arrangements of their parts. Three of these are Oriental; one holds an intermediate position, being Western in regard to the countries in which it was used, and to its wealth of Collects, Prefaces, and other variable elements, which are part of its characteristic features; while at the same time it presents such unmistakeably Eastern peculiarities as to point to the East (and, not improbably, to Ephesus in particular) as the region of its origin: and one is purely Western.

Nomencla-  
ture of the  
Groups.

It is not easy to find a satisfactory nomenclature for these Groups. Sometimes they are connected with the name of the Apostle, or Apostolic man, who evangelized the locality in which the chief Liturgy of each group is supposed to have originated. These names are S. James, S. Mark, S. Adaeus (Thaddaeus), S. John, and S. Peter. Sometimes they are connected with the name of the Mother Church to which each chief Liturgy is thought to have belonged, viz. Jerusalem, Alexandria, Edessa, Ephesus, and Rome respectively. It involves less of hypothesis than either of these plans if we denominate them as far as possible by the names of the countries in which their type-liturgies were current. We should thus have for Group I. the Liturgies of Western Syria and derivatives; for No. II. the Liturgies of Alexandria and derivatives; for No. III. the Liturgies of Eastern Syria and derivatives; for No. IV. the Hispano-Gallican Liturgies; and for No. V. the Roman Liturgy and derivatives. We have to add 'derivatives,' because no single term would cover all the members of the groups. For instance, from an original<sup>1</sup> Greek

<sup>1</sup> We mean by this phrase to imply that there existed at some early period Liturgies, called by the names of S. James and S. Mark respectively, and presenting the *characteristic* features of the two Liturgies, actually existing, which are called by these names; but that these last Liturgies are really modifications of those original forms, belonging to a time when the influence of the See of Constantinople had made itself felt in the countries where these Liturgies were current.



S. James in Group I. sprang the numerous Syriac Liturgies (amounting to some eighty, headed by the Syriac S. James), and the Liturgy of S. Basil, belonging to Caesarea (of Cappadocia); and thence again, that of S. Chrysostom (belonging to Constantinople) on one side, and the Armenian Liturgy on the other. An original<sup>1</sup> S. Mark's Liturgy in Group II. seems to have been the direct parent of the Coptic S. Cyril, and of the Ethiopic Liturgies, and the source of the most characteristic features of the other two Coptic Liturgies of S. Basil and S. Gregory. From the original Liturgy of SS. Adaeus and Maris came the Nestorian Liturgies and the old Malabar Liturgy. The connexion of Group IV. with Ephesus is a matter of inference: the only forms which we know to belong to it are the Mozarabic, and various Gallican uses, current in Spain and Gaul. Lastly, all the notices that we have of the African Liturgy go to prove that it was very closely allied to, if not once identical with, that of Rome: while certainly the Ambrosian and the Sarum uses are off-shoots from the Roman stem, which have developed under special local influences.

We cannot here enter upon the question of the ecclesiastical relations of the bodies<sup>2</sup> who used these various Liturgies, further than just to mention (as necessary for a just appreciation of the Liturgies reprinted below) the few following general facts. The whole of the Orthodox Eastern Church now uses the Liturgy of S. Chrysostom, except on certain days in the year, when either that of S. Basil<sup>3</sup>, or that of 'the Presanctified'<sup>4</sup>, is

The heretical  
Eastern Com-  
munion.

<sup>1</sup> See note on preceding page.

<sup>2</sup> The student will find information in:—

1. The two Introductory volumes of Dr. Neale's 'History of the Holy Eastern Church.'
2. The 47th chapter of Gibbon's 'History of the Roman Empire.'
3. 'Edinburgh Review,' vol. 207, art. on 'The Eastern Church.'
4. 'The Christian Remembrancer,' vol. xlii. art. on 'Modern Studies of the Eastern Church.'
5. Dean Stanley's 'Eastern Church,' Lectures i, vii, ix.

<sup>3</sup> All Sundays in Lent (except Palm Sunday), Maundy Thursday, Easter Eve, the Vigils of Christmas and the Epiphany, and the Feast of S. Basil.

<sup>4</sup> All days in Lent, except Saturday and Sunday, and the Feast of the Annunciation.

substituted. The Liturgy of SS. Adaeus and Maris is the chief Liturgy of the Nestorian Church, now confined to the province of Kurdistan, but once spread over the greater part of Asia, which has been separated from the Orthodox Church since the Council of Ephesus (A.D. 431). The Coptic Liturgies in Egypt, and the Syriac Liturgies, all now belong to the Monophysite Churches of these two countries. The Monophysites, who have been commonly known by the name of 'Jacobites' since the sixth century, so called after James Baradaeus, Bishop of Edessa, one of their principal leaders, have held aloof from the Orthodox Church since the Council of Chalcedon (A.D. 451), which condemned the error of Eutyches. The Monophysitism of the sixth century was but a refinement of Eutychianism. That the Armenian Church has also been separate since this same epoch seems really to be owing partly to accidental circumstances, and partly to a want of certain philosophical terms<sup>1</sup> in the Armenian language, which caused them to misunderstand, and so to reject, the decrees of Chalcedon. It is very difficult to define the exact divergence of this Church from orthodoxy: and their position seems rather that of schism than of heresy. At all events neither in their Liturgy, nor in the *principal* Liturgies of the Nestorians, Copts, or Syrian Jacobites, is there any trace of unorthodoxy. This does not hold of the later, subordinate Liturgies of these bodies. Just as the orthodox, when errors were broached, inserted expressions into *their* Liturgy explicitly referring to and contradicting<sup>2</sup> the errors in question, so did the unorthodox in some of their later Liturgies emphasize and give expression to their heresy in direct language; but not in their principal Liturgy, which was their hereditary possession from the period previous to their separation. Here they were more conservative for the most part than the orthodox Church, and preserved the language of the old formularies unaltered. The reason why they should do so is not far to seek. Until

The chief  
Liturgies  
of the here-  
tical Com-  
munion not  
unorthodox.

<sup>1</sup> See note 3, p. 145.

<sup>2</sup> e.g. ὁμοούσιος, ἀδιαίρετος, ἀτρέπτως, etc., of which the Greek Liturgy of S. James affords many examples.



erroneous doctrine was formulated, the language of the Church was less rigidly exact<sup>1</sup>, and expressions might be used which

<sup>1</sup> This inexactness of philosophical statement of doctrine in the earlier ages of the Church, and the true bearing of it, require to be constantly borne in mind by theological students, in regard to many questions of dogmatic Theology. Two classes of persons take their stand upon it, one of whom contends that the more strictly formulated doctrines are not true because (as they say) not primitive; the other says, that to insist upon these is uncharitable, because they are not so comprehensive. For the real state of the case we would apply *mutatis mutandis* the remarks of Canon Liddon in his Bampton Lectures, No. vii (esp. pp. 630-644, ed. 1867).

We draw special attention to the point here, in case any of our readers should have met with a pamphlet on the 'Primitive Doctrine of the Eucharistic Sacrifice,' the writer of which, who calls himself 'Clericus Cantabrigiensis,' finds a marvellous 'mare's nest' in the notorious fact that in many places of the Antient Liturgies, Eastern and Western alike, the Sacrifice in the Holy Eucharist is said to be offered *to Christ*, a fact which, we should have thought, 'every tyro in Liturgies' knew. There are two explanations to be gathered from the Fathers, which exactly illustrate Canon Liddon's remarks. The first is the earlier one and less exact; the other is later and more philosophical, but thoroughly consistent with the former one, and in fact only a 'translation of the language of one intellectual period into the language of another.' One typical quotation shall suffice for each. For the first, see 'Epiph. adv. Haer.' lv. § 4 (tom i, p. 471 D, ed. Colon. 1682). Speaking of the one eternal and continuous Priesthood and Sacrifice of Christ substituted for the Mosaic sacrifices, he expresses the early Christian habit of thought, fixed so completely on Christ as to see Him preeminent everywhere, to see him as 'all and in all,' to use S. Paul's phrase. *Αὐτὸς ἱερεῖον, αὐτὸς θύμα, αὐτὸς ἱερεύς, αὐτὸς θυσιαστήριον, αὐτὸς Θεός, αὐτὸς ἄνθρωπος, αὐτὸς βασιλεύς, αὐτὸς ἀρχιερεύς, αὐτὸς πρόβατον, αὐτὸς ἄρνιον, τὰ πάντα ἐν πᾶσιν ὑπὲρ ἡμῶν γινόμενος.* This strikingly illustrates the language of the Liturgy of S. Chrysostom itself (see below, p. 101). *Σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος, καὶ προσδεχόμενος καὶ διαδιδόμενος, Χριστὲ ὁ Θεὸς ἡμῶν, κ.τ.λ.,* part of a prayer which is found in the Barberini (8th cent.) codex, and is therefore not recent. Clericus Cantab. does not seem to have observed these four most significant present participles. (Cf. too, 'Orig. c. Cels.' viii. 13.) The second, and simple, explanation is that the Sacrifice is 'offered to the whole Trinity, and therefore to the Son.' Cf. Fulgentius, lib. ii. ad Monim. cap. 5: '*Fideles . . . scire debent omne cujuslibet honorificentiae et sacrificii salutaris obsequium et Patri et Filio et Spiritui sancto, hoc est sanctae Trinitati, ab ecclesia Catholica pariter exhiberi.*' Chapters 3-5 contain an elaborate explanation by Fulgentius of this very point. The objection raised by Cler. Cantab., that the sacrifice being



could be interpreted so as to be consistent with the erroneous teaching. When the Church formally declared her own interpretation of such language, it became necessary to clear up the ambiguity: but naturally the unorthodox retained the old formula, which they pointed to as being in favour of their views. Thus in regard to orthodoxy, all we can say of the Liturgies of the heretical communities is that they are somewhat less exact in their theological terminology than those of the orthodox Church: while, as to their value for comparing them with the other Liturgies, it will be evident that the points of agreement carry us back to a period antecedent to the date of separation, i. e. at least to the beginning of the fifth century: for the mutual hostility of the Church and these separated communities was such that neither would have borrowed from the other, and hence that which is common to both must have been common to them before the division.

1. West Syrian Family.  
Characteristics.

1. The Liturgies of the West Syrian Family are characterised by having no variable parts except the Lections and subordinate Hymns. This is common to all Oriental Liturgies. The special peculiarity is that the Great Intercession for Quick and Dead is placed after the Invocation of the Holy Spirit, i. e. after the Consecration (according to Oriental theology) is complete.

Liturgies belonging to it.  
Clementine.

Greek  
S. James.

Syriac  
Liturgies.

Greek  
S. Basil.

The Clementine Liturgy may be taken as the prototype of this Family, though really perhaps belonging to a period somewhat earlier than that at which the different types had established themselves. At any rate the Greek Liturgy of S. James was without doubt a direct modification of a Liturgy nearly, if not quite, identical with the so-called Clementine. A sister Liturgy to the Greek S. James is the Syriac S. James, once no doubt used by the Western and Southern orthodox Syriac-speaking Christians, but now the principal Liturgy of the Syro-Jacobite communities. A great part of it agrees very closely with the extant Greek S. James. From it spring eighty or more Syriac Liturgies of later growth. From the Greek Liturgy of S. James again was formed the Greek Liturgy of offered to Christ cannot be an offering of Christ, is only another form of a common Arian objection, and involves that heresy.

S. Basil. From the Liturgy of S. Basil sprang on the one hand the Liturgy of S. Chrysostom, on the other the Armenian Liturgy. Of all these we shall have more to say hereafter.

S. Chrysostom.  
The Armenian.  
2. Alexandrian Family.  
Characteristics.

2. The second chief Oriental Family, that of Alexandria, is marked by the same invariability; but its proper characteristics are two, namely, the very prominent part assigned to the Deacon<sup>1</sup>, and the occurrence of the Great Intercession in the middle of the Preface. This last feature is seen in the Greek Liturgy of S. Mark, the Coptic S. Cyril, and the Ethiopic; but not in the other two Coptic Liturgies of S. Basil and S. Gregory. We know independently, from the letter of S. James of Edessa, 'ad Thomam Presbyterum,' written in the seventh century (see below, p. xlv), that this position of the Great Intercession was the chief mark of difference between the orders of the Syrian and Alexandrian Liturgies of his time. The reason why the other Coptic Liturgies follow the Syrian (or Greek) order probably is that the Greek S. Basil's Liturgy was introduced into Egypt at some time or other, and its Anaphora, slightly modified, having been joined to the indigenous pro-anaphoral service, the resulting form of Liturgy was the Coptic S. Basil, the normal Liturgy of the Copto-Jacobites (Monophysites). The Anaphora of S. Gregory is formed upon the model of S. Basil's; and the Copts use the same pro-anaphoral service for all their three Liturgies.

The extant form of S. Mark's Liturgy, like that of the Greek S. James, has clearly been modified at some time under the influence of Constantinople. We probably get a truer notion of what the old Alexandrian Liturgy was by comparing this with the Coptic S. Cyril, which is clearly based upon an old Greek Liturgy like that of S. Mark, and agrees with it verbally in many of its parts, and with the Ethiopic. That the original Liturgy was in Greek, here as well as in Syria, is shewn both by the character<sup>2</sup> of the language in which the prayers are

The old Alexandrian Liturgy.

<sup>1</sup> Something approaching to this is also noticeable in the Syriac S. James' Liturgy of the First Family.

<sup>2</sup> 'Nominum compositorum quibus illae linguae carent, verborumque aliquando non recta interpretatio, Graecos fontes ita perspicue designat, ut



composed, and still more strikingly by the fact that many actual Greek words are used unchanged in such unexpected places as the proclamations of the deacon to the people; a thing which could only arise from the people having become so accustomed to the formula that it was found advisable to keep it unchanged.

Liturgies be-  
longing to it.  
Coptic  
Liturgies.

Greek  
Liturgies.

Ethiopic  
Liturgies.

3. East Sy-  
rian Family.

Liturgies be-  
longing to it.

Characteris-  
tics.

There are then extant in this Family three Liturgies in Coptic, viz. those of S. Cyril, S. Basil, and S. Gregory; three in Greek answering exactly to them, viz. S. Mark, S. Basil, and S. Gregory. Of these S. Mark or S. Cyril most nearly represent the old type of Alexandrian Liturgy, though S. Basil is now the normal Liturgy of the Coptic community. From the old Alexandrian Liturgy was derived the Ethiopic Liturgy. The principal form of this is called the Liturgy 'of All Apostles.' This is the form printed below as the Canon Universalis (p. 238 seq.). There are also, according to Drs. Neale and Littledale, sixteen other subordinate Ethiopic Anaphoræ extant.

3. In the East Syrian Family there are three Liturgies extant, often called the Nestorian Liturgies, because they are now used only by that body; though the origin of the principal one certainly reaches up beyond the Council of Ephesus (A.D. 431), when the separation took place. They are named after SS. Adaeus and Maris, Theodore (of Mopsuestia), and Nestorius. Of these the first-mentioned is the norm, and supplies to the other two not only the pro-anaphoral portion, but (what is peculiar to this family) the whole latter portion of the Anaphora relating to the Communion. The special characteristic, besides the usual Oriental want of flexibility, is the position of the Great Intercession in the middle of the Consecration, before the Invocation. We shall speak later on (see p. lix.) of the absence of the Words of Institution from the normal Liturgy. The other two possess them. Three other Liturgies of this Family, mentioned by Eastern writers, are now unknown; they bore the names of Narses, Barsumas, and Diodorus of Tarsus.

alio preces omnes illac referri non possint.' (Daniel, 'Cod. Liturg.' tom. iv, p. 87 note.)



The Malabar Liturgy also, formerly used by the Christians of S. Thomas on the Malabar coast of India, who were Nestorians from the fifth century to the Synod of Diamper (A. D. 1599), belongs to this Family. No original copy of it has ever been discovered, so completely was it suppressed by the Portuguese Jesuit Censors. But there are copies of it as altered by them: and, by comparing these with the 'Acta' of the Synod of Diamper, which ordered the alterations, Le Brun in his XIth Dissertation, §§ xi. xii. (Tome iii.) attempts a restoration of the Liturgy. It was evidently all but identical with the Liturgy of SS. Adaeus and Maris of the Nestorians of Mesopotamia. About the year 1665, the Dutch having become masters of the Portuguese settlements and driven out the Jesuits, the Malabar Christians attached themselves to the Syriac (Monophysite) Church of Antioch. Gregorius, bishop of Jerusalem, consecrated their archdeacon to be their metropolitan, and they adopted the Jacobite Liturgies and ritual. They now commonly use the Syriac Liturgy of S. James.

Liturgy of  
Malabar.

4. In the Hispano-Gallican Family the richness of variable elements is very great. Not only do the Collects and Prefaces change with every holyday, as well as the Lections and minor Hymns, but the greater part of the Canon (or rather of those prayers which correspond to the Roman Canon) varies also. The Great Intercession is said in this Family immediately after the Offertory, i.e. altogether before the Anaphora begins, though the Mozarabic rite directs a secret *Memento pro vivis* to be said by the Priest before the Lord's Prayer. A distinct Invocation of the Holy Spirit is wanting in the few extant documents that represent these Liturgies; yet sufficient traces of it remain in several examples of the Prayer that follows the Consecration, called the 'Post-Pridie,' to lead unmistakeably to the inference that originally an Invocation must have formed part of this rite. The Mozarabic and the Gallican Liturgies are two sister developments of this Family. The extant Mozarabic Liturgy represents the restoration of it under Cardinal Ximenes, which has some Roman modifications introduced. Leslie however, in his learned Preface (§ 7), believes that all

4. Hispano-  
Gallican  
Family.  
Characteris-  
tics.

Liturgies be-  
longing to it.

Mozarabic.

Gallican. these can be satisfactorily distinguished. The Gallican Liturgies include several *Uses*. This word seems to describe most fitly the relations to each other of the services given in the Gotho-Gallican, Gallican, and Frankish Sacramentaries. All are formed on precisely the same model, only the particular prayers that make up the service in one province differed from the corresponding prayers in another.

5. Roman  
Liturgy.  
Characteris-  
tics.

5. The Roman Liturgy, though not so rich in its variables as the Hispano-Gallican, is marked by regularly changing Collects, as well as Lections and Hymns, for every holy day, and by frequent changes of the Preface. In fact, though at present only eleven Prefaces are used, and in Missals of the 12th and 13th centuries only nine are found, yet the Gelasian Sacramentary is as rich in them as the Mozarabic. The Great Intercession is here divided: the Prayer for the Living being said before the Consecration, and the Prayer for the Dead after it. The Pax, which represents the primitive Kiss of Peace, holds in this Liturgy an unique place, being postponed till just before the Communion; in all other Liturgies it is given soon after the commencement of the Missa Fidelium. Lastly, the Invocation is wholly wanting.

Liturgies be-  
longing to it.  
Ambrosian.  
Sarum.

The two extant Liturgies which are to be classified with the Roman are the Ambrosian and that of Sarum. Both of these have sufficient small peculiarities to deserve to be ranked as separate Uses, yet they possess all the distinctive characteristics of the Roman Liturgy as compared with the other Families.

African.

The Liturgy of the African Church has wholly perished, but sufficient notices of it exist in the writings of the African Fathers to give some idea of its general character, and to lead to the conclusion that it was closely allied to the Roman Latin Liturgy. There is a discussion of it, with a valuable and full catena of passages from the African writers, in Mone's '*Lateinische und Griechische Messen*,' pp. 73-104.



## CHAPTER II.

### THE STRUCTURE OF THE LITURGIES.

IN order to appreciate rightly what is meant when we say The Comparative Table. that the different Families of Liturgies are distinguished by the different sequence of their parts, it is necessary first to grasp clearly what the parts of a complete Liturgy are. In the following comparative Table will be found the orders of seven of the most typical Liturgies, analysed into eighteen sections, each of which embodies a distinct movement, or element, of the service. The Liturgy of S. Chrysostom has been fixed upon as the standard of reference, since it appears to be at once the fullest, the most transparent, and most logical. Reference to this is facilitated by the capital letters, which indicate that the section to which any given capital is prefixed has the same purpose as the section in the Liturgy of Constantinople marked by the same letter. The first column is intended to explain the *rationale*, or inner meaning, of the service. The other columns exhibit the respective Liturgies, each in the proper order of its parts, subordinate details however being omitted.

Such a comparative study of the Liturgies as this will not only help the student to understand more clearly the differences of order of the parts, upon which the classification of Liturgies depends, but it will enable him to enter more intelligently into the meaning of the service as a whole; and above all, to realise (what is anything but obvious on a first inspection) the marvellous *substantial* identity of the Eastern and Western Liturgies, which is the strongest argument for their being ultimately derived from one common fountain-head. Advantages of a comparative study of the Liturgies.



|                       | <i>Rationale of the Service.</i>                                                                                  | <i>Lit. of S. Chrysostom.</i>                                                                                       |
|-----------------------|-------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| Missa Catechumenorum. | Pro-Anaphoral Service.                                                                                            |                                                                                                                     |
|                       | 1. <i>The approach to the Altar.</i> (A)                                                                          | A. The Deacon's Litany.<br>The Three Antiphons, with Prayers.                                                       |
|                       | 2. <i>Instruction.</i> (B)                                                                                        | B. 'Little Entrance,' Choir sings 'Trisagion.'<br>The 'Prokimenon,' and Epistle. Alleluia, Incense, and the Gospel. |
|                       | 3. <i>Prayers for, and Dismissal of, the Catechumens.</i> (C)                                                     | C. Bidding Prayer.<br>Dismissal of the Catechumens.                                                                 |
|                       | 4. <i>Prayers of the Faithful.</i> (D)                                                                            | D. Prayers 'of the Faithful.'                                                                                       |
|                       | 5. <i>The Offertory, or (second) Oblation of the prepared Elements.</i> (E)                                       | E. 'Great Entrance.' Choir sings Cherubic Hymn.<br>Offertory and Intercessions.                                     |
|                       | 6. <i>Sign of Unity, founded on</i> (F)                                                                           | F. The Kiss of Peace.                                                                                               |
|                       | 7. <i>One Faith.</i> (G)                                                                                          | G. The Creed. Prayer 'of the Veil.'                                                                                 |
| Missa Fidelium.       | The Anaphora.                                                                                                     |                                                                                                                     |
|                       | 8. <i>Invitation to, and Grounds of, Thanksgiving; summed up in</i> (H)                                           | H. Benediction, and 'Sursum Corda.'<br>The Preface.                                                                 |
|                       | 9. <i>The strain with which the angels and the redeemed unite in greeting the Incarnate Conqueror.</i> (K)        | K. The Triumphal Hymn.                                                                                              |
|                       | 10. <i>Commemoration of the Redemption and Institution.</i> (L)                                                   | L. Recital of the Work of Redemption.<br>Recital of the Institution.                                                |
|                       | 11. <i>The Great Oblation.</i> (M)                                                                                | M. The Great Oblation.                                                                                              |
|                       | 12. <i>Invocation of the Holy Spirit, to transform the Elements (α) in themselves, (β) to the recipients.</i> (N) | N. The Invocation.                                                                                                  |
|                       | 13. <i>The Great Intercession for Quick and Dead.</i> (O)                                                         | O. Intercession for the Dead. (Diptychs.)<br>Intercession for the Living. (The Lord's Prayer.)                      |
|                       | 14. <i>Immediate Preparation of the Communicants.</i> (P)                                                         | P. Prayer of Humble Access (for the People).<br>Prayer of Humble Access (for the Celebrant).                        |
|                       | 15. <i>Ritual Preparation.</i> (Q)                                                                                | Q. Elevation, Choir sings κοινωνικόν, Fraction, Commixture, Infusion of warm water.                                 |
|                       | 16. <i>Communion.</i> (R)                                                                                         | R. Communion.                                                                                                       |
|                       | 17. <i>Post-Communion.</i> (S)                                                                                    | S. Thanksgiving.<br>Prayer 'behind the Ambon.'                                                                      |
|                       | 18. <i>Dismissal.</i> (T)                                                                                         | T. 'Antidoron.' Final Benediction and Doxology.                                                                     |

*Coptic Lit. of S. Cyril.*

A. Prayers for Celebrant, Clergy, and People.

E. Offertory.

Prayer of Absolution 'to the Son.' Incense.

B. Lections from (1) Pauline, (2) Catholic Epistle, (3) Acts.

Choir sings 'Sanctus' (? Trisagion).

The Gospel, with Prayers and Incense.

D. Prayer 'of the Veil.'

Intercessions for Peace.

G. The Creed.

F. The Kiss of Peace, with its Prayer.

H. 'Sursum Corda.'

The Preface.

O. Intercession for the Living.

Intercession for the Dead.

H. The Preface (continued).

K. The Triumphal Hymn.

L. First Invocation.

Recital of the Institution.

M. The Great Oblation.

N. The Invocation.

Q, P. Fraction, with Lord's Prayer.

Prayer of 'Inclination,' and of 'Absolution to the Father.' Commixture.

R. Communion.

S. Thanksgiving.

T. Final Benediction.

(C. wanting.)

*Lit. of SS. Adaeus and Maris.*

A. Gloria in Excelsis. Lord's Prayer.

Prayer, and a Responsory Hymn or Psalm.

B. Trisagion.

Lections from (1) O. T., (2) Acts, (3) Epistles.

The Gospel.

C. 'Proclamatio,' and Benediction.

D, E. Offertory, with Prayers and Hymns.

G. The Creed.

F. The Kiss of Peace.

H. Benediction, and 'Sursum Corda.'

The Preface.

K. The Triumphal Hymn.

L. Recital of the work of Redemption.

M, O. Intercession for the Dead.

The Great Oblation.

Intercession for the Living.

N. The Invocation.

Q. Incense, Confession of Faith, Fraction, Consignation, and Commixture.

P. Prayer of Humble Access, and Lord's Prayer.

R. Communion.

S. Thanksgiving.

T. Final Benediction.

*Gallican Liturgy.*

- A. 'Antiphon,' and Trisagion. Kyrie eleison.  
'Prophetia' (sc. Canticum Zachariae).  
'Collectio post prophetiam.'
- B. 'Lectio prophetica.' Psalmus responsorius.  
Epistle.  
Gospel, with Sanctus.
- C. 'Preces.' 'Collectio post precem,' and Dismissal of Catechumens.
- D. 'Praefatio Missae.'  
'Collectio (ante nomina).'
- E. Offertory. Choir sings the 'Sonum.'  
'Veni, Sanctificator,' etc.
- O. Diptychs of Living and Dead.  
'Collectio post nomina.'
- F. 'Pax.' 'Collectio ad pacem.'
- 
- H. 'Sursum Corda.'  
'Contestatio' (or 'Immolatio').
- K. 'Sanctus.'
- L. 'Post-Sanctus,' and  
Recital of the Institution.
- M. } 'Post-Secreta.'  
N. }
- Q. Fraction and Commixture. Choir sings an Anthem.  
Lord's Prayer.
- P. A Benediction.
- R. Communion. Choir sings the  
'Trecanum.'
- S. 'Collectio Post-Communione.'  
'Consummatio Missae.'
- T. (Dismissal-formula).
- (G. wanting.)

*Mozarabic Liturgy.*

- A. 'Ad missam officium.'  
'Gloria in excelsis' (exc. in Advent and Lent).  
'Oratio.'
- B. Lectio prophetica, and 'Psallendo.'  
Epistle.  
Gospel, with 'Lauda' and Alleluia.
- E. Offertory. Choir sings the 'Sacrificium.'  
'Veni, Sancte Spiritus,' etc.
- D. 'Oratio Missae': with 'Agius' (and its prayer).  
'Alia oratio.'
- O. Diptychs of Living and Dead.  
'Oratio post nomina.'
- F. Kiss of Peace. 'Oratio ad pacem.'
- 
- H. 'Sursum Corda.'  
'Illatio.'
- K. 'Sanctus.'
- L. 'Post-Sanctus,' and  
Recital of the Institution.
- M. } 'Post-Pridie.'  
N. }
- G. } 'Fraction,' while Choir sings the  
Q. } Creed.  
Lord's Prayer, Commixture, etc.
- P. A threefold Benediction.
- R. Communion: before which the Choir sing 'Gustate et videte,' etc., and after it 'Refecti Christi corpore,' etc.
- S. 'Post-Communione.'  
'Dominus vobiscum,' etc.
- T. Dismissal-formula.
- (C. wanting.)



*Liturgy of Rome.*

- A. 'Introit.' 'Kyrie.'  
'Gloria in Excelsis' (exc. in Advent and Lent).  
The Collect (or Collects).
- B. Epistle.  
'Gradual,' or 'Tract;' with  
'Alleluia' or 'Sequence.'
- The Gospel.
- G. The Creed.
- D. 'Oremus' (without a prayer following).
- E. Offertory. Choir sings the 'Offertorium.'  
'Veni, Sanctificator,' etc.
- 'Secreta.'

- H. 'Sursum Corda.'  
Preface.
- K. 'Sanctus.'
- O (a). 'Te igitur.'  
'Memento.'  
'Communicantes.'  
'Hanc igitur.'
- [?N]. 'Quam oblationem.'
- L. 'Qui pridie.'
- M. 'Unde et memores.'
- [?N]. 'Supra quae propitio.'  
'Supplices te.'
- O (b). 'Memento etiam.'  
'Nobis quoque.'  
Lord's Prayer.
- Q. Fraction and Commixture.  
'Agnus Dei,' said or sung.
- F. The 'Pax.'
- P. The prayers 'Domine, J. C.' and  
'Perceptio corporis X<sup>ti</sup>.'
- R. Communion, with the Anthem  
called 'Communio.'
- S. 'Dominus vobiscum,' etc.  
Oratio 'Post-Communem.'
- T. Dismissal-formula.

The Canon.

*Ambrosian Liturgy.*

- A. 'Ingressa.'  
'Oratio super populum.'  
Gloria in excelsis (on Festivals).  
Kyrie.
- B. Lectio prophetica, and 'Psalmellus.'  
Epistle, with 'Alleluia' and  
'Verse.'
- The Gospel.
- D. 'Oratio super sindonem.'
- E. Offertory. Choir sings the  
'Offerenda.'  
Benediction of the Oblation.
- G. The Creed.  
'Oratio super oblatam.'

- H. 'Sursum Corda.'  
Preface.
- K. 'Sanctus.'
- O (a). 'Te igitur.'  
'Memento.'  
'Communicantes.'  
'Hanc igitur.'
- [?N]. 'Quam oblationem.'
- L. 'Qui pridie.'
- M. 'Unde et memores.'
- [?N]. 'Supra quae propitio.'  
'Supplices te.'
- O (b). 'Memento etiam.'  
'Nobis quoque.'
- Q. Fraction and Commixture.  
Choir sings the 'Confractorium.'  
Lord's Prayer.
- F. The 'Pax.'
- P. Certain prayers, and 'Agnus Dei.'
- R. Communion. Choir sings the  
'Transitorium.'
- S. Post-Communio.  
'Dominus vobiscum,' etc.
- T. Dismissal-formula.

The Canon.

(C. and ?N. wanting.)

(C. and ?N. wanting.)

Examples.

In the foregoing Table there are doubtless points which will not be clear at a first glance to the reader, some probably upon which there will be a difference of opinion. This only we will claim for it, that, as it is the fruit of not a little thought and study of the Liturgies, both comparatively, and with the light thrown upon them by the writings of the older ritualists<sup>1</sup> (properly so called), it can only be properly judged of after a similar comparative study. It is frequently only thus that the real significance of some prayer, or rite, is detected. For instance, the significance of the '*Oremus*' (D in the Roman Liturgy), followed by no spoken prayer, is only seen by considering the analogy of the Ambrosian *Oratio super Sindonem*, and passing through that to the Eastern 'Prayer at the Unfolding of the Corporal.' The different *intention* of the Agnus Dei in the Roman and Ambrosian Liturgies, and of the Lord's Prayer (of which we have spoken elsewhere) in several others, are further instances. If the Liturgies be studied independently and not comparatively, many of these delicate, but less obvious, beauties would inevitably be passed over, the real connexion of the parts would often be missed, and the Liturgy would seem a mere arbitrary concatenation of Prayers and Hymns.

We shall ask our readers to refer to the Glossary for an explanation of the technical terms in general, but a few remarks explanatory of some points in the Table may be useful.

'Missa Catechumenorum' and 'Missa Fidelium.'

In the first place it will be observed that the service is divided into two main parts, called respectively *Missa Catechumenorum* and *Missa Fidelium*. This division is recognised in the very earliest notices of the Eucharistic service that we have. The early Gallican writers commonly use the terms *missas* and *missarum sollemnia* in speaking of the service. It is clearly to be seen in Justin Martyr's description; and probably owes its origin to the different elements out of which the service was formed. The *Missa Catechumenorum* was chiefly didactic in its scope, and preparatory to the second solemn service. It

<sup>1</sup> Such as Amalarius, Sicardus, Durandus, and others; and in more recent times, Le Brun, Krazer, etc.

was so called because the Catechumens were allowed to be present during it. The Missa Fidelium included the celebration of the Mysteries, at which only the faithful might be present.

There is no doubt about the meaning and derivation of the word '*Missa*.' It is a substantive, a parallel form to *missio*,<sup>Derivation of the word 'Missa.'</sup> just as there are<sup>1</sup> *ascensa*, *collecta*, *oblata*, and not a few others parallel to *ascensio*, *collectio*, *oblatio*, etc. An account of the word and its various uses may be found at the beginning of Scudamore's '*Notitia Eucharistica*.' It meant originally the 'dismissal,' in which sense it is used in a formula for the conclusion of secular as well as sacred assemblies, viz. *missa fieri pronuntiatur*. *Missa fit Catechumenis* is said of the dismissal of the Catechumens in S. Augustine; and the Deacon was even said *missam Catechumenis celebrare* (i.e. to 'dismiss the Catechumens'). This phrase is found in Cassian, early in the 5th century. In the Mozarabic, and some of the Gallican Liturgies, the prayer said just after this dismissal, at the beginning of the Missa Fidelium, was called 'the *Missa*.' From these kinds of usage, however vulgarly and improperly, the term became applied to the whole service. Hence the name 'Mass.' The idea that it is connected with a Hebrew word 'missah,' and that it carries with it a sacrificial connotation, is (like other suggested derivations, *μύησις*, 'mensa,' 'messe,' and what not besides) unworthy of serious attention, not being supported by a shred of evidence.

Another division of the service is into the Anaphora and the Pro-anaphoral part. The Anaphora is that most solemn part of the service which is occupied with the Thanksgiving, Consecration, Great Oblation, and Communion, and which begins with the Versicle and Response, '*Sursum Corda*,' '*Habemus ad Dominum*,' or with the short Benediction which sometimes precedes these; and includes the whole remainder of the service to the end.

The Anaphora.

<sup>1</sup> '*Repulsa*,' Hor. Od. iii. 2. 17, '*virtus repulsae nescia sordidae*,' is a classical instance that will at once occur to the mind of a reader of Horace.



The three  
Oblations.

It will be observed that three Oblations are recognised. The First Oblation takes place, in the Eastern Liturgies, in the preparatory service, and therefore is nowhere mentioned in the Table. It consists *essentially* of the contribution of Bread and Wine by members of the congregation, out of which the Priest took as much as he thought sufficient for the purpose of the ensuing celebration. From a very early period, however, this was associated with other gifts for the relief of the poor and the service of the Church. The Second Oblation consists of the presentation of the selected portion of Bread and Wine (or wine and water) upon the Altar, in acknowledgment that all our earthly blessings come from God. It always belongs to the *Missa Fidelium*. Sometimes, as in the Ambrosian and English uses<sup>1</sup>, the First and Second Oblations are united. The Third, or Great, Oblation takes place in immediate relation to the Consecration. It is the pleading of the one sacrifice of Christ, once offered; and the presentation in union with that, through which alone anything of ours can be acceptable, of ourselves, our souls, and bodies.

The 'En-  
trances,'  
'Great' and  
'Little.'

The 'Great Entrance' is a peculiarly Oriental rite: it consists of bringing in the Elements, prepared in the chapel of the Prothesis, accompanied by a solemn procession and all the magnificence that circumstances allow, through the church into the Sanctuary, and placing them upon the Altar. In the rite of Constantinople it takes place at the beginning of the *Missa Fidelium*, and is closely connected with the Second Oblation: in some of the Eastern rites it takes place at the beginning of the service, but this could hardly have been primitive. The Little Entrance (which has nothing to do with the entrance of the Priest to the Altar, or the Introit) is a similar, but less magnificent, procession with which the Book of the Gospels is brought into the Sanctuary, and then solemnly taken to the ambo (or pulpit), where the gospel for the day is read. It was clearly intended to give prominence to the Gospel above the

<sup>1</sup> These are the 'Alms and Oblations' of our Prayer for the Church Militant.

other Lections; and to this we find an analogous rite in the Western Church in solemn Masses.

By the 'Triumphal Hymn' is meant the Hymn which in all Liturgies occurs at the conclusion of the Preface. It always begins with the Song of the Seraphim in Isa. vi., 'Holy, Holy, Holy, Lord God of Hosts;' to which various additions are made in different Liturgies. This Hymn is sometimes called the 'Tersanctus,' occasionally the 'Trisagion.' But there is another Hymn to which the name Trisagion more properly belongs, viz. ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. To avoid the confusion which is constantly<sup>1</sup> found in liturgical writers between these two Hymns, we have dropped the name 'Tersanctus' in the following pages, and call the first-mentioned Hymn by its Greek liturgical name, 'the 'Triumphal Hymn' (ὕμνος ἐπινίκιος), derived from its occurrence in Rev. iv. 8; reserving the term 'Trisagion' for the other exclusively.

The 'Triumphal Hymn,' and 'Trisagion.'

English students of these Liturgies can hardly fail to be struck with the time that intervenes between the Consecration and the Communion. There is a gap separating these two parts of the service from one another as definite, though not so explicitly expressed, as that between the *Missa Catechumenorum* and the *Missa Fidelium*, or between the *Anaphora* and the *Pro-anaphoral service*. There is a distinct change in the service from one set of ideas to another. This gap is filled up by two sections which we have called respectively the 'Immediate Preparation of the Communicants,' and the 'Ritual Preparation.' Sometimes one and sometimes the other of these stands first, but both are always found represented in some form or other. A few words may be useful on each of them.

The 'Preparations.'

The section (denominated 'P' in the Table) which has reference to the communicants takes very different forms in different Liturgies. Most commonly there is a prayer, which

a. Of the Communicants.

<sup>1</sup> The well-known line of a popular hymn, 'Raise the Trisagion ever and aye,' supplies an instance of this ever-recurring confusion. It is not the Trisagion proper that is meant, but the Tersanctus, or Triumphal Hymn.



may be most fitly described as the '*Prayer of Humble Access*,' expressing the humility of those who are approaching, and a petition for grace. In the Constantinopolitan this is all. In the Roman, when the laity communicate, the *Confiteor* and precatory *Absolution* are repeated; otherwise the priest says for himself two prayers similar in scope to those of the Constantinopolitan. With these two prayers the Ambrosian seems to join the *Agnus Dei*. The Coptic, besides a corresponding prayer, has a 'Prayer of Absolution.' The East-Syrian has a very short prayer at this place, but appears to join to it the Lord's Prayer with this intention. The Hispano-Gallican Family has a formal 'Benediction' here, varying with the Mass. In all cases however the object seems to be to fix the attention of the Communicants, and prepare them for the reception of the heavenly mysteries now imminent.

β. The Ritual Preparation.

Closely conjoined to this is the section denominated 'Q,' which we have called 'the Ritual Preparation' for the communion. The various actions contained in it all look forward to this, and are intended to be symbolical of the chief steps of the process by which the union of man with God is restored through the Incarnation. Of these the most nearly universal are the 'Fraction<sup>1</sup>' and the 'Commixture.' The Fraction symbolizes the Death of Christ; the Commixture (by which is meant the placing a portion of the Consecrated Bread in the Chalice) points to His risen life. The former of these rites is distinct from the Breaking which takes place for the purpose of distribution; and the latter is not to be confounded with the 'Intinction,' a purely Oriental rite, which consists of placing in the Chalice a sufficient number of particles for the Communicants present, and for reservation; and which is necessary owing to the Oriental method of administering the two species combined. To these two rites are sometimes added others in different Liturgies. For instance, in the Liturgy of Constan-

The Fraction and Commixture.

The 'Intinction.'

<sup>1</sup> This is the most usual place in the Liturgy for the Fraction. The Coptic is the only extant Antient Liturgy in which (as in the Anglican) it takes place concurrently with the Words of Institution.



tinople they are preceded by an 'Elevation'; not the Elevation Elevation.  
as practised in the Western Church since the twelfth century  
for the adoration of the people. The action in the Eastern  
Churches cannot be seen by the people, for the Holy Doors  
are as yet closed; but it is either intended to symbolize the  
elevation of the Redeemer upon the Cross, or it is the *ἀνάδειξις*  
(consecration) to God the Father. The Infusion of warm Infusion of  
warm water.  
water into the Chalice is a singular rite of the same Liturgy,  
which takes place about this point. Another rite in the East-  
Syrian Liturgy is called 'Consignatio.' It means dipping Consignatio.  
one half of the broken Host in the Chalice, and with it  
making the sign of the Cross over the other half as it lies  
on the Paten.

It cannot be contended that any of these rites, except  
probably the Fraction, are Apostolic, though they are antient.  
The symbolic ritual was certainly developed more or less  
gradually.

There is one point in the Roman order to which we must The Invoca-  
tion.  
advert.

After our statement on p. xxiv that in the Roman Liturgy the  
Invocation of the Holy Spirit is wholly wanting, it will naturally  
cause some surprise to see the designation N, even with a ?,  
prefixed to any paragraph. It is well known that the necessity  
of this Invocation, and the effect of it, has been a standing  
subject of contention between the Eastern and Western  
Churches. The Easterns contend that the Consecration is not  
complete without it: the Westerns assert that the Consecration  
is effected solely by the Words of Institution. But whatever  
was the later theory on the subject, there was certainly a time  
when an Invocation was used in some parts of the Western  
Church. Optatus<sup>1</sup> and Fulgentius both testify to the usage  
of the African Church, whose Liturgy was closely allied to  
the Roman; and there are sufficient traces of an Invocation

<sup>1</sup> Optat. cont. Parmen. lib. vi. p. 111; and Fulgent. lib. ii. qu. 2 ad  
Monimum, and contra Fabian., quoted by Palmer, 'Orig. Lit.' p. 138 (3rd  
ed.)

in the Hispano-Gallican Family, in several forms of the prayer called 'Post-pridie,' or 'Post-secreta,' to make us sure that it once formed a part of those Liturgies. Whether the Invocation was always wanting from the Roman Liturgy, or whether it has been dropped out, is a question requiring for its answer more knowledge than is at present possessed about the details of this Liturgy in its earlier stages. Certainly, so far back as it is known, there is nothing in it fully answering in scope and position to the Eastern Invocation. There is a short Invocation of the Holy Spirit in connexion with the offertory, viz. '*Veni, sanctificator, omnipotens aeternae Deus: benedic hoc Sacrificium tuo sancto nomini praeparatum:*' and there would be some support for looking to this as analogous (at least in some measure) to the Eastern Invocation, in the tendency, chiefly noticeable in the West, but not without example in the East<sup>1</sup>, of transferring to the Offertory (the Second Oblation) ideas and language that should more logically belong to the Great Oblation. But the prayer of this Invocation is infinitely short of the Eastern prayer for the change of the Elements, which is there looked upon as consummating the Consecration. We have with some hesitation prefixed the [N] to the two paragraphs in question of the Roman canon (viz. '*Quam oblationem*' and '*Supra quae propitio*'), because these paragraphs contain the second of two petitions which the Eastern Invocation always contains, and which are kept markedly distinct. These are, first for the change of the Elements, alluded to above; and secondly, for the spiritual benefits to be received by the communicants. It is this second petition which is represented in these portions of the Roman Canon, and that in language conceived quite in the same spirit as the Eastern prayer, e.g. '*ut nobis Corpus et Sanguis fiat dilectissimi Filii tui D. N. J. C.:*' and '*ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus omni benedictione caelesti*

<sup>1</sup> e.g. The language of the Cherubic Hymn (τὸν βασιλέα τῶν ὁλῶν), and the prostration that welcomes the Great Entrance, in the Liturgy of Constantinople.



*et gratia repleamur.*' The analogous language of the Eastern Liturgies may be seen below, pp. 18, 43, 72, 113, etc.

Nor does it appear to us that there is any difficulty in the fact that thus the analogy is found in two places, before and after the Words of Institution. Rather this would be but an additional illustration of a principle, most pregnant in results, and which the comparative study of the Liturgies forces more and more upon the attention, as the only adequate explanation of several otherwise strange phenomena. How, for instance, are we to account for such a fact as that just now referred to, a transference to the earlier oblation of language more befitting the Great Oblation? Or what explanation shall we give, amid the extraordinary unity which the reader must by this time have seen to exist among the Liturgies, of the still more extraordinary variety of order; and that, not only of minor details, but of the most important parts of the service? On what principle is the Great Intercession, for instance, placed now after, now before, and now in the midst of the Consecration; now partly before and partly after; and lastly, wholly away from the Consecration and in connexion with the Offertory? Is it not that, as it is in heaven, so when here a heavenly Mystery is being enacted<sup>1</sup>, THE ELEMENT OF TIME MUST BE CONSIDERED TO BE EXCLUDED? Of course human actions and human speech are subject to the condition of time, and hence the various actions of the service and the Prayers and Hymns must follow each other in some order: but we venture to suggest that a true view of the Eucharistic service, at least of the '*Missa Fidelium*,' can only be gained by looking at it as a whole, as one great act of Eucharistic sacrifice (*θυσία αἰνέσεως*, Heb. xiii. 15), wherein, as far as possible, we are transferred into the atmosphere of heaven, 'made to sit in heavenly places,' and absorbed in an ever-abiding present.

The principle that 'Time is to be considered as excluded.'

<sup>1</sup> The student will easily see the bearing of this principle on the commonplace difficulty sometimes found in the fact that the Great Oblation in the Eastern Liturgies precedes the Invocation of the Holy Spirit.



## CHAPTER III.

### DETAILS OF THE LITURGIES.

#### § i. *The Clementine Liturgy.*

Represents  
the Liturgy  
of the third  
century.

Reasons.

1. Its agree-  
ment with  
Justin Mar-  
tyr's descrip-  
tion.

A THOROUGH discussion of this Liturgy, and of the questions that arise in connexion with it, would exceed the space at our disposal<sup>1</sup>. It is by far the most interesting Liturgical document that we possess, for the light it throws upon the history and growth of Liturgical development, and well repays any amount of study bestowed upon it. The conclusion which we would commend to our readers is that, taken together with the supplementary account in Bk. ii. of the Apostolical Constitutions (see below p. 23), it represents fairly the pre-Constantinian Liturgy of about the middle of the 3rd century. We have printed it below in the first Group, because in the order of its parts it agrees with the characteristics of that Group; and it has been commonly received as belonging to the early Church at Jerusalem. But there are strong reasons for believing it to represent a stage of liturgical growth that extended far beyond the limits of Palestine or Syria. Its agreement with the Liturgy described by Justin Martyr is very remarkable. This description is so valuable in itself, as the earliest detailed account of the Eucharistic service, of the date of which we are certain, that we give it in full. It is to be found in his

<sup>1</sup> Probst, 'Liturgie der drei ersten christlichen Jahrhunderte' (Tübingen, 1870), and Bickell, 'Messe und Pascha' (Mainz, 1872), contain very valuable investigations upon this Liturgy.

First Apology, which was written most probably at the end of A. P. 138 or beginning of 139.

Ἡμεῖς δὲ μετὰ τὸ οὕτως λούσαι τὸν πεπεισμένον καὶ συγκατατεθειμένον ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἄγομεν, ἔνθα συνηγμένοι εἰσὶ, κοινὰς εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν καὶ τοῦ φωτισθέντος καὶ ἄλλων πανταχοῦ πάντων εὐτόνως, ὅπως καταξιωθῶμεν τὰ ἀληθῆ μαθύντες καὶ δι' ἔργων ἀγαθοὶ πολιτευταὶ καὶ φύλακες τῶν ἐντεταλμένων εὐρεθῆναι, ὅπως τὴν αἰώνιον σωτηρίαν σωθῶμεν. Ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν. Ἐπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὕλων διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμπει καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· οὗ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων. Ἀμήν. Τὸ δὲ ἀμὴν τῇ Ἑβραϊδὶ φωνῇ τὸ γένοιτο σημαίνει. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδύασιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι.

Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν εὐχαριστία, ἥς οὐδενὶ ἄλλῳ μετασχεῖν ἔξόν ἐστιν, ἥ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρόν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν. Οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν, ἀλλ' ὅν τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῖν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι. Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, οὕτως παρέδωκαν ἐντετάλθαι αὐτοῖς τὸν Ἰησοῦν, λαβόντα ἄρτον εὐχαριστήσαντα εἰπεῖν· Τοῦτο ποιεῖτε εἰς τὴν ἀνάμνησίν μου, τουτέστι τὸ σῶμά μου· καὶ τὸ ποτήριον ὁμοίως λαβόντα καὶ εὐχαριστήσαντα εἰπεῖν· Τοῦτό ἐστι αἷμά μου, καὶ μόνοις αὐτοῖς μεταδοῦναι. Ὅπερ καὶ ἐν τοῖς τοῦ Μίθρα μυστηρίοις παρέδωκαν γίνεσθαι μιμησάμενοι οἱ πονηροὶ δαίμονες· ὅτι γὰρ ἄρτος καὶ ποτήριον ὕδατος τίθεται ἐν ταῖς τοῦ μνουμένου τελεταῖς μετ' ἐπιλόγων τινῶν, ἥ ἐπίστασθε ἢ μαθεῖν δύνασθε.

Ἡμεῖς δὲ μετὰ ταῦτα λοιπὸν αἰεὶ τούτων ἀλλήλους ἀναμνησκόμεν· καὶ οἱ ἔχοντες τοῖς λειπομένοις πᾶσιν ἐπικουροῦμεν, καὶ σύνεσμεν ἀλλήλοις αἰεὶ. Ἐπὶ πᾶσί τε οἷς προσφερόμεθα εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ διὰ πνεύματος τοῦ ἁγίου. Καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ. Εἴτα παυσαμένου τοῦ ἀναγινώσκοντος ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρὸς κλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἐπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν. Καί, ὡς προέφημεν, παυσαμένων ἡμῶν τῆς εὐχῆς ἄρτος προσφέρεται



καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ ἀμήν· καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστω γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. Οἱ εὐποροῦντες δὲ καὶ βουλόμενοι κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ ὃ βούλεται δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὔσι, καὶ τοῖς παρεπιδήμοις οὔσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρείᾳ οὔσι κηδεμὼν γίνεται. Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτὸν καὶ τῇ μετὰ τὴν κρονικὴν, ἥτις ἐστὶν ἡλίου ἡμέρα, φανείς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδασκε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῶν ἀνεδώκαμεν.

It must be remembered that Justin Martyr was at this time apparently living at Rome, and that he was writing a defence of his fellow-Christians to the Roman people, addressed to the Emperor Antoninus Pius. It is at least then more probable that he should describe the service used by the Christians at Rome, than that used in a distant province ; unless of course the two were identical, or nearly so. Now in his account there are nine distinct points mentioned, with all of which *in their order* the Clementine Liturgy exactly corresponds. These are :—

1. Lectons, from the *Old* and New Testaments.
2. Sermon.
3. Prayers for all estates of men (said by all).
4. The Kiss of Peace.
5. Oblation of the Elements.
6. Very long (ἐπὶ πολὺ) Thanksgiving.
7. Consecration, with the Words of Institution.
8. Intercession said by the Celebrant, all the people responding 'Amen.'
9. Communion.

Justin Martyr also seems to imply something like, at any rate, the first beginning of penitential discipline in the words οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν ἢ τῷ πιστεύοντι . . . καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν. It surely is no stretch of probability to see in this description exactly the service which a century later



would emerge in a little more definite form just like the Clementine Liturgy. There are liturgical notices in other early writers of various countries all consistent with the hypothesis of a Liturgy of similar type.

We do not however mean to imply that<sup>1</sup> 'an absolute uniformity of ritual prevailed in all Churches before the liturgical revision of the 4th century. No doubt from that time a clear and striking divergence of particular rites shewed itself, while in particular Church-provinces sometimes abbreviations and sometimes additions were made in different ways, which afterwards naturally remained as peculiarities of the local rite: but those local differences in the Liturgies were already in existence, at least in germ, in the first three centuries; though what was common to all predominated incomparably.'

Divergence  
of Liturgies.

As compared with other Liturgies, the Clementine has in full what in them has been reduced to the proclamation of the Deacon, viz. the elaborate form of dismissing the Catechumens, Energumens, and Penitents. This tells of a time when that discipline was in full force.

2. Its fulness  
of dismissal-  
forms,

It has also a very elaborate<sup>2</sup> Preface, detailing at length the grounds of thankfulness to God for all His dealings with men, Creation, Preservation, Moral Guidance, etc., and finally the Scheme of Redemption through Christ. In the later Liturgies all this has been much abbreviated. This again points to a time before the Church's round of festival and holy-day had been elaborated; for then the general grounds of thanksgiving ceased to be enumerated in detail, and were only indicated in a general formula, while the special grounds appropriate to the occasion were commemorated by special additions to the service—in the East by Lections and Anthems only, in the West

and elaborate  
Preface.

<sup>1</sup> Cf. 'Messe und Pascha,' p. 23.

<sup>2</sup> We would ask anyone who may think that the style of this Preface is unsuitable to such a date as is here assigned to the Liturgy, to compare it with the 3rd chapter of the Second Book of Esdras, or with 1 Ep. S. Clem. ad Cor. c. xx, or, still better, with the newly-discovered chapters of that Epistle, lix–lxi, both of which writings belong to the first century, or with the Ep. ad Diogn. cc. vii–ix.

by that glorious wealth of special Collects and Prefaces, to which we have already alluded.

3. Its deficiencies.

The deficiencies of this Liturgy as compared with the rest points in the same direction. It has no introductory Prayers and Hymns, but opens at once with the Lections. There is no Creed. No Prayer accompanies the Kiss of Peace. No stated Prayer is said at the (second) Oblation, though there are directions for a secret prayer (p. 11, *εὐξάμενος καθ' ἑαυτόν*). There are no directions for the Fraction and its accompanying rites, though the place of them is indicated by the recitation of the Litany by the Deacon after the Intercession of the Priest (p. 20). Incense is not mentioned. The absence of the Lord's Prayer is a problem for which no satisfactory solution has yet been suggested.

4. Other internal evidence.

Other marks which on the whole seem to point to the period above assigned as the true one are, the prayer for persecuting emperors (pp. 9, 18, 20), the titles of, and mode of enumerating, the different lower orders of the clergy and others, the comparative simplicity of the plan of the whole service, the free and rather lengthy diction of the prayers, and the somewhat inexact theological terminology.

Brevity not always a mark of antiquity.

It is sometimes thought that shortness necessarily marks an early rite. But, whatever may have been the case with the Apostolic and Sub-apostolic Liturgy, any theory concerning which must of necessity involve much that is conjectural, this is not quite the conclusion to which we seem led by the actually existing evidence. A truer generalisation appears to be that the tendency of Liturgical development has been towards *a shortening of the separate parts along with a multiplication of the parts*: in other words, towards shorter prayers and greater elaborateness of ritual.

The Apostolical Constitutions.

The Clementine <sup>1</sup>Liturgy is found incorporated in the Eighth Book of the Apostolical Constitutions, the work of an anony-

<sup>1</sup> We keep this name for the Liturgy, as being attached to it by inveterate use. It is, however, an unfortunate one, and arose from the fact that the Apostolical Constitutions are in their Greek title attributed to S. Clement.



mous writer, the sources and date of which have been, and still are, matters of controversy. It is in fact a treatise on the duties of the Christian life in its different spheres, public and private, religious and social. The directions given are put into the mouths of the Apostles: but the order is confused, and there is much tautology. The work as it stands was probably compiled in the fifth century, or thereabouts, out of at least three previously existing treatises. Much of the material, including the liturgical forms, is certainly older than the date of the compilation.

The text we have followed is that of Ültzen (1853); only two or three verbal changes being introduced here and there, to change the language of a rubric from being a personal direction given by an Apostle into the usual form: and the paragraphs, which in the German text run on continuously, being broken up to exhibit to the eye the Liturgical form.

The Text  
used.

We may advert to one advantage which has accrued from this mode of transmission of the Clementine Liturgy; viz. that, being incorporated in a literary document, it is free from any suspicion of having undergone interpolation, either in doctrine or ritual.

An advantage from the  
mode of  
transmission.

There is also an argument for its antiquity drawn from the same source not to be passed over, namely, that the Compiler of the Apostolical Constitutions, putting his materials forward as the injunctions of the Apostles themselves, could not have put into their mouths a Liturgy which he himself had composed (which is one theory); or even a recent form. It must have been a form which in his time was already venerable and widely current.

## § ii. *The Liturgy of S. James (Greek).*

This Liturgy is the surviving Greek representative of the Liturgy once current in Jerusalem, Palestine, and indeed throughout the Patriarchate of Antioch. In this its extant form however it does not represent the true Liturgy of S. James exactly, since it has certainly been modified in some respects after the Liturgy of Constantinople. For instance, the

Marks of  
modification.



Hymn ὁ Μονογενῆς, κ. τ. λ. (p. 27, h), the Hymn οἱ τὰ χερουβὶμ μυστικῶς, κ. τ. λ. (p. 32, § vii. b), the Hymns that accompany the Memorial of the Blessed Virgin (p. 45, § xvi. b), and the Great Entrance itself, were all first introduced into the service at Constantinople, and spread to other Churches from that. Further, these insertions point to a time not earlier than the end of the fifth century; indeed the Hymn οἱ τὰ χερουβὶμ belongs to the seventh: and the numerous words of controversial theology, already alluded to, which occur *passim*; and the use of the Creed; all tell of times when protests against heresy were needful. A limit in the other direction is placed by the earliest MS. of the text, which belongs to the tenth century; whence of course there can be nothing of later date than this in the text.

Marks of  
antiquity.

On the other hand, it must not be supposed that these obviously later insertions overcloud the earlier elements: for there is very much of the staple of the prayers that is manifestly of very great antiquity. The close parallelism of the very wording of a large part of the Liturgy with the Syriac S. James is a good warrant for claiming for such prayers an age greater than the Council of Chalcedon (A.D. 451). Then again the very close agreement of this Liturgy with the account of the Liturgy given by S. Cyril of Jerusalem in his Fifth Mystical Catechesis, delivered in the middle of the fourth century, has great significance, while such special points as the general simplicity of the diction of the prayers, the rubric for the reading of the Lections (p. 29, § iii), in which there is no mention of any Lection from the New Testament; and the simple way in which several times the Apostles are mentioned, without the string of epithets with which a later age thought to do them greater honour, all seem to lay claim to an early period rather than a late one. The ritual too is cumbrous as compared with that of S. Basil or S. Chrysostom, which superseded it. We seem in looking at these Liturgies side by side to be reminded of a Norman Church in contrast to one in Early English, and one in the Decorated, style of architecture.

Manuscript  
authority.

There are only three MSS. of this Liturgy known to exist:—

viz. 1. One of the twelfth century, from which Demetrius Ducas published the *Editio princeps* in 1526, and of which all the texts that have been published, including the present one, are reprints.

2. *Cod. Messanensis*, so-called from having been first found in the monastery of S. Salvador near Messina. This belongs to the end of the 10th century. Daniel's description of it is '*mutilus et oscitanter conscriptus*.'

3. *Cod. Rossanensis*, found at Rossano in Calabria, and thence carried to the library of the Basilian monks at Rome. It is of the early twelfth century.

These last two *Codices* give a text substantially the same as the first, but with a great many small differences. The various readings from them were first published by Assemani in the fourth volume of his *Codex Liturgicus*, and again by Daniel in his *Cod. Liturg.*, vol. iv.

The text of S. James's Liturgy has been often published. Besides Dr. Neale's well-known 'Primitive Liturgies,' there are useful editions with notes by Dr. Daniel (as above), by Rev. W. Trollope, and by Bp. Rattray. The last, however, called 'Liturgy (the Ancient) of the Church of Jerusalem,' 1744, 4to., is a rare book.

### § iii. *The Liturgy of S. James (Syriac).*

Ecclesiastically the Syrian Christians<sup>1</sup> may be divided into four classes. There are the orthodox, or Melchites, as they are sometimes called, who are now in communion with the see of Constantinople, and have adopted the Liturgy of S. Chrysostom for that of the Syriac S. James; the Nestorians, of whom we shall speak presently, when we discuss the Liturgies of Group III; the Jacobites; and the Maronites. The Jacobites are Monophysites, as regards their creed. The Maronites were originally Monothelites, but in the twelfth century they abjured this heresy and were admitted into com-

Four bodies  
of Syrian-  
speaking  
Christians.

<sup>1</sup> Cf. Prof. G. Bickell, 'Conspectus rei Syrorum literariae,' pp. 59-70, for much of the substance of this paragraph.



munion with the Roman Church. Both Jacobites and Maronites use for the most part the same Liturgies, of which that of S. James is the chief and prototype: the Maronites however do not recognise some few of the latest of the many Jacobite Liturgies, and they have two peculiar to themselves. They also have altered the Words of Institution into conformity with the Roman use, and reduced the Invocation into a Prayer for spiritual benefit to the communicants.

The Syriac  
S. James  
derived from  
the Greek  
S. James.

The great authority on the Syrian Liturgies is Renaudot, who in his second volume gives translations in Latin of the texts of thirty-eight of them, and two versions of the Pro-anaphoral service, prefaced by a learned Dissertation, and with notes to each Liturgy. He asserts (tom. ii. p. xviii) that, if we compare the Syriac Liturgy of S. James with the Greek Liturgy of the same name, not only do the contents of the prayers but their very wording, as well as the arrangements of the ritual, prove that the latter is the original from which the former is derived.

The Text  
printed  
below.

The Pro-anaphoral service, called the *Ordo communis* or *generalis*, is used with all the Anaphorae alike. It ends in our reprint with the third line of p. 67, below. We have given<sup>1</sup> the first of Renaudot's two Ordines, which he prefers as being (in his opinion) the one most usually found in good codices (tom. ii. p. 47). But Professor Bickell gives reasons for believing that the first of the two Ordines is Maronite, and the second Jacobite. The second is certainly the most consistent and intelligible; and it agrees almost entirely with that given in the two MSS. obtained in Travancore by the Rev. G. B. Howard, and described by him in his work on 'the Christians of S. Thomas and their Liturgies.' This work, we may remark by the way, is one which cannot fail to interest and instruct the reader; and will give life to the study of this Liturgy.

Letter of  
James, Bp.  
of Edessa.

An early illustrative document, valuable for the information it gives about the Syrian Liturgy in the seventh century, is the

<sup>1</sup> The text of this Liturgy was in type before Prof. Bickell's pamphlet came to hand.



Epistle of James, Bishop of Edessa, A. D. 651-710, '*ad Thomam Presbyterum*.' Bunsen<sup>1</sup> praises it as 'the only rational liturgical commentary on the Eastern Liturgies which exists.' The original Syriac with a Latin translation is to be found in Assemani's *Bibliotheca Orientalis*, tom. i. pp. 479, etc. The Latin translation is reprinted in No. II, of '*Excerpta Liturgica*.' (Messrs. Jas. Parker and Co., Oxford). We learn from this document that the Syrian Liturgy of the seventh century was essentially the same as that which we still have.

#### § iv. *The Liturgy of Constantinople.*

There are three Liturgies in use in the great Orthodox Oriental Church, viz. those of S. Basil, of S. Chrysostom, and of 'the Presanctified.' That of S. Chrysostom is the one commonly said throughout the year; that of S. Basil is said on all Sundays in Lent, except Palm Sunday, on Maundy Thursday, Easter Eve, the Vigils of Christmas and the Epiphany, and the Feast of S. Basil. The Liturgy of the Presanctified is said during Lent on the first five week days of each week. It is an office with a Communion but no Consecration; the five Holy Loaves necessary for the purpose (one for each day) having been consecrated on the previous Sunday. Its form is a combination of the Vesper Office (for it is said at three o'clock in the afternoon, the fast being strictly preserved until then) with a Pro-anaphoral office, a Great Entrance and Communion, that are similar in form to the corresponding parts of the Liturgy of S. Chrysostom, though of course specially appropriate.

The three  
Liturgies of  
the Great  
Orthodox  
Eastern  
Church.

The standard authority on these Liturgies is Goar's great edition of the Euchologion, in which he gives the variations in reading of several important MSS, and illustrates every point that can arise with copious notes of immense learning.

Goar's Eu-  
chologion.

In the Euchologion the Liturgy of S. Chrysostom is always printed first entire, and from it are taken such parts as are necessary to complete S. Basil's. But 'S. BASIL'S Liturgy is a recast of S. JAMES', as S. CHRYSOSTOM'S is an abbreviation and

Relation of  
S. Chryso-  
stom's to  
S. Basil's  
Liturgy.

<sup>1</sup> '*Analecta Ante-Nicaena*,' vol. iii. p. 32.

new edition of S. Basil's<sup>1</sup>. This, which is evident upon an examination of the two, is confirmed by the Barberini MS<sup>2</sup>. of the eighth century, the oldest and most important documentary authority for the Greek Liturgies, in which several prayers, which in the common texts are attributed to S. Chrysostom's Liturgy, are seen to be part of S. Basil's.

Reasons for  
mode of  
printing  
them below.

The arrangement presented in our pages has been adopted in order to make clear to the eye that the Pro-anaphoral portion is common to both Liturgies, and used with either Anaphora, and also to facilitate comparison of the two Anaphorae. The text is the ordinary one, as at present used in the Greek Church, taken from Daniel's 'Codex Liturgicus,' vol. iv.

Their  
reputed  
authors.

Whether these Liturgies are really to be ascribed to the great men whose names they bear is a disputed question. There is much less reason to doubt it in the case of S. Basil than in the case of S. Chrysostom. Some alterations must indeed have taken place, for in the time of S. Basil the Prayers for the Catechumens and Penitents would still be regularly said, as S. Chrysostom testifies. But the early, wide spread, and continuous tradition that he arranged a Liturgy seems to demand some better reason for its rejection than the mere refusal to accept anything that cannot be directly demonstrated; there being no antecedent improbabilities here, as in the similar claims for S. James and S. Mark, arising from the difficulties that may be felt about thus implying an over-early development of ritual, or a crystallization of the whole series of prayers into fixed forms, at a period when it may well be believed that much of the exact wording of the prayers, though their order were fixed, was still left to the discretion and the powers of the officiant. Gregory of Nazianzus, an intimate friend of S. Basil<sup>3</sup>,

Evidence for  
S. Basil.

<sup>1</sup> Dr. Neale, 'Introduction to the History of the Holy Eastern Church,' p. 325.

<sup>2</sup> An account of this MS, with the text of these two Liturgies transcribed from it, and arranged in parallel columns, will be found in Bunsen's 'Anal. Ante-Nic.' pp. 197-236.

<sup>3</sup> S. Basil died A.D. 379. For a fuller statement of this argument with authorities, see Palmer's 'Origines,' Introd. § ii. p. 46, etc.



attributes to him, among other good works, εὐχῶν διατάξεις, εὐκοσμίαι τοῦ βήματος. (Greg. Naz. Orat. 20, tom. i. p. 340, ed. Paris.) About the year 520 Peter the Deacon, writing to Fulgentius, quotes some words from ‘the prayer of the holy altar, which is used throughout almost the whole East,’ and which he attributes to S. Basil by name. In 590 Leontius of Byzantium speaks of the ‘Liturgy of the Apostles,’ and ‘that of the great Basil, written in the same spirit:’ almost certainly those of S. James and S. Basil. And again about 691, in the thirty-second Canon of the Council in Trullo, the Liturgies of S. James and S. Basil are spoken of by name. This brings us all but down to the time of the Barberini Codex spoken of above. There seems then some ground for attributing at least the main substance and order of S. Basil’s Liturgy to himself. We shall have a few words to say later on about the relation of the Coptic S. Basil to this Greek Liturgy of the same name.

There are no such early notices of the Liturgy of S. Chrysostom. The tract ascribed to Proclus, Patriarch of Constantinople in the early part of the fifth century, which does mention it by name, must be allowed to be spurious: as also must be the fragmentary ‘Commentarius Liturgicus,’ attributed to Sophronius of Jerusalem (Patriarch A.D. 629–638) by Cardinal Mai in his ‘Spicilegium Romanum,’ vol. iv. p. 31, etc., which also speaks of it.

Tract attributed to S. Proclus is spurious.

#### § v. *The Armenian Liturgy.*

The Church in Armenia was organized by Gregory the Illuminator at the beginning of the fourth century. Gregory was brought up at Caesarea, and the early relations of the Armenian Church were all with the Exarchate of Caesarea. It would only be likely then that their Liturgy should resemble that of Caesarea, or at least be closely allied to it. An inspection of the Liturgy itself bears out this probability; for, though there are some palpable later alterations, both from Constantinopolitan and from Latin sources, the chief characteristics of the Armenian, and the wording of some of the prayers, tally very closely with corresponding parts of S. Basil’s Liturgy.

The Armenian Church and Caesarea.



For the reprint of the Armenian Liturgy at p. 132, etc., as well as for the substance of these remarks, we are indebted to the translation of the Rev. S. C. Malan (D. Nutt, 1870), who has most kindly permitted the use of his labours.

State of the  
Text.

Though there is but one Liturgy used in Armenia, there seem to be several different versions of it. 'Not only,' says Mr. Malan, 'does the orthodox Armenian Liturgy, given by Nerses of Lampron, Archbishop of Taron in the 12th century, differ materially from the one now in use, but of the five copies and translations I have of it, published since 1642, no two are exactly alike in all particulars which one would expect to find identical in the one Liturgy of the same Church.'

The text printed below is a translation of the Liturgy 'printed at Constantinople in 1823 by command of the Bishop of that city and Patriarch or Eparch of Adrianople, with the sanction of Ephrem, Patriarch and Catholicos of Etchmiadzin.' The following editions and translations are referred to in the notes.

Different  
Editions and  
Translations.

1. A Russian translation by the Patriarch Joseph, Prince Dolgorucki, and published at St. Petersburg in 1799. This is the original of the English translation made by the Rev. R. W. Blackmore, Rector of Donhead S. Mary, Wilts, and published in Dr. Neale's Introduction to the 'History of the Holy Eastern Church.'

2. A French translation by Dulaurier (Paris 1859), agreeing mostly with the above Russian work.

3. Armenian only (folio, Rome 1677), containing a few alterations in a Romish sense.

4. Armenian and Italian (8vo. Venice 1837), also Romish.

5. Armenian and Latin (8vo. Rome 1642): 'so much altered to suit the Roman use as to be of no value for comparison.'

It is proper to repeat, with regard to the notes to this Liturgy, that those which have (M) affixed to them are Mr. Malan's own, while for those not so signed the Editor is responsible. The letters N and R in the notes indicate the version of Archbishop Nerses, and the Russian version, noticed above. The words enclosed in square brackets represent the

additions of these versions. A few other similar insertions, which appear in Mr. Malan's edition, but which are due to the Roman reprints, have been omitted.

The ecclesiastical position of the Armenian Church has been already spoken of (p. xviii).

### § vi. *The Liturgy of S. Mark.*

There is but a single manuscript authority for this Liturgy. That is the *Codex Rossanensis*, the third of those already described in connexion with the Greek S. James. The first edition of it was published at Paris in 1583. It is also given by Renaudot in his first volume. The text is certainly corrupt in several places, and there is no resource, except conjecture, for amending it.

Manuscript  
authority.

We have already spoken of the general close agreement, in many places even verbal, of this Liturgy with the Coptic S. Cyril; and we have noticed that the Ethiopic agrees with these two in the characteristic peculiarity assigned by S. James of Edessa in the seventh century to the Alexandrian Liturgy. It is among these three then that we are to look for such differences as should distinguish the Alexandrian from the West-Syrian order. These differences are four in number, viz. (1) the possession of four Lections, all from the New Testament; (2) the position of the Intercessions, *in the Preface*; (3) the Deacon's exclamation, 'Ye who sit, arise—look to the East,' just as the Preface is resumed after the Intercession; (4) the relative position of the Fraction before the Lord's Prayer. Now the Liturgy of S. Mark, as we know it, has Nos. 2 and 3 of these, but not Nos. 1 and 4, instead of which it agrees with the Liturgy of Constantinople. Further, the attempt to assimilate (though clumsily) the 'Prayer of Absolution to the Son' to the Prayer of the Little Entrance (see p. 173), the introduction of the Hymns *ὁ Μονογενής* and *χαῖρε, κεχαριτωμένη*, and the Cherubic Hymn, and the particular ritual of the two Entrances, all tell of a period when the see of Constantinople had strong influence wherever this form of S. Mark's Liturgy was used, and that, probably, not earlier than the seventh century. It bears the same relation

Connexion  
with Coptic  
S. Cyril and  
Ethiopic.

With the  
Liturgy of  
Constanti-  
nople.



to the original Alexandrian Liturgy that the existing form of the Greek S. James does to the original Liturgy of West Syria.

Arguments  
for antiquity.

At the same time the main part of it must be very antient, as is implied by some readings<sup>1</sup> of quotations from the New Testament, and by expressions in some of the prayers, evidently pointing to a time when persecution was still likely.

The following instance will shew what we mean by an argument for antiquity from a particular reading. In the prayer of the Little Entrance in S. Mark's Liturgy (p. 173), there is incorporated a passage from S. John xx. 22, 23. After the word ἐμφυσήσας occurs the expression εἰς τὰ πρόσωπα αὐτῶν, a reading which finds a place in no Greek MS. whatsoever. But the two Egyptian Versions of the New Testament, the Memphitic and Thebaic, have the reading. What inference may we draw from this fact? Surely this (bearing in mind the high character which Professor Lightfoot<sup>2</sup> assigns to these Versions for antiquity and faithful rendering of the original), that, when these Versions were made (i. e. probably in the second century), since they were made from Greek originals, there must have existed Greek MSS. of the New Testament containing this reading. Further, since the reading seems to have dropped out of the Greek MSS. before the fourth century, the time of Codd. N and B, the Prayer in which it is incorporated must have been composed not later than that time.

The possibility of persecution seems implied in the prayers on p. 172, 177, 181, etc.

### § vii. *The Coptic Liturgies.*

Reasons for  
the arrange-  
ment of these  
Liturgies  
adopted  
below.

We have printed the two Liturgies of S. Cyril and S. Basil together, on the same plan as the Greek S. Basil and S. Chrysostom, to enable the reader to realise more forcibly that the Pro-anaphoral portion is common to the two, and is used whatever Anaphora may follow it. These two Anaphoræ will

<sup>1</sup> We may instance the readings εἰς τὰ πρόσωπα αὐτῶν and ἀφίενται (p. 173); and ἡ παρακύψαι for εἰς ἡ παρακ., κ.τ.λ. (p. 188).

<sup>2</sup> See Scrivener's 'Introduction to the Criticism of the New Testament,' pp. 343, 345.



not however be found to run really parallel with each other, as in the case of the Greek Liturgies. The Liturgy of S. Cyril has the proper Alexandrian order of its parts, that of S. Basil follows the West-Syrian order, placing the Great Intercession after the Consecration. We have already remarked that there is a third Coptic Liturgy, named from S. Gregory. This however follows the type of S. Basil's and needs no special comment here.

The great authority upon this set of Liturgies is Renaudot's first Volume, but the student may compare with advantage two independent English Translations of them from other Coptic MSS: viz. one by the Rev. S. C. Malan, from a MS. obtained at Jerusalem, which he believes to be of the thirteenth or fourteenth century, in his 'Original Documents of the Coptic Church,' parts I, V, VI (D. Nutt. 1872-5); the other by the Rev. J. M. Rodwell, from a thirteenth century MS, in 'Occasional Papers of the Eastern Church Association.' No. XII. (Rivingtons, 1870.)

The present Coptic Church is Jacobite (Monophysite). The Orthodox Coptic Church is practically extinct, that is to say, there is an Orthodox Patriarch<sup>1</sup> with three Bishops living at Constantinople, but without any local cure.

The Coptic language is the name of the old Egyptian language as spoken by a Christian people, and includes several dialects, of which the two chief ones are the Memphitic and Thebaic. At the time of the Mohammedan occupation in the seventh century it was spoken throughout the country, though at Alexandria itself Greek would have been current. By and by it became no longer vernacular, and Arabic took its place. The Liturgies however have always been said in Coptic, only the Lectons being read in Arabic. Arabic translations of them have been made, and are often found side by side with the Coptic. The MS. from which Renaudot gives the Greek form of the Coptic S. Basil and S. Gregory was Graeco-Arabic. That the Coptic Liturgies are derived in all three cases from

<sup>1</sup> So the 'Christian Remembrancer,' vol. xlii. p. 234.

Greek originals, is shewn by similar arguments to those which prove the same fact of the Syriac S. James, especially from the remarkable frequency of Greek words and formulae, not only appointed to be said by Priest or Deacon, but occurring in the responses of the people <sup>1</sup>. This could never have arisen if the Coptic were the original form.

Relation of  
Liturgies of  
S. Basil,  
Greek and  
Coptic, to  
each other.

There remains the question of the relation of S. Basil's Liturgy to the Greek Liturgy of the same name. In the first place we must remember that, though the Coptic S. Basil is now the chief Liturgy of the Copto-Jacobite Church, it does not follow that it was so in the orthodox Church of Alexandria: in fact the difference between its order, in the most characteristic particular, and that which we know independently to have been the regular order of the Alexandrian Church in the seventh century, is enough to discredit it in this particular. Then further, though the Pro-anaphoral service is now always found prefixed to this Liturgy, and is borrowed from it when either of the other Anaphorae is used, it does not follow that it belonged to it originally. On the contrary, the close agreement of the Pro-anaphoral part of the Ethiopic Liturgy, which was certainly introduced into Ethiopia while the Alexandrian orthodox Church was still in full vigour, shews that it belonged to the old Alexandrian Liturgy, and therefore *properly* to the one named after S. Cyril or S. Mark.

Then if we take the Anaphora of S. Basil by itself we shall find that it is as similar as possible throughout to the Alexandrian Greek S. Basil (given by Renaudot, vol. i. pp. 64-85), and, if we compare this Alexandrian Greek S. Basil with the Constantinopolitan S. Basil, we shall find an extremely close resemblance. The chief differences are three, viz. in the Alexandrian Greek Liturgy, first, the Preface is shorter, though of the same character with that of the other, (which is of itself an indication that it is the secondary form), and it is interrupted by the Deacon's Exclamation (a purely Alexandrian characteristic, as

<sup>1</sup> This is unfortunately not shewn in the Latin text printed below from Renaudot; it is fully represented by Mr. Malan in his English translation alluded to above.



we have seen, p. li); secondly, the Intercessions resemble in form the Alexandrian sets of Intercessions, though they occur in the Liturgy in the place corresponding to that which they occupy in the Liturgy of Constantinople; thirdly, the ‘Prayer of Absolution to the Father,’ another specially Alexandrian feature, is inserted. On the other hand, two of the Prayers, viz. those beginning  $\delta$  Θεὸς ἡμῶν (see below, p. 124), and Δέσποτα Κύριε,  $\delta$  Πατήρ τῶν οἰκτιρμῶν (below, p. 126) are found *verbatim* in each.

We have already seen that all the Coptic Liturgies, including S. Basil’s, are derived from Greek originals; putting then all these considerations together, it does not seem to violate facts, or even probability, if we suppose that the Constantinopolitan form of S. Basil’s Liturgy, as it existed in the fourth century, was the original; that it spread from his own Church of Caesarea, till it was adopted throughout the Patriarchate of Constantinople; that it was carried into Egypt, where S. Basil was known from his visit to that country among others, in order to become acquainted with monasticism in its various forms; and where he would be likely to be held in special repute for his devotion to the ascetic life; that when adopted there, it received the particular Alexandrian modifications which we have spoken of, and in particular exchanged its own Pro-anaphoral portion for that of Alexandria; and thus finally (we cannot tell why, but possibly for the sake of differing from the orthodox Church) was exalted by the Coptic Monophysites into their normal Liturgy.

#### § viii. *The Ethiopic Liturgies.*

The Ethiopic, or Abyssinian, Church is a daughter of the Church of Alexandria; Christianity having been brought thither by Frumentius about A.D. 330. When the Schism took place in the Alexandrian Patriarchate, in the time of Dioscorus and of the Council of Chalcedon, the Abyssinian Church gave its adherence to the Monophysite Patriarch. This ecclesiastical connexion is still maintained: the Abuna (as the head of the

Relations of  
the Abyssinian  
Church



Abyssinian Church is designated) being always chosen and consecrated by the Patriarch of Alexandria.

Their chief  
Liturgy.  
Other autho-  
rities.

Their principal Liturgy, or *Canon Universalis*, called also the Liturgy of 'All Apostles,' is given below from Renaudot, whose Latin version was made from the text printed at Rome (1548). There is also an English Translation made by the Rev. J. M. Rodwell (Williams and Norgate, 1864), from the same Edition, and compared with an independent (but recent) MS, now in the British Museum, which may be consulted with advantage. This Liturgy will be found to keep on the whole very close to the Coptic S. Cyril and the Greek S. Mark. It is unique in not having the 'Sursum Corda' with the usual response.

The Antient  
Liturgy  
given by  
Ludolphus.

A few remarks are required on the short 'Antient Ethiopic Liturgy,' which is reprinted from the Commentary of Ludolphus (1691). The chief reason for giving it is because Bunsen, in the third Volume of his 'Analecta Ante-Nicaena,' attaches so much importance to it, unduly, as we venture to think.

The Aposto-  
lical Ordi-  
nances.

Ludolphus gives an account of 'The Apostolical Ordinances' from an important MS. in the Vatican Library, of which a partial transcript had been sent to him. The full transcript stops at the twenty-third section, or paragraph; after that merely giving the titles. The MS. was given by King Zera-Jacob, in the middle of the 15th century, to some Monks who were going to Jerusalem. Its age is not stated. The Liturgy in question occurs in § xxi. which is headed, 'De ordinatione Episcoporum et ritu Eucharistiae,' and Bunsen, who speaks of the Clementine Liturgy as 'the work of a learned falsifier of old texts' ('Anal. Ante-Nic.', p. 34), eagerly accepts this Liturgy as without doubt a genuine specimen of the Liturgy of the middle of the second century. His reasons appear to be partly, that it can be made to give some support to his theory of the Eucharistic sacrifice, viz. that though the Holy 'Spirit could be called down not only upon the people but also upon the gifts,' 'the blessing would be directed pre-eminently towards the people, as a Benediction. They were the spiritual real victim, which was to be blessed and sealed' (p. 15). Partly too he rests upon its 'Apostolic beauty and simplicity' (p. 21).

Bunsen's  
estimate of it.

But there are some strong objections to assigning a date thus early. Difficulties.

First, these Ethiopic Apostolical ordinances run closely parallel with the Coptic Apostolical Constitutions (translated by Dr. Tattam for the Oriental Translation Fund, 1848), though the two sets are divided differently; § 31 of the Coptic Constitutions answering to § xxi. of the Ethiopic (Ludolphus). Now it is remarkable that in two places in this section, where the Coptic simply gives directions for a prayer to be used, the Ethiopic recension gives the formula to be used, viz. the actual Consecration-Prayer to be said over the new Bishop, and this form of Liturgy, which he is to say immediately upon his consecration. It is evidently then a characteristic of the Ethiopic recension to fill in these formulae. But, if we go a little further on, we find that § lii. of the Ethiopic bears the title, *De ordinatione Episcoporum et ritu Eucharistiae*: and we might expect it to correspond to the Coptic, §§ 65, 66, which treat of the ordination of Bishops, and give a description of the Eucharistic service. This description in the Coptic almost exactly resembles the rubrics (the actual forms of prayer being omitted) of the Clementine Liturgy from the *Greek* Apostolical Constitutions. We might then fairly expect to find, if we had the Ethiopic § lii. *in extenso*, that it supplied the formulae, and so presented the regular type of the Eucharistic service, probably not unlike the Clementine.

But there are these further direct objections.

1. So far from agreeing with Justin Martyr's account of the Liturgy of the Second Century, as Bunsen attempts to make out that it does, it presents several striking points of difference (see p. xl). To mention only one, the Preface is very short, whereas Justin says it was ἐπὶ πολὺ.

Disagree-  
ment with  
Justin Mar-  
tyr's account.

2. Another difficulty, and a grave one, is the entire absence of Intercession. Seeing that the use of Intercession in connexion with the Eucharist depends upon Apostolic injunction (1 Tim. ii. 1), and the universal voice of antiquity testifies to its being an essential part of the Eucharistic service: it is difficult to accept as a specimen of Apostolic beauty a

Absence of  
Intercessory  
element.



form of Liturgy in which this essential element finds no place.

Allusion to  
Nestorian  
heresy.

3. It has been remarked (Probst, 'Lit. der drei ersten christlichen Jahrh.' p. 239 n.) that the expressions in the Preface, *Et misisti eum de caelo in uterum Virginis. Caro factus est, et gestatus fuit in ventre ejus*, savours of a time later than Nestorius.

These reasons, coupled with other obvious deficiencies, such as the very imperfect form of the Words of Institution, suggest that it was not intended for more than the outline of a service, and that a special one: and that we cannot argue from it as if it had ever been the normal Liturgy of a Church, or of a period.

#### § ix. *The Liturgies of Eastern Syria.*

We prefer to call this Family by this name rather than to designate it as Nestorian, because it seems to have been a real local development; and at any rate, in the chief Liturgy, which we have printed below, there is no trace of Nestorianism.

Dr. Badger's  
translation.

There is an English translation of the three Nestorian Liturgies, made from originals actually in use among these Assyrian Christians, by Rev. G. P. Badger, the learned author of the 'Nestorians and their Rituals,' in No. xvii of 'Occasional Papers of the Eastern Church Association.' It is prefaced by a short Introduction containing many interesting details. His, as well as Renaudot's, manuscripts are recent.

Chaldeans.

The Nestorians are sometimes spoken of as 'Chaldeans:' but this designation, according to Dr. Badger (see 'Occasional Paper,' as above, Introduction, p. xi; and 'Nestorians and their Rituals,' vol. i. pp. 177-181), properly belongs to those of them who are in communion with the Roman Church, and whose Liturgy and Ritual have been assimilated to the Roman in several particulars, as e.g. in the Formula of Consecration; in the mode of Elevation, of Communion and of the disposal of the remains of the consecrated Elements; in the use of unleavened bread, etc.

Early date  
of the

The early date to which the Liturgy of SS. Adaeus and Maris may be assigned is thought to be proved by this



argument. The other two Liturgies, of Nestorius and Theodore, borrow from it not only the Pro-anaphoral portion, but also the whole of the end of the Service from the Communion onwards: shewing that they are subsequent to it in time. But the Liturgy of Nestorius has in the Invocation the characteristic phrase of the Church of Constantinople ‘changing them (the elements) by the Holy Spirit,’ which could not have been adopted since the schism between the Churches in 431. Hence the Liturgy of Nestorius must be earlier than that date, and *a fortiori* the Liturgy of SS. Adaeus and Maris must be older still.

A singular fact is that in this Liturgy the Words of Institution are omitted, and there is a difference of opinion as to the exact place at which they should be inserted. There is no doubt that they must be supplied somewhere; the evidence of their belonging to the Liturgy is too strong to admit of doubt. For 1. Their presence in the other two Liturgies shews that it would be no peculiarity of the Nestorian body, or East-Syrian Church, to omit them. 2. In fact one of the principal Nestorian writers, Ebedjesus, acknowledges that the words of Christ are essential to consecration. 3. An Anaphora of this Family, of the sixth century, in the British Museum, transcribed by Prof. G. Bickell, has the Words. 4. George of Arbela, another Nestorian Doctor, in the tenth century, mentions them. 5. The Liturgy of Malabar, which, except in certain known particulars, represents this same Liturgy, speaks of the consecration being wrought ‘by the Word of God and the Holy Ghost’ (see the passage in Neale and Littledale’s ‘Translations of the Primitive Liturgies,’ p. 159). 6. We know that the correctors of the Malabar Liturgy at the Synod of Diamper found the Words of Institution in it, for they mention certain additions which they expunged<sup>1</sup>.

The only question is, Where should they be inserted? For there is no indication given in the text. We have marked the

Principal  
Liturgy.

Omission of  
the words  
Institution.

At what  
point they  
should be  
supplied.

<sup>1</sup> The substance of the above is taken from Bickell’s ‘Conspectus rei Syrorum literariae,’ pp. 61–65.

place (below, p. 274) which Prof. Bickell assigns to them. Neale and Littledale (*ut supra*) place them rather later. The strong argument for deciding with the former, is that thus we are strictly following the analogy of the other two Liturgies, of Nestorius and Theodore, which in other respects are framed on the exact model of this. Both of them have an ascription of praise, or Canon, following the Words of Institution, said by the Priest, ἐκφώνως, aloud.

Reason of  
the omission.

The reason of the omission most probably was, partly the sacredness of the words, and partly that they were well known and were supplied traditionally. The same thing is found in the Gallican Liturgy, the only difference being that there the leading words *Qui pridie* are generally given.

Points men-  
tioned by  
S. Ephrem  
Syrus.

The exclusion of unbelievers, the Triumphal Hymn, Intercession for the Living and Dead, the Invocation of the Holy Spirit, and the rite of Consignation (see below, p. 278), are distinctly mentioned by S. Ephrem (Syrus) of Edessa, who died A.D. 378.

### § x. *The Western Liturgies.*

Marked by  
the number  
of variables.

When we turn from the Eastern to the Western Liturgies we are at once brought face to face with a striking difference caused by the enormously increased number of variables that we meet with. As between the two Western families, the Roman and Hispano-Gallican, the difference is only one of degree. Between these two families and those of the East it really amounts to one of kind. It is impossible to print in a few pages, as can be done for the Eastern Liturgies, the whole of the Priest's part, Prayers, Prefaces, etc., with the Rubrics, which we have hitherto understood by the word 'Liturgy,' seeing that every holy day has some special variables of its own, which have to be fitted into a fixed framework. A volume would really be required for each Liturgy, taking the word in this comprehensive sense. What we have done here is to reprint just this fixed framework,—i.e. the Ordinary and Canon of the Mass,—giving a few examples, within square brackets, of the variable parts of the service, and

Plan adopted  
below.



thus shewing how they are to be fitted in in saying the Service. The italicised portions of the Roman order, as given below, are compiled from the Rubrics proper, the *Rubricae generales* and the *Ritus servandus in celebratione missae*, which are printed at the beginning of the Missal.

*On the arrangement of the Liturgies of Groups IV and V.*

The arrangement of these four Liturgies is based upon that of Dr. Daniel in his 'Codex Liturgicus,' vol. i. pp. 48-113. It has however been carefully revised, and a number of alterations have been introduced, both in the arrangements of corresponding parts, and in the language. The alterations in language, in the case of the Roman and Mozarabic, are entirely confined to corrections found necessary on a careful collation with the respective missals. In the case of the Ambrosian and Gallican they arise from our attaching more weight to Le Brun than to Dr. Daniel's authorities. Still, the alterations in the Ambrosian are very slight: in the Gallican they are much more serious. Dr. Daniel's arrangement of the Gallican Liturgy was wholly taken from Mabillon's classical treatise *de Liturgia Gallicana*. Since Mabillon's time however a most important document for the reconstruction of the Gallican Liturgy has been discovered, viz. the *Expositio brevis*<sup>1</sup>, attributed (rightly or wrongly) to S. Germanus of Paris (A.D. 555-576), but almost certainly of not later date than the seventh century.

The most important result of the discovery of this document was to clear up a point which had been misunderstood by Mabillon, and which being misunderstood had caused confusion in the arrangement of the earlier parts of the Liturgy. It had always been known that there was a *Prophetia* in the Liturgy, and a prayer following it called *Collectio post prophetiam*. Mabillon not unnaturally thought that *Prophetia* must mean a Lesson from the Old Testament, which was known to

Reasons for the variations from Dr. Daniel's arrangement.

Especially in the Gallican Liturgy.

The 'Prophetia,' etc.

<sup>1</sup> This document is to be found in Martene and Durand's 'Thesaurus Anecdotorum,' tom. v. p. 91 etc.; or in Martene, 'De Ecclesiae ritibus,' tom. i. p. 167 etc., reprinted in 'Excerpta Liturgica,' No. III (Messrs. Jas. Parker & Co., Oxford).



belong to the Gallican order. Thus however the *Collectio post prophetiam* was placed between the Old Testament Lection and the Epistle, an unnatural position according to Liturgical analogy. But upon the discovery of the *Expositio brevis* it was found that *Propheta* is the Gallican technical name for the *Canticum Zachariae*, the Hymn which we commonly call the *Benedictus*, and which seems to have been said or sung in Gaul at every Mass. The Lection from the Old Testament was called *Propheta* or *Lectio prophetica*. The *Collectio post prophetiam* was now seen to be the 'Collect for the day,' and to precede all three Lectures, according to the analogy of the Mozarabic. These corrections have been adopted by Le Brun, and are reproduced below, with some others derived from the same source. It seems strange that Dr. Daniel should have followed Mabillon in these points; where the corrections are certain, and based upon evidence not accessible to that learned scholar, where consequently there is no presumption in differing from his conclusions.

§ xi. *On the Hispano-Gallican Family.*

We have boldly coined a name for this family of Liturgies, which is by some writers called the Ephesine family, and connected with the Apostle S. John. The name at any rate indicates a certain fact, namely, that the Mozarabic Liturgy of Spain, and the several Uses found current in Gaul during the first eight centuries, are grouped together, as being marked by certain common characteristics. It is beyond the scope of the present work to discuss the arguments which have been adduced for connecting these Liturgies with Ephesus. The student can refer to Palmer's 'Origines,' pp. 106-110, 149-158.

We venture to think that the following conclusions may be accepted. Though the development of these Liturgies is independent and indigenous, they present unmistakeable indications of a connexion with the East. There was certainly a very close connexion in the second century between the Church of Lyons, at that time the centre of Gallican Christianity, and Ephesus. There are reasons, arising out of a consideration of

Reason for  
the name.

Connexion  
with  
Ephesus.

the 19th Canon of the Council of Laodicea, in the fourth century, for thinking that an order of Liturgy, different from the type afterwards current in Asia Minor, and resembling the Gallican in some characteristics, had up to that time prevailed in those western parts of Asia Minor, of which Ephesus was the principal Church. It seems at least then not unreasonable to claim some connexion with Ephesus for this group of Liturgies.

That the Mozarabic and the Gallican are sister growths, and not derived one from the other, seems indicated by the fact that, though there is an all but exact correspondence in their respective orders, the names of the corresponding parts are different in the two Liturgies, e. g. 'Collectio' *passim* in the Gallican answers to 'Oratio' in the Mozarabic; 'Contestatio' in the Gallican to 'Illatio' in the Mozarabic; with several other instances, which may be seen at a glance in the comparative Table (p. xxviii). They were so closely akin in structure that in the middle of the ninth century, fifty years after the Gallican Liturgy had been superseded by the Roman, when Charles the Bald wished to have the Mass celebrated before him according to the Gallican rite, priests were summoned for the purpose from Toledo in Spain, where the Mozarabic was still a living Liturgy.

The Mozarabic and Gallican are Sister-Liturgies.

The following are some of the traces of Oriental affinity shewn by the Liturgies of this family:—1. The various proclamations by the Deacon, e. g. of silence, and others. 2. The regular reading of a Lection from the Old Testament. 3. The 'Preces' (i. e. probably, a series of Intercessions like the Ectené, or Deacon's Litany, of the Eastern Liturgies), and 'Collectio post Precem,' summing up these Intercessions. 4. The position of the Kiss of Peace early in the service, before the commencement of the Anaphora: whereas the earliest notices of the Roman Use place this ceremony in that Liturgy after the Consecration<sup>1</sup>. 5. The Exclamation *Sancta Sanctis*, found in

Traces of Oriental affinity.

<sup>1</sup> See the Epistle of Pope Innocent to Decentius of Eugubium (A.D. 416) in Gallandi 'Bibl. Vet. Patt.' viii. p. 586, reprinted in 'Excerpta Liturgica,' No. III. p. 3.



the Mozarabic. 6. The distinct traces of an Invocation of the Holy Spirit in not a few examples of the Prayer called 'Post Pridie,' which immediately follows the Words of Institution.

Two further  
unique fea-  
tures.

In addition to its general characteristics (mentioned in p. xxiii) this family has two unique Liturgical peculiarities. 1. The rubrics are cast in the imperative mood, instead of the present or future indicative, as in all other Liturgies; e.g. whereas we should find in other Liturgies *Tum dicit* (or *dicet*) *Sacerdos*, we should have here *Tum dicat Sacerdos*. When this peculiarity is once observed, the effect of it is striking and unmistakeable. This is directly proveable indeed only of the Mozarabic; for no rubrics of the Gallican Liturgy are extant: but it comes out again curiously in the Sarum and other mediaeval English Uses, wherein certain Gallican features are engrafted upon a Roman stock. 2. The other peculiarity is the so-called 'Praefatio Missae' of the Gallican, or 'Oratio Missae' of the Mozarabic (see p. 315), which must be carefully distinguished from the 'Preface' commonly so-called; being a short exhortation or address to the people on the subject of the particular day, designed to stir the congregation to greater recollection and devotion.

### § xii. *The Mozarabic Liturgy.*

Derivation of  
the word.

Of the derivation of the term 'Mozarabic' there is no doubt. It is from the participle of an Arabic derivative verb. From the substantive *Arab* is formed the verb *estArab* (*arabizo*, to adopt the Arab mode of life), the participle of which is *mostArab*, one who has adopted the Arab mode of life. Hence by an easy transposition of letters comes 'Mozarab.' The propriety however of the term as an appellation of the Liturgy known by it is not so obvious: for that Liturgy is without doubt the old national Liturgy of the Spanish Church, which was substantially the same as we now know it in the time of Isidore of Seville, in the sixth century, nearly two centuries before the Moorish invasion; and which Isidore did not compose, but only arranged and perfected. In fact there is no reasonable ground for doubting that to whatever period we are to assign the first organization of a Christian Church in Spain, to the same period

Its applica-  
tion.



belonged a first form of that Liturgy which by the labours of Isidore, Leander, and others was developed into the 'Mozarabic' Liturgy. There is nowhere a trace of Arab influence upon it. But the term 'Mozarab' was applied to those Christians and Jews who, from fear of persecution, adopted the customs of their Arab rulers: and this 'Arabizing' was made a distinct charge against the clergy of Cordova in the tenth century. Is it possible that, as during the tenth and eleventh centuries a series of determined attempts were made to substitute the Roman Liturgy throughout Spain for the national rite, the name 'Mozarabic' was affixed to this Liturgy by the favourers of this movement, in order to discredit it by a question-begging epithet?

The Roman Liturgy was forced upon the Spanish Church towards the end of the eleventh century; yet certain Churches were permitted to retain the old rite. Four centuries elapsed, and by this time it had nearly fallen into abeyance, even in these Churches: and such knowledge of its details as the priests possessed was chiefly traditional, since the Office-books were written in the old Gothic character, the knowledge of which had all but passed away. Thus, quite at the beginning of the sixteenth century, Cardinal Ximenes, anxious to restore and keep alive its use, first employed a learned divine, Dr. Alfonso Ortiz, to restore and superintend the reprinting of the Office-books, and then founded and endowed a College of priests at Toledo to carry out his purpose. At present, according to Dr. Neale, this chapel, two parish churches at Toledo and one at Salamanca, are the only remaining places where this liturgy is used.

This Liturgy almost dropped.

Revived by Cardinal Ximenes.

The Mozarabic Office-books, Missal and Breviary, which are now commonly known, are these restored books of Cardinal Ximenes. They have been reprinted with a learned Introduction and Notes by Leslie (4to. Rome, 1755), the most accessible form of which work is the edition in Migne's 'Patrologia Latina,' tom. lxxxi, lxxxii, from which the text reprinted below is arranged.

Leslie's Edition.

In the Mozarabic rite as thus represented there are some

The Roman insertions.

few assimilations to Roman use. It is far more probable that these had crept in unperceived in the lapse of time, while the rite was for the most part neglected, and the Roman Liturgy was used everywhere around, than that they were purposely inserted by Cardinal Ximenes or his coadjutor. Leslie thinks that they are easily discernible on careful scrutiny, and separable from the rest of the office. The three principal instances which he notes are:—1. The insertion of a *Confiteor* and *Introibo* for the Priest at the beginning of the office, whereas the old Spanish rite places this *before the Illation*. Both are found in the Ximenian Missal. 2. Similarly there is a double *Elevation*. The old rite places this at a little interval after the Consecration, just before the Creed. Another is inserted, as in the Roman rite, *immediately after* the Consecration. 3. There is also, besides the regular Commemoration of the Living and Dead, which occurs, as in the Gallican, just after the Offertory, a second memento for the Living after the Consecration.

Other authorities.

The chief authorities that we have for judging of the nature of the Mozarabic Liturgy anterior to the time of Cardinal Ximenes are the treatise of Isidore of Seville (Hispalensis) ‘*De Officiis Ecclesiasticis*,’ and the Canons of the early Spanish Councils, especially those of the Fourth Council of Toledo (A. D. 633).

The meaning of the epithets ‘*mixtum* sive *plenarium*,’ applied to the Missal of Cardinal Ximenes, will be seen in the Glossary (*infra* s. v. ‘*Missale*’).

Double ending to the Prayers.

It is a peculiarity of this Liturgy that the prayers have commonly a double ending: that is to say, at the conclusion of the petitions the Choir responds ‘Amen:’ then the Priest says a Doxology, to which again the Choir responds ‘Amen.’ The ceremony of ‘the Fraction’ too is very elaborate and symbolical.

There is an Essay on this Liturgy in Dr. Neale’s ‘*Essays on Liturgiology*.’

### § xiii. *The Gallican Liturgy.*

The Gallican Liturgy lost.

Unlike the Mozarabic, which has never wholly ceased to be a living rite, the Gallican Liturgy was absolutely suppressed in



the beginning of the ninth century. In the seventeenth century it was not even known that any monuments of it existed, when Cardinal Thomasius, about the year 1680, published three Sacramentaries possessing, as he pointed out, characteristics which the Gallican Liturgy ought to possess. These are the Sacramentaries, which are also reprinted by Mabillon and Muratori, and which are known as the *Missale Gothicum*, *Missale Gallicum*, and *Missale Francorum*; being supposed to represent the missals of the Liturgy current respectively in *South Gaul* (where the Goths were established in the fifth century), in *Middle Gaul*, and in *North-western Gaul* (where was the Frankish kingdom).

It is necessary here to remember that in earlier times, before the invention of printing gave facilities for multiplying copies, and so encouraged the use of *missalia plenaria*, four books, or sets of books, were necessary for the due celebration of the Mass. These were (1) the *Sacramentarium*, or *Missale* in the narrower sense of the word, containing the Prayers and other parts of the service said by the Priest at the Altar; (2) the *Lectionarius*, and (3) the *Evangelistarium*, both for the Readers, or Deacons; and (4) the *Antiphonarium*, or book of Anthems (sometimes also called *Graduale*), for the use of the Choir. The rubrics were to a great extent traditional.

For the Gallican Liturgy no *Antiphonarium* has yet been discovered, nor are the rubrics known. It is therefore impossible to reconstruct completely the Gallican Liturgy, either the entire Mass for any one day, or all the changes for the various days. At the same time we do know a good deal about the order of it, and about many of its details.

The sources of information which we have are the following: —Besides the three Sacramentaries above mentioned, there is a fourth Sacramentary, called *Bobbiense*, from the place Bobbio, where it was discovered by Mabillon. It was published by him in 1687 in the first volume of his 'Museum Italicum.'

Sources for reconstructing this Liturgy. Four Sacramentaries.

There is also a Lectionary called *Luxoviensis*, from Luxeuil, where the same learned man discovered it. This is published in his treatise 'De Liturgia Gallicana.'

A Lectionary.



Mone's Frag-  
ments.

Besides these documents there are a few fragments of Sacramentaries belonging to a distinctly earlier stage in the history of this Liturgy. Such are the valuable fragments of eleven Masses published by Mone in his '*Lateinische und griechische Messen u. s. w.*' (4to. Frankf. 1850), and reprinted at the Pitsligo Press in the unhappily unfinished collection of Gallican documents, begun by Dr. Neale and Rev. G. H. Forbes. Mone discovered them in the library at Karlsruhe in a palimpsest MS, which had once belonged to the Abbey of Reichenau; whence these Masses are sometimes called the '*Missale Richenovense.*' Some of the Masses at least cannot be later than the third century.

Bunsen's.

Bunsen ('*Anal. Ante-Nic.*,' vol. iii. pp. 263-66) publishes a few more fragments which Niebuhr had communicated to him from a palimpsest in the Library of St. Gall, including part of the Preface from a '*Missa pro Defunctis*,' which he attributes to S. Hilary of Poitiers (cir. 350).

Cardinal  
Mai's.

There are a few more disjointed fragments from a palimpsest in the Ambrosian Library at Milan, given by Cardinal Mai in his '*Scriptorum Veterum Vaticana Collectio*,' tom. iii. pt. 2, p. 247. As these are perhaps less accessible than the rest, we reprint them at the end of this Introduction from Cardinal Mai's transcription; partly too in the hope of calling the attention of some competent scholar to a document that might turn out, if properly examined and collated, a most valuable addition to the scanty materials for a study of this Liturgy.

Antiphona-  
rium Bancho-  
rense.

The so-called '*Antiphonarium Banchorense*,' published by Muratori in his '*Anecdota*,' vol. iv. pp. 121-59, and reprinted in Migne's '*Patrologia*,' tom. lxxii, may be mentioned here, as probably connected with the Gallican rituals. It is not an '*Antiphonary*,' properly so-called; but a collection of Hymns and Prayers, apparently put together for the use of the monks of the (Irish) Bangor.

The two  
'Epistles' of  
S. Germanus.

These are all the remains of any actually liturgical Gallican formulae that we possess. Next in importance are the two Epistles attributed to S. Germanus, already mentioned more than once. The first is concerned with the Mass, and is com-

monly spoken of as the 'Expositio brevis:' the other is more concerned with the 'Cursus,' as the Breviary-services were anciently called.

Then finally come the incidental notices in various writers, especially three—namely, Sulpicius Severus, who died between 397 and 410; Caesarius of Arles, who died about 542; and, most copious of all, Gregory of Tours, who died in 595. Ruinart's preface to the writings of Gregory collects and discusses his very numerous allusions; and Mabillon, 'De Liturgia Gallicana,' does the same, adducing also another valuable source of information, viz. the Canons of Gallican Councils. Quotations  
from Gallican  
writers

A certain amount of additional information may be inferred from the analogy of the Mozarabic, which is certainly constructed upon the same lines.

From these various sources we are enabled to arrive at some very important general conclusions about the nature of the service in the sixth and seventh centuries. We have not knowledge enough to reconstruct it in detail. These are the authorities for the outline of this Liturgy, which is sketched below chiefly from Le Brun.

#### § xiv. *The Roman Liturgy.*

The earliest stages of the Latin Roman Liturgy are involved in obscurity. It is, we believe, acknowledged on all sides that the language of the early Roman Church, i. e. of the first three centuries, was Greek. It will be at all events sufficient to quote the names of Dean Milman as a historian, De Rossi as an antiquarian, and Professor Westcott as a critic<sup>1</sup>, in support of this opinion. Here are Dean Milman's words ('Latin Christianity,' bk. i. ch. 1):—'For some considerable (it cannot but be an undefinable) part of the three first centuries, the Church of Rome, and most, if not all the Churches of the West, were, if we may so speak, Greek religious colonies. Their language was Greek, their organisation Greek, their writers Greek, their Scriptures Greek; and many vestiges and traditions shew that

The early  
Roman  
Church and  
Liturgy were  
Greek.

<sup>1</sup> See De Rossi, 'Roma Sotteranea Cristiana,' p. 126, and Westcott 'Canon of the New Testament,' p. 215 etc. (2nd ed.)



their ritual, their Liturgy, was Greek.' Certainly, if the Roman Church of this period were as thoroughly Greek as Dean Milman believes, its Liturgy must have been Greek; and, if so, it is only natural to suppose that it would follow the Oriental type rather than that of the Roman Liturgy of later times. At all events no traces remain anywhere of any Greek Liturgy similar to the later Roman: and, actually, we have from Justin Martyr, writing at Rome in the first half of the second century, a description of a Liturgy which tallies very closely indeed with the Clementine (an Oriental) Liturgy.

Improbability that there were two Liturgies.

It would surely be out of harmony with the spirit of the early Church, and be a transference of nineteenth-century ideas back into the second and third, to imagine that the Holy Eucharist, the great means and bond and symbol of unity, was celebrated in two different languages in the same Church for different sets of Christians, Greek-speaking and Latin-speaking, according to different rites. If any difficulty be felt with regard to the native Latin members of the Roman Church, it may be remembered first that Greek, as a language of communication, was far more widely understood among all subjects of the early Roman Empire than is often realised: and further, that after all we should only have another instance of what we have already seen was the case in the Syrian and Coptic Churches, where a Greek Liturgy without doubt preceded the adoption of a vernacular service.

Greek widely understood.

The change from Greek to Latin, etc., helped by—  
1. the great pestilence.

We can discern two powerful causes which co-operated to produce a complete change by the early part of the fourth century. The terrible Oriental plague, introduced into Europe by the army returning from the Parthian war (A.D. 167), gradually spread over and devastated the whole Western world. It raged for a century and a half. At Rome itself at one time its ravages were so fearful that 2000 persons per diem are said to have been buried. Niebuhr, in his Lectures on the Hist. of Rome (vol. iii), sees no reason to disbelieve this statement: and he attributes in large measure to this pestilence an utter decline in literature and even in civilisation accompanying the general distress throughout the latter parts of the third century, and



until the time of Constantine. Then came the transference of the seat of the Empire to Constantinople, and in consequence of it the concentration of many foreign and disturbing influences upon the new focus, allowing thereby full freedom of play to the native element. At any rate, at some time in the fourth century what we may style the official language of the Roman Church became Latin: and the first really authentic reference to the Roman Liturgy, viz. in the Letter of Pope Innocent I to Decentius, Bishop of Eugubium, at the beginning of the fifth century (cir. A.D. 416), tells us that two of the characteristics, which distinguish the Roman from the Hispano-Gallican Liturgies, one of which also distinguishes it from any Eastern type, belonged to it then. These are that the Pax was given after the Consecration, and the list of names to be commemorated was read in connection with the Great Oblation. Thus we seem to have an indication of an independent Liturgy nearly synchronizing with this change of language.

2. The change of the seat of Empire.

Historical notices. The letter of Innocent I.

Leo (Pope 440-61) has sometimes been set down as the author of the Roman Liturgy: yet he is stated by several different writers to have added certain words to the Canon; a statement which implies that the Canon existed before his time.

Leo the Great.

There is extant a Sacramentary, commonly called the Leo-nine Sacramentary, published by Muratori in his work 'Liturgia Romana Vetus.' This was found in a MS., which is assigned to the eighth century, from the Library at Verona. This MS. however is imperfect, and contains neither *Ordo* nor *Canon*; but only a collection of Missae (sets of Collects and Prefaces) for use throughout the year, beginning in April down to December inclusive. Though some of these Missae may well be Leo's composition, Muratori suspects some of them of being later than his time.

His Sacramentary.

Gelasius (Pope 492-96) is the next name of Liturgical importance. *Fecit Sacramentorum prae-fationes et orationes cauto sermone*, is the account given of his work by Anastasius in his 'Lives of the Popes.' *Preces tam a se quam ab aliis compositas dicitur ordinasse*, is the testimony of Walafrid Strabo in the

Gelasius.

His Sacra-  
mentary.

MSS. of the  
same.

ninth century. This attributes to him a work of Liturgical revision. The Sacramentary called by his name was first published by Cardinal Thomasius from an early ninth century MS. in the Vatican, which however is thought by Muratori to have some peculiarities not consistent with its being a thoroughly true representative of the Gelasian Sacramentary. Then Gerbertus discovered three MSS., viz. (1) of Reichenau (eighth century); (2) of S. Gall (late eighth or early ninth); (3) a more recent MS. of S. Gall (tenth century); of which the first two agree very closely, and in the third the contents of the second are actually attributed to Gelasius. Gerbertus published the results in his work on the Old German Liturgy (1776-9). The Gelasian Canon printed below (pp. 365, etc.) from Daniel's 'Cod. Liturg.' vol. i. p. 13, is a transcript from the Reichenau MS. No. 1, the various readings in the footnotes being those of the Vatican MS. of Cardinal Thomasius. The Gregorian Ordo and Canon which occupy the opposite pages, also reprinted from Daniel, are transcribed from the Codex Othobonianus, now in the Vatican Library, a MS. of not later date than the beginning of the ninth century. The most casual inspection will show how closely they agree. We cannot help suspecting however, from the presence of S. Gregory's insertion (see below), that the Canon of the Gelasian Sacramentary has been altered into conformity by the transcribers.

Letter of  
Vigilius.

To return however to the history. The next important Liturgical notice after Gelasius is contained in the Letter of Pope Vigilius (A.D. 537-55) to Profuturus, Bishop of Braga in Spain. Having been consulted as to the Roman order of saying Mass, he replies as follows:—'Ordinem quoque precum in celebritate missarum nullo nos tempore, nulla festivitate, significamus habere divisum; sed semper eodem tenore oblata Deo munera consecrare. Quoties vero Paschalis, aut Ascensionis Domini, vel Pentecostes, et Epiphaniae, Sanctorumque Dei fuerit agenda festivitas, singula capitula diebus apta subjungimus, quibus commemorationem sanctae solemnitatis aut eorum faciamus quorum natalitia celebramus, caetera vero ordine consueto persequimur.' From this we gather distinctly



that in his time the Canon was invariable, but that certain 'capitula' or clauses, appropriate to the day, were inserted on Festivals and Saints Days. This custom of inserting special appropriate clauses was dropped, perhaps at the instance of Gregory the Great, the next great Liturgical reviser; a trace of it still remains in the paragraph beginning '*Communicantes*' (see below, p. 330): and it is exactly represented in an old Ambrosian Canon, from a MS. of the ninth or tenth century, given by Muratori in the Dissertation prefixed to his '*Liturgia Romana Vetus*' (chap. x). It agrees on the whole with the ordinary Roman Canon, but has several special clauses inserted appropriate to Maundy Thursday.

And thus we are brought to the epoch of Gregory the Great (Pope, 590-604). He revised, condensed, and reorganised the Gelasian Sacramentary, inserted a short passage<sup>1</sup> in the paragraph *Hanc igitur* of the Canon, and (most characteristic alteration of all) he placed the Lord's Prayer in immediate juxtaposition with the Canon, from which it had been previously separated by the Fraction, etc. The Ambrosian Liturgy exhibits the older order.

Gregory the Great.  
His liturgical work.

From the time of S. Gregory to the present there has been no change of importance in the general form of the Roman Liturgy. That is to say, the *number* of prayers composing the Mass, the *order* in which they occur, and the *names* of them remain unaltered. In the *Missae* assigned to particular days there are local variations: expressions in some of the prayers and rubrics have been altered or inserted from time to time, and rubrics have been multiplied: but such variations are of minor importance (apart from questions of doctrine, with which we are not here concerned) inasmuch as they do not affect the general form and order of the Liturgy.

The general form of the Roman Liturgy unaltered since his time.

#### § xv. *The Ambrosian Liturgy.*

An account of this Liturgy is given by Card. Bona ('*Rerum Liturg.*' lib. i. cap. x), and by Le Brun (tom. ii. dissert. iii).

Sources of information.

<sup>1</sup> The clause, 'Diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari.'



The Liturgy itself is to be found in Pamelius, 'Liturgicon Eccles. Lat.' tom. i, as well as being published independently. Dr. Neale has also an Essay upon it in his 'Essays on Liturgiology,' containing much minute information.

This Liturgy  
an offshoot  
from the Ro-  
man stock.

Writers are at variance on the question to which of the Western Families this Liturgy belongs. We venture to think that a reference to the Comparative Table (above, p. xxix), and the Liturgy itself as printed below, will shew that its points of similarity with the Roman are numerous and characteristic, while its differences are comparatively few, and some of them easily explicable; and that on the other hand its coincidences with the Gallican are few and unimportant: that, in short, there is no feature in it which is inconsistent with the hypothesis that it is a parallel and independent development of the early Latin Roman Liturgy, which has again been affected by the influence of the Roman See, and been gradually assimilated in certain points to the later Roman Liturgy.

Comparison  
of it with the  
Roman.

Its successive parts, though in almost every case corresponding to something similar in the Roman Liturgy, generally have a peculiar name. The Canon is nearly the same; so nearly, and yet with differences of such a kind, that it cannot have been the Gregorian Canon intentionally adopted, or it would surely have been still more verbally identical. But we have already noticed an example of the old Ambrosian Canon, (p. lxxiii) representing an earlier type than the Gregorian. The position of the Lord's Prayer is, we know historically, that of the Roman Liturgy before the alteration of S. Gregory. The Ambrosian is very rich in Prefaces, so was once the Roman. The Lection from the Old Testament preceding the Epistle and Gospel of the Ambrosian is not unknown in the Roman, while in the position of the 'Pax' and of the 'Great Intercession' it agrees with the Roman precisely; and these are characteristic points of difference between the Roman and Hispano-Gallican families.

Traces of  
Greek influ-  
ence.

There are traces of some Greek influence in the 'Oratio super sindonem;' in the proclamation of silence by the Deacon before the Epistle; in the form of the Words of Institution and

the paragraph that immediately follows them, viz. ‘Mandans quoque,’ etc. (p. 334); and in the Litanies which are said on Sundays in Lent, and which almost exactly resemble the Ectené of the ordinary Greek office. It is further said by Dr. Neale that some of the lesser Hymns (Transitories and others) are translations of Greek Hymns.

The insertion of a Washing of the hands in the middle of the Canon, and the omission of an oblation after Consecration, which seem to characterize the earliest monuments of this Liturgy<sup>1</sup>, are points peculiar to Milan. Peculiar features.

Originally used throughout the diocese of Milan, this Liturgy is a living rite, being still used, though not exclusively, in the Cathedral Church. Efforts have been made, here as elsewhere, to substitute the Roman Liturgy, but not with entire success. A comparison however of the documents, written and printed, of various dates, shews that there has been a gradual process of assimilation to the Roman going on the whole time. Subject to Roman influence.

<sup>1</sup> See Muratori, ‘Lit. Rom. Vet.’ tom. i. col. 133.





## LIST OF BOOKS ON LITURGICAL SUBJECTS.

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THE student, who wishes to see the full extent of Liturgical Literature, cannot do better than study the Liturgical Catalogue of C. J. Stewart, 11 King William Street, West Strand, London. The following list is not intended to be exhaustive, but only to point out to a beginner where he may turn for information.

### 1. *Generally illustrative Works.*

Assemanus, Jos. Aloys. *Codex Liturgicus Ecclesiae universae.* 13 vols. 4to.

Palmer, W. *Origines Liturgicae.* 2 vols. 8vo. *Eng.* (The Introductory Essay on the Primitive Liturgies is very valuable.)

Bingham, Jos. *Antiquities of the Christian Church.* 9 vols. 8vo. [or 2 vols. imp. 8vo. Bohn.] *Eng.* (Books xiii. xiv. xv. are concerned with the antient Liturgy.)

Neale, J. M. *Introduction to the History of the Holy Eastern Church.* 2 vols. 8vo. *Eng.* (A vast storehouse of information on the Ecclesiology and Liturgiology of the Oriental Churches.)

Neale, J. M. *Essays on Liturgiology and Church History.* 1 vol. 8vo. *Eng.*

Scudamore, W. E. *Notitia Eucharistica.* 1 vol. 8vo. *Eng.* (The arrangement of this book follows that of our English office for Holy Communion, which it is intended to illustrate: but it contains a vast mass of notices on every possible subject therewith connected.)

*Dictionary of Christian Antiquities* (Dr. W. Smith and Prof. Cheetham). *Eng.* (The Liturgical articles are very useful.)

Bunsen, Chevalier. *Analecta Ante-Nicaena.* 3 vols. 8vo. *Eng.* (The third volume includes the Liturgical documents,

and is a highly suggestive book, but one whose conclusions need to be closely scrutinized.)

Daniel. *Codex Liturgicus*. 4 vols. 8vo. *Lat.* (Vol. i. contains the Western Liturgies, and vol. iv. the Eastern Liturgies, both with much illustrative matter.)

Le Brun, P. *Explication des Prières et des Cérémonies de la Messe, etc.* 4 vols. 8vo. *Fr.* (Vol. i. is on the Roman Mass; vols. ii. and iii. contain Dissertations on the other antient Liturgies, Eastern and Western; vol. iv. discusses the Liturgies of the various Reformed bodies, and several Liturgical topics.)

Guéranger. *Institutions liturgiques*. 3 vols. 8vo. *Fr.*

Bona, Cardinal. *Rerum Liturgicarum Libri duo*. (Ed. Sala.) 3 vols. Folio. *Lat.* (A standard authority on Antient Liturgies in general, and subjects connected with them.)

Martene, Edm. *De antiquis Ecclesiae ritibus Libri tres*. Editio novissima aucta. 4 vols. fol. *Lat.* (A collection of very early documents from all quarters, on the Ritual and Discipline of the Church.)

Krazer. *De antiquis Eccles. Occidentalis Liturgiis*. 1 vol. 8vo. *Lat.* (A useful compendium on the Western Liturgies.)

Mone. *Lateinische und griechische Messen aus dem zweiten bis sechsten Jahrhundert*. 4to. *Germ.* (The object of this work was to publish the very antient fragmentary Gallican Masses, which we have spoken of at p. lxxviii, but incidentally a good deal of useful information is given on the Gallican, African and Roman Liturgies.)

Probst. *Liturgie der drei ersten christlichen Jahrhunderten*. 1 vol. 8vo. *Germ.* (An investigation into the origin and various developments of the Liturgy in the first three centuries: especially valuable for the references to the early Christian writers.)

## 2. *Works on the Oriental Liturgies.*

Goar. *Euchologion, Gr. cum Interp. Latina, glossario, et observationibus illustratum*. 1 vol. fol. *Lat.* (The standard work on the Liturgies of Constantinople.)

Renaudot. *Liturgiarum Orientalium Collectio.* 2 vols. 4to. *Lat.* (The standard work on the other Oriental Liturgies.)

Habertus. *Archieraticon.* 1 vol. fol. *Lat.* (The Greek Pontifical.)

Denzinger. *Ritus Orientalium in administrandis Sacramentis.* 2 vols. 8vo. *Lat.* (An account of the ritual, as distinct from the formularies of the Eastern Churches, in the administration of the Sacraments.)

Howard, G. B. *The Christians of St. Thomas and their Liturgies.* 1 vol. cr. 8vo. *Eng.*

Neale and Littledale. *Translation of the Primitive Liturgies, with Introduction, etc.* 1 vol. *Eng.*

Littledale. *Offices of the Eastern Church, with Introduction, Glossary, etc.* 1 vol. cr. 8vo. *Gr.* and *Eng.*

Badger. *The Nestorians and their Rituals.* 2 vols. 8vo. *Eng.*

### 3. *Works on the Western Liturgies.*

Mabillon. *De Liturgia Gallicana.* 1 vol. 4to. *Lat.*

Mabillon. *Museum Italicum.* 2 vols. 4to. *Lat.* (Vol. i. contains the *Sacramentarium Bobbiense*, and some remarks on the *Ambrosian Liturgy*; vol. ii. contains fifteen *Ordines Romani*, with a learned Dissertation.)

Leslie. *The Mozarabic Missal and Breviary, with Preface.* 2 vols. imp. 8vo. (Migne.) *Lat.*

Neale and Forbes. *The Gallican Liturgy.* 3 parts. 8vo.

Murator. *Liturgia Romana Vetus.* 2 vols. fol. *Lat.* (Contains a Dissertation, with the Leonine, Gelasian, and Gregorian Sacramentaries; the Gothic, Frankish and Gallican Sacramentaries, reprinted from Mabillon de Lit. Gall.; and the *Sacramentarium Bobbiense* and *Ordines Rom.* i. ii, from the *Museum Italicum*.)

Pamelius. *Liturgica Latinorum.* 2 vols. sm. 4to. *Lat.* (A collection of Liturgical documents, and illustrative treatises, relating to the Roman, Ambrosian and Mozarabic rites.)

Gerbertus. *Monumenta veteris Liturgiae Alemannicae.* 5 vols. 4to. *Lat.*



Menardus. Sacramentorum Liber a Gregorio Magno compositus, etc. 1 vol. 4to. *Lat.* (An edition of the Gregorian Sacramentary, with valuable notes, which are reprinted in Migne's Patrol. tom. lxxviii.)

Durandus. Rationale Divinorum Officiorum. *Lat.* (An explanatory and illustrative treatise on the whole course of the Divine Offices, and everything connected with them, as used in the thirteenth century.)

Sicardus. Mitræ. *Lat.* (A treatise covering the same ground; but Sicardus lived just a century before Durandus. It is contained in Migne's Patrol. tom. ccxiii.)

Hittorpius. De divinis Cathol. Eccles. Officiis. 1 vol. fol. *Lat.* (A collection of early treatises on the Divine Offices, viz. Isidore of Seville (cent. vii), Alcuin (cent. viii), Amalarius (cent. ix), Rabanus Maurus (cent. ix), Walafriid Strabo (cent. ix), Berno Augiensis, Petrus Damianus and the Micrologus (cent. xi), with several others of later date.)

## FRAGMENTS OF AN ANCIENT GALLICAN MISSAL,

Discovered by Card. Mai in a Palimpsest Codex in the Ambrosian Library at Milan, and printed by him in the 'Scriptorum Veterum Vaticana Collectio,' tom. iii. pt. 2, pp. 247-8. His account of the discovery is very short, viz. (*ut sup.* p. 190): 'Denique in eadem Mediolanensi bibliotheca sub Bedae opere de temporibus (M. 14, *part. sup.*) litteris tyronianis conscripto, latentem nactus sum liturgiam antiquissimam maximis litteris scriptam, cujus item perbreve specimen cum lectoribus meis communicabo.'

. . . *quis* non diligat, cuius filium scit pro sui redemptione suspensum? Quis non metuat, quem scit in iudicii maiestate venturum? Debemus *interim* timere, quod dominus est, et amare, quod pater est: utriusque satisfactione subnexi<sup>1</sup>, filiorum affectu, et servitute famulorum. Per Dominum nostrum. P. 1.

Invitemos<sup>2</sup>, fratres Karissimi, redemptoris nostri serenus<sup>3</sup> oculos, et benignus<sup>4</sup> auditos<sup>5</sup>.

CONTESTATIO. Dignum et iustum est, vere aequum et iustu<sup>6</sup> est, nos ingenitae bonitatis tuae profunda laudare, domine sancte pater omnipotens aeternae Deus, qui deter sis tenebris . . . P. 3.

. . .<sup>7</sup> et in praesenti requiem, et in prima resurrectione participes. Per Dominum nostrum. P. 6.

Praesta<sup>8</sup> nobis, Domine, in domo tua sancta unanimitate viventibus pacem habere quam tradimus, pacem servare quam

<sup>1</sup> subnixa (Mai).      <sup>2</sup> invitemus. This is apparently the beginning of a *Praefatio*.      <sup>3</sup> serenous.      <sup>4</sup> benignos.      <sup>5</sup> auditus.      <sup>6</sup> iustum.

<sup>7</sup> Apparently the end of a *Collectio post nomina*.      <sup>8</sup> The *Collectio ad pacem*.

suminus. Maneat in nobis et sine osculis pax, dummodo oscula sine pace non maneant. Per D.

Sancte Domine, semper tuis exorabilis, *qui* numquam pias tuorum praeces fidelium asperaliter intueris famulorum, orationem familiae tuae per . . . sanctae ecclesiae membra dispersae tutius<sup>1</sup> soliditatis prosperitate concorpora; et quod praecantium sollicitudine fuit varium, fiat donante tuae misericordiae liberalitate . . . sine qualitate bonum, sine quantitate magnum, sine situ praesentem, sine habitu<sup>2</sup> omnia continens, sine loco ubique totum, sine tempore sempeternum, sine ulla sui mutatione mutabilia facientem, nihili patientem. In hac ergo natura tibi patri spirituque<sup>3</sup> tuo suoque conformis et consubstantialis unigenitus, abiectioem pulveris nostri, celsitudinem tuae maiestatis . . .

P. 11. Debitas<sup>4</sup> tibi omnipotens sancte pater referemus gratias, quia sive vivemus<sup>5</sup>, sive morimur, tui sumus. Tu enim perditionis legem supra humanum genus, peccato vastante et dominante, per unigenitum tuum reconciliatus co . . . as; et hominem qua potestate ex humili materia figurasti, eadem de sinu terrae suscitabis . . .

P. 14. Sanguine<sup>6</sup> filii tui hereditas acquisita, et alomna paradisi, candedata caeli turba concluditur: ubi secuturus agnum dextri ordines<sup>7</sup> numerus adgregatur: ubi illa primitivorum ecclesia, de qua fugiet dolor et gemitus, tuis in aeternum laudibus militaret, adscribitur. Pacem tuam da nobis, sancte pater omnipotens Deus; pacem tuam relinque nobis; omnia enim dedisti nobis. Per Dominum nostrum.

. . .<sup>8</sup> sacerdotis; quem adnumerandum apostulis, martyribus adgregandum. Quicumque gratulamur meritis, suffragiis erigamur<sup>9</sup>: ferat plebiculae, praesenti sacrificio indefessae orationis effectum, patrocinii perennis auxilium; eamque inserat gratiam

<sup>1</sup> totius.

<sup>2</sup> ambitu omnia continentem (Mai).

<sup>3</sup> spiritui.

<sup>4</sup> Apparently part of a *Contestatio*.  
<sup>5</sup> vivimus.

<sup>6</sup> Part of a *Collectio*

<sup>7</sup> ordinis (Mai).

<sup>8</sup> Apparently part of a *Contestatio*.

<sup>9</sup> erigamur.



mentibus sensibusque cunctorum, ut cuius apostolica veneratione perfecta suscepimus . . . a te mereamur eius saltem<sup>1</sup> consequi fidei aemulatione virtutem. Per D. N.

Post<sup>2</sup> nomina, auditis nominibus offerentum. Omnipotentis Domini misericordiam depraecemur, ut acceptum referat divina dignatio quidquid altaribus suis infert humana sedulitas. Ratas faciat praeces et vota cunctorum; et quod devotio inpendit ad gratiam, poscentibus profeciat ad salutem. P. 19.

. . . ad quem redi<sup>3</sup> reviviscere; quem nemo amittit, nisi errore deceptus; nemo quaerit, nisi ratione commonitus; nemo invenit, nisi corde conpunctus. Intentis, fratres karissimi, praecibus exoremus ut mentibus nostris studium requirendi . . . per D. N. P. 22.

. . . relaxatas cultui suo tanto liceat adstringi; et solum negotium<sup>4</sup> quod et hic et in aeternum pröderit occupari. P. 23.

Post<sup>5</sup> nomina. Nominibus recensitis . . . consecrandis in . . . libaminibus imploremos<sup>6</sup>, ut omnium sanctorum tuorum intercessione nos protegat, et reatum delinquentiae nostrae, eorum depraeca . . .

. . . sacramenta . . . calicem bere<sup>7</sup> quem tradebat . . . o ingens dominicae caedis desiderium caritatis! P. 48.

. . . occidi velle post Dominum; occisi amorem inter homicidas fateri noveram . . . P. 49.

<sup>1</sup> saltem. <sup>2</sup> *Post nomina* is the name of the prayer, which begins with *auditis*. There should be no stop at *offerentum*.

<sup>3</sup> This is Mai's text. Should it not be ad quem redire viviscere (to return to whom is new life)? This seems part of a *Praefatio*.

<sup>5</sup> Again, *Post nomina* is the name of the prayer.

<sup>7</sup> bibere.

<sup>4</sup> solo negotio (Mai).

<sup>6</sup> imploremos.



GROUP I.



LITURGIES  
OF PALESTINE AND SYRIA,  
AND DERIVATIVES.





# LITURGIA CLEMENTINA.

(CONSTITT. APOST. LIB. VIII. CAP. V. 5 — XV. 4,

ED. UELTZEN, 1853.)

ΚΑΙ τῇ ἑωθεν ἐνθρονιζέσθω εἰς τὸν αὐτῷ διαφέροντα τόπον παρὰ τῶν λοιπῶν ἐπισκόπων, πάντων αὐτὸν φιλησάντων τῷ ἐν Κυρίῳ φιλήματι. Καὶ μετὰ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, τῶν τε ἐπιστολῶν καὶ τῶν πράξεων καὶ τῶν εὐαγγελίων, ἀσπασάσθω ὁ χειροτονηθεὶς τὴν ἐκκλησίαν, λέγων·

Missae  
Catechu-  
menorum.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.

I.  
Benediction.  
2 Cor. xiii. 13.

Καὶ πάντες ἀποκρινέσθωσαν·

Καὶ μετὰ τοῦ πνεύματός σου.

Καὶ μετὰ τὴν πρόσρησιν προσλαλησάτω τῷ λαῷ λόγους παρακλήσεως. Καὶ πληρώσαντος αὐτοῦ τὸν τῆς διδασκαλίας λόγον, ἀναστάντων ἀπάντων, ὁ διάκονος ἐφ' ὑψηλοῦ τινος ἀνελθὼν κηρυττέτω·

Μὴ τις τῶν ἀκρωμένων· μὴ τις τῶν ἀπίστων.

Καὶ ἡσυχίας γενομένης λεγέτω·

Εὐξασθε, οἱ κατηχούμενοι.

II.

Καὶ πάντες οἱ πιστοὶ κατὰ διάνοιαν ὑπὲρ αὐτῶν προσευχέσθωσαν, λέγοντες·

Dismissal of  
the Cate-  
chumens.

Κύριε ἐλέησον.

Διακονεῖτω δὲ ὑπὲρ αὐτῶν, λέγων·

Ὑπὲρ τῶν κατηχουμένων πάντες τὸν Θεὸν παρακαλέσωμεν, ἵνα ὁ ἀγαθὸς [καὶ] φιλάνθρωπος εὐμενῶς εἰσακούσῃ τῶν δεήσεων αὐτῶν καὶ τῶν παρακλήσεων, καὶ προσδεξάμενος αὐτῶν τὴν ἰκεσίαν ἀντιλάβηται αὐτῶν καὶ δῷ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, ἀποκαλύψῃ αὐτοῖς τὸ

a  
Bidding  
Prayer  
[διὰ προσφω-  
νήσεως].

II. a εὐαγγέλιον τοῦ Χριστοῦ αὐτοῦ, φωτίση αὐτοὺς καὶ συνετίση, παιδεύση αὐτοὺς τὴν θεογνωσίαν, διδάξῃ αὐτοὺς τὰ προστάγματα αὐτοῦ καὶ τὰ δικαιώματα, ἐγκαταφυτεύσῃ ἐν αὐτοῖς τὸν ἄγνον αὐτοῦ καὶ σωτήριον φόβον, διανοίξῃ τὰ ὦτα τῶν καρδιῶν αὐτῶν

Cf. Ps. i. 2. πρὸς τὸ ἐν τῷ νόμῳ αὐτοῦ καταγίνεσθαι ἡμέρας καὶ νυκτός·  
βεβαιώσῃ δὲ αὐτοὺς ἐν τῇ εὐσεβείᾳ, ἐνώσῃ καὶ ἐγκαταριθμήσῃ αὐτοὺς τῷ ἁγίῳ αὐτοῦ ποιμνίῳ, καταξιώσας αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τοῦ ἐνδύματος τῆς ἀφθαρσίας, τῆς ὄντως ζωῆς· ῥύσῃται δὲ αὐτοὺς ἀπὸ πάσης ἀσεβείας, καὶ μὴ δῶ τόπον  
2 Cor. vii. 1. τῷ ἁλλοτρίῳ κατ' αὐτῶν, καθαρίσῃ δὲ αὐτοὺς ἀπὸ παντὸς μολυσμοῦ  
2 Cor. vi. 16. σαρκὸς καὶ πνεύματος, ἐνοικήσῃ τε ἐν αὐτοῖς καὶ ἐμπεριπατήσῃ  
Cf. Ps. cxxi. 8. διὰ τοῦ Χριστοῦ αὐτοῦ· εὐλογήσῃ τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους, καὶ κατευθύνῃ αὐτοῖς τὰ προκείμενα εἰς τὸ συμφέρον.

b Ἔτι ἐκτενῶς ὑπὲρ αὐτῶν ἱκετεύσωμεν, ἵνα ἀφέσεως τυχόντες  
*Silent Prayer*  
[διὰ σιωπῆς]. τῶν πλημμελημάτων διὰ τῆς μνήσεως ἀξιωθῶσι τῶν ἁγίων μυστηρίων καὶ τῆς μετὰ τῶν ἁγίων διαμονῆς.

Ἐγείρεσθε, οἱ κατηχούμενοι. Τὴν εἰρήνην τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ αἰτήσασθε, εἰρηνικὴν τὴν ἡμέραν καὶ ἀναμάρτητον καὶ πάντα τὸν χρόνον τῆς ζωῆς ὑμῶν, χριστιανὰ ὑμῶν τὰ τέλη, ἴλεων καὶ εὐμενῇ τὸν Θεόν, ἄφεσιν πλημμελημάτων. Ἐαυτοὺς τῷ μόνῳ ἀγεννήτῳ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παράθεσθε. Κλίνετε καὶ εὐλογεῖσθε.

Ἐφ' ἐκάστῳ δὲ τούτων, ὃν ὁ διάκονος προσφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαός· Κύριε ἐλέησον· καὶ πρὸ πάντων τὰ παιδία. Κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, εὐλογεῖτω αὐτοὺς ὁ χειροτονηθεὶς ἐπίσκοπος εὐλογίαν τοιάνδε·

c Ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀγέννητος καὶ ἀπρόσιτος, ὁ μόνος ἀληθινὸς Θεός, ὁ Θεὸς καὶ πατὴρ τοῦ Χριστοῦ σου τοῦ μονογενοῦς Υἱοῦ σου, ὁ Θεὸς τοῦ Παρακλήτου, καὶ τῶν ὅλων Κύριος· ὁ διὰ Χριστοῦ διδασκάλους τοὺς μαθητὰς ἐπιστήσας πρὸς μάθησιν τῆς εὐσεβείας, αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς δούλους σου, τοὺς κατηχουμένους τὸ εὐαγγέλιον τοῦ Χριστοῦ σου· καὶ  
*The Collect.*  
Ps. li. 10. δὸς αὐτοῖς καρδίαν καινὴν καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις αὐτῶν, πρὸς τὸ εἰδέναι καὶ ποιεῖν τὸ θέλημά σου, ἐν καρδίᾳ πλήρει καὶ ψυχῇ θελούσῃ· καταξιώσον αὐτοὺς τῆς ἁγίας



μυήσεως, καὶ ἔνωσον αὐτοὺς τῇ ἁγίᾳ σου ἐκκλησίᾳ, καὶ μετόχους  
ποιήσον τῶν θείων μυστηρίων, διὰ Χριστοῦ, τῆς ἐλπίδος ἡμῶν,  
τοῦ ὑπὲρ αὐτῶν ἀποθανόντος· δι' οὗ σοι δόξα καὶ τὸ σέβας, ἐν  
ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

II. c

Καὶ μετὰ τοῦτο ὁ διάκονος λεγέτω·

Προέλθετε, οἱ κατηχούμενοι, ἐν εἰρήνῃ.

Καὶ μετὰ τὸ ἐξελθεῖν αὐτοὺς, λεγέτω·

Εὐξασθε, οἱ ἐνεργούμενοι ὑπὸ πνευμάτων ἀκαθάρτων.

.III.

Dismissal of  
the Energumens.

Ἐκτενῶς πάντες ὑπὲρ αὐτῶν δεηθῶμεν, ὅπως ὁ φιλόανθρωπος  
Θεὸς διὰ Χριστοῦ ἐπιτιμήσῃ τοῖς ἀκαθάρτοις καὶ πονηροῖς πνεύ-  
μασι, καὶ ῥύσῃται τοὺς αὐτοῦ ἱκέτας<sup>1</sup> ἀπὸ τῆς τοῦ ἀλλοτρίου  
καταδυναστείας· ὁ ἐπιτιμήσας τῷ λεγεῶνι τῶν δαιμόνων καὶ τῷ  
ἀρχεκάκῳ διαβόλῳ, ἐπιτιμήσῃ αὐτὸς καὶ νῦν τοῖς ἀποστάταις  
τῆς εὐσεβείας, καὶ ῥύσῃται τὰ ἑαυτοῦ πλάσματα ἀπὸ τῆς ἐνε-  
ργείας αὐτοῦ, καὶ καθαρίσῃ αὐτά, ἃ μετὰ πολλῆς σοφίας ἐποίη-  
σεν.

a  
The Bid-  
ding.

Cf. Mark v.  
2-16.

Ἐτι ἐκτενῶς ὑπὲρ αὐτῶν δεηθῶμεν.

Σῶσον καὶ ἀνάστησον αὐτούς, ὁ Θεός, ἐν τῇ δυνάμει σου.

Κλίνατε, οἱ ἐνεργούμενοι, καὶ εὐλογεῖσθε.

Καὶ ὁ ἐπίσκοπος ἐπευχέσθω, λέγων·

b  
Silent  
Prayer.

Ὁ τὸν ἰσχυρὸν δῆσας, καὶ πάντα τὰ σκεύη αὐτοῦ διαρπάσας·  
ὁ δοὺς ἡμῖν ἐξουσίαν ἐπάνω ὄφρων καὶ σκορπίων πατεῖν, καὶ ἐπὶ  
πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· ὁ τὸν ἀνθρωποκτόνον ὄφιν δεσ-  
μώτην παραδοὺς ἡμῖν, ὡς στρουθίον παιδίῳ· ὃν πάντα φρίττει  
καὶ τρέμει ἀπὸ προσώπου δυνάμεώς σου· ὁ ῥήξας αὐτὸν ὡς  
ἀστραπὴν ἐξ οὐρανοῦ εἰς γῆν, οὐ τοπικῶ ῥήγματι, ἀλλὰ ἀπὸ  
τιμῆς εἰς ἀτιμίαν, δι' ἐκούσιον αὐτοῦ κακόνοιαν· οὗ τὸ βλέμμα  
ξηραίνει ἀβύσσους, καὶ ἡ ἀπειλὴ τήκει ὄρη, καὶ ἡ ἀλήθεια μένει  
εἰς τὸν αἰῶνα· ὃν αἰνεῖ τὰ νήπια, καὶ εὐλογεῖ τὰ θηλάζοντα·  
ὃν ὑμνοῦσι καὶ προσκυνοῦσιν ἄγγελοι· ὁ ἐπιβλέπων ἐπὶ τὴν γῆν  
καὶ ποιῶν αὐτὴν τρέμειν· ὁ ἀπτόμενος τῶν ὀρέων, καὶ καπνίζονται·  
ὁ ἀπειλῶν θαλάσση καὶ ξηραίνων αὐτήν, καὶ πάντας τοὺς ποταμοὺς  
αὐτῆς ἐξηρημῶν· οὗ νεφέλαι κονιορτὸς τῶν ποδῶν· ὁ περιπατῶν  
ἐπὶ θαλάσσης, ὡς ἐπ' ἐδάφους· μονογενὴς Θεέ, μεγάλου Πατρὸς

c  
The Collect.  
Cf. Mark iii.  
27.  
Luke x. 19.

Job xl. 24.

Luke x. 18.

2 Esdr. viii.  
23.

Ps. civ. 32.

Nahum i. 4. 3.

<sup>1</sup> al. οἱκέτας.

III. c Υἱέ, ἐπιτίμησον τοῖς πονηροῖς πνεύμασι, καὶ ῥῦσαι τὰ ἔργα τῶν χειρῶν σου ἐκ τῆς τοῦ ἀλλοτρίου πνεύματος ἐνεργείας· ὅτι σοὶ δόξα, τιμὴ καὶ σέβας, καὶ διὰ σοῦ τῷ σῷ Πατρὶ ἐν ἀγίῳ Πνεύματι, εἰς τοὺς αἰῶνας· ἀμήν.

Καὶ ὁ διάκονος λεγέτω·  
Προέλθετε, οἱ ἐνεργούμενοι.

IV. Καὶ μετ' αὐτοὺς προσφωνεῖτω·  
Εὗξασθε, οἱ φωτιζόμενοι.

Dismissal of  
the Com-  
petentes.

<sup>a</sup>  
The Bid-  
ding.

Ἐκτενῶς οἱ πιστοὶ πάντες ὑπὲρ αὐτῶν παρακαλέσωμεν, ὅπως ὁ Κύριος καταξιώσῃ αὐτούς, μνηθέντας εἰς τὸν τοῦ Χριστοῦ θάνατον, συναναστῆναι αὐτῷ καὶ μετόχους γενέσθαι τῆς βασιλείας αὐτοῦ, καὶ κοινωνοὺς τῶν μυστηρίων αὐτοῦ· ἐνώσῃ καὶ συγκαταλέξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἀγίᾳ αὐτοῦ ἐκκλησίᾳ.

Σῶσον καὶ ἀνάστησον αὐτοὺς ἐν τῇ σῇ χάριτι.

Κατασφραγισάμενοι τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ, κλίναντες εὐλο-  
γείσθωσαν παρὰ τοῦ ἐπισκόπου τήνδε τὴν εὐλογίαν.

<sup>b</sup>  
The Collect.  
Is. i. 16.

Ὁ προειπὼν διὰ τῶν ἀγίων σου προφητῶν τοῖς μνουμένοις·  
λούσασθε, καθαροὶ γίνεσθε· καὶ διὰ τοῦ Χριστοῦ νομοθετήσας  
τὴν πνευματικὴν ἀναγέννησιν· αὐτοὺς καὶ νῦν ἔπιδε ἐπὶ τοὺς  
βαπτιζομένους, καὶ εὐλόγησον αὐτοὺς καὶ ἀγιάσον, καὶ παρα-  
σκεύασον ἀξίους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς καὶ τῆς  
ἀληθινῆς υἰοθεσίας, τῶν πνευματικῶν σου μυστηρίων, τῆς μετὰ  
τῶν σωζομένων ἐπισυναγωγῆς, διὰ Χριστοῦ τοῦ σωτῆρος ἡμῶν·  
δι' οὗ σοι δόξα, τιμὴ καὶ σέβας ἐν ἀγίῳ Πνεύματι, εἰς τοὺς  
αἰῶνας· ἀμήν.

Καὶ λεγέτω ὁ διάκονος·  
Προέλθετε, οἱ φωτιζόμενοι.

V. Καὶ μετὰ τοῦτο κηρυττέτω·  
Εὗξασθε, οἱ ἐν τῇ μετανοίᾳ.

Dismissal  
of the  
Penitents.

<sup>a</sup>  
The Bid-  
ding.

Ἐκτενῶς πάντες ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν παρακαλέ-  
σωμεν, ὅπως ὁ φιλοικτίρμων Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετα-  
νοίας, προσδέξῃται αὐτῶν τὴν παλινωδίαν καὶ τὴν ἐξομολόγησιν,  
καὶ συντρίψῃ τὸν Σατανᾶν ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει, καὶ  
λυτρώσῃται αὐτοὺς ἀπὸ τῆς παγίδος τοῦ διαβόλου καὶ τῆς

Rom. xvi. 20.  
2 Tim. ii. 26.



ἐπηρείας τῶν δαιμόνων, καὶ ἐξέληται αὐτοὺς ἀπὸ παντὸς ἀθε- **V. a**  
 μίτου λόγου, καὶ πάσης ἀτόπου πράξεως, καὶ πονηρᾶς ἐννοίας·  
 συγχωρήσῃ δὲ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν, τὰ τε  
 ἐκούσια καὶ τὰ ἀκούσια, καὶ ἐξαλείψῃ τὸ κατ' αὐτῶν χειρόγραφον, **Col. ii. 14.**  
 καὶ ἐγγράψῃται αὐτοὺς ἐν βίβλῳ ζωῆς· καθάρῃ δὲ αὐτοὺς ἀπὸ **2 Cor. vii. 1.**  
 παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ ἐνώσῃ αὐτοὺς ἀπο-  
 καταστήσας εἰς τὴν ἁγίαν αὐτοῦ ποίμνην· ὅτι αὐτὸς γινώσκει τὸ  
 πλάσμα ἡμῶν· ὅτι τίς καυχῆσεται ἄγνην ἔχειν καρδίαν; ἢ τίς **Prov. xx. 9.**  
 παρῤῥησιάζεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας; πάντες γάρ ἐσμεν **Eccclus. viii. 5.**  
 ἐν ἐπιτιμίῳ. Ἔτι ὑπὲρ αὐτῶν ἐκτενέστερον δεηθῶμεν, ὅτι  
 χαρὰ γίνεται ἐν οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ὅπως ἀπο- **Luke xv. 7.**  
 στραφέντες πᾶν ἔργον ἀθέμιτον προσοικειωθῶσι πάσῃ πράξει  
 ἀγαθῇ, ἵνα ὁ φιλάνθρωπος Θεὸς ἡ τάχος, εὐμενῶς προσδεξάμενος  
 αὐτῶν τὰς λιτάς, ἀποκαταστήσῃ αὐτοῖς εἰς τὴν προτέραν ἀξίαν,  
 καὶ ἀποδώσῃ αὐτοῖς τὴν ἀγαλλίασιν τοῦ σωτηρίου, καὶ πνεύματι **Ps. li. 12, 14.**  
 ἡγεμονικῷ στηρίξῃ αὐτούς, ἵνα μηκέτι σαλευθῶσι τὰ διαβήματα **Ps. xvii. 5.**  
 αὐτῶν, ἀλλὰ καταξιωθῶσι κοινωνοὶ γενέσθαι τῶν ἁγίων αὐτοῦ  
 ἱερῶν, καὶ μέτοχοι τῶν θείων μυστηρίων· ἵνα, ἄξιοι ἀποφαν-  
 θέντες τῆς υἰοθεσίας, τύχωσι τῆς αἰωνίου ζωῆς.

Ἔτι ἐκτενῶς πάντες ὑπὲρ αὐτῶν εἴπωμεν· Κύριε ἐλέησον·

Σῶσον αὐτούς, ὁ Θεός, καὶ ἀνάστησον τῷ ἐλέει σου.

**b**  
*Silent*  
*Prayer.*

Ἀναστάντες τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίνατε καὶ  
 εὐλογεῖσθε.

Ἐπευχέσθω οὖν ὁ ἐπίσκοπος τοιάδε·

Παντοκράτορ Θεὸς αἰώνιε, δέσποτα τῶν ὅλων, κτίστα καὶ **c**  
 πρῦτανι τῶν πάντων, ὁ τὸν ἄνθρωπον κόσμου κόσμον ἀναδείξας **The Collect.**  
 διὰ Χριστοῦ, καὶ νόμον δούς αὐτῷ ἔμφυτον καὶ γραπτὸν πρὸς τὸ  
 ζῆν αὐτὸν ἐνθέσμως, ὡς λογικόν· καὶ ἁμαρτύντι ὑποθήκην δούς  
 πρὸς μετάνοιαν τὴν σαυτοῦ ἀγαθότητα· ἐπιδε ἐπὶ τοὺς κεκλικότας  
 σοι αὐχένα ψυχῆς καὶ σώματος· ὅτι οὐ βούλει τὸν θάνατον τοῦ **Cf. Ezek. xviii. 23.**  
 ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν, ὥστε ἀποστρέψαι αὐτὸν ἀπὸ τῆς  
 ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆν. Ὁ Νινευϊτῶν προσδεξάμενος  
 τὴν μετάνοιαν· ὁ θέλων πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνω- **1 Tim. ii. 4.**  
 σιν ἀληθείας ἐλθεῖν· ὁ τὸν υἱὸν προσδεξάμενος, τὸν καταφαγόντα **Cf. Luke xv. 30, 31.**  
 τὸν βίον αὐτοῦ ἀσώτως, πατρικοῖς σπλάγχνοις διὰ τὴν μετάνοιαν·



**V. c** αὐτὸς καὶ νῦν πρόσδεξαι τῶν ἱκετῶν σου τὴν μετάγνωσιν· ὅτι  
2 Chron. vi. 36.  
Ps. cxxx. 3, 4. οὐκ ἔστιν ὃς οὐχ ἁμαρτήσεται σοι· ἐὰν γὰρ ἀνομίας παρατηρήσῃ,  
 Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστι· καὶ  
 ἀποκατάστησον αὐτοὺς τῇ ἁγίᾳ σου ἐκκλησίᾳ ἐν τῇ προτέρᾳ ἀξίᾳ  
 καὶ τιμῇ, διὰ τοῦ Χριστοῦ, τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν· δι' οὗ  
 σοι δόξα καὶ προσκύνησις, ἐν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας·  
 ἀμήν.

Καὶ ὁ διάκονος λεγέτω·

Ἐπολύεσθε, οἱ ἐν μετανοίᾳ.

*Missae  
Fidelium.*

Καὶ προστιθέτω·

**VI. a**

*Deacon's  
Litany, or  
Bidding  
Prayer.*

Μήτις τῶν μὴ δυναμένων προελθέτω<sup>1</sup>. ὅσοι πιστοὶ κλίνωμεν  
 γόνυ. Δεηθώμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ. Πάντες  
 συντόνως τὸν Θεὸν διὰ τοῦ Χριστοῦ αὐτοῦ παρακαλέσωμεν.

Ἐπὲρ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν  
 ἁγίων ἐκκλησιῶν δεηθώμεν ὅπως ὁ τῶν ὅλων Θεὸς ἀτίδιον καὶ  
 ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν παράσχοιτο, ἵνα ἐν πληρο-  
 φορίᾳ τῆς κατ' εὐσέβειαν ἀρετῆς διατελοῦντας ἡμᾶς συντηρήσῃ.

Ἐπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς  
 ἀπὸ περάτων ἕως περάτων δεηθώμεν· ὅπως ὁ Κύριος ἄσειστον  
 αὐτὴν καὶ ἀκλυδώνιστον διαφυλάξῃ καὶ διατηρήσῃ μέχρι τῆς  
Matt. vii. 25. συντελείας τοῦ αἰῶνος, τεθεμελιωμένην ἐπὶ τὴν πέτραν.

Καὶ ὑπὲρ τῆς ἐνθάδε ἁγίας παροικίας δεηθώμεν· ὅπως καταξι-  
 ῶσῃ ἡμᾶς ὁ τῶν ὅλων Κύριος ἀνενδότως τὴν ἐπουράνιον αὐτοῦ  
 ἐλπίδα μεταδιώκειν, καὶ ἀδιάλειπτον αὐτῷ τῆς δεήσεως ἀπο-  
 διδόναι τὴν ὀφειλήν.

Ἐπὲρ πάσης ἐπισκοπῆς τῆς ὑπὸ τὸν οὐρανὸν τῶν ὀρθοτο-  
 μούντων τὸν λόγον τῆς σῆς ἀληθείας δεηθώμεν· καὶ ὑπὲρ τοῦ  
 ἐπισκόπου ἡμῶν Ἰακώβου καὶ τῶν παροικιῶν αὐτοῦ δεηθώμεν·  
 ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Κλήμεντος καὶ τῶν παροικιῶν αὐτοῦ  
 δεηθώμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Εὐδορίου καὶ τῶν παροικιῶν  
 δεηθώμεν· ὅπως ὁ οἰκτίρμων Θεὸς χαρίσῃται αὐτοὺς ταῖς ἁγίαις  
 αὐτοῦ ἐκκλησίαις σώους, ἐντίμους, μακροημερεύοντας, καὶ τίμιον  
 αὐτοῖς τὸ γῆρας παράσχηται ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ.

<sup>1</sup> al. προσελθέτω.

Καὶ ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν· ὅπως ὁ Κύριος ῥύσῃται αὐτοὺς ἀπὸ παντὸς ἀτόπου καὶ πονηροῦ πράγματος, καὶ σῶον καὶ ἔντιμον τὸ πρεσβυτέρειον αὐτοῖς παράσχοι.

Ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν, ὅπως ὁ Κύριος ἄμεμπτον τὴν διακονίαν αὐτοῖς παράσχηται.

Ὑπὲρ ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶν τε καὶ ὀρφανῶν δεηθῶμεν, ὑπὲρ τῶν ἐν συζυγαῖς καὶ τεκνογοναῖς δεηθῶμεν, ὅπως ὁ Κύριος τοὺς πάντας αὐτοὺς ἐλεήσῃ.

Ὑπὲρ εὐνούχων ὁσίως πορευομένων δεηθῶμεν· ὑπὲρ τῶν ἐν ἐγκρατεῖᾳ καὶ εὐλαβείᾳ δεηθῶμεν.

Ὑπὲρ τῶν καρποφορούντων ἐν τῇ ἁγίᾳ ἐκκλησίᾳ καὶ ποιούντων τοῖς πένησι τὰς ἐλεημοσύνας δεηθῶμεν· καὶ ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων Κυρίῳ τῷ Θεῷ ἡμῶν δεηθῶμεν· ὅπως ὁ πανάγαθος Θεὸς ἀμείψῃται αὐτοὺς ταῖς ἐπουρανίαις αὐτοῦ δωρεαῖς, καὶ δῶ αὐτοῖς ἐν τῷ παρόντι ἑκατονταπλασίονα καὶ ἐν τῷ μέλλοντι ζῶην αἰώνιον καὶ χαρίσῃται αὐτοῖς ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια.

Ὑπὲρ τῶν νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος στηρίξῃ αὐτοὺς καὶ βεβαιώσῃ.

Ὑπὲρ τῶν ἐν ἀρρώστια ἐξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν, ὅπως ὁ Κύριος ῥύσῃται αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας, καὶ σώονς ἀποκαταστήσῃ τῇ ἁγίᾳ αὐτοῦ ἐκκλησίᾳ.

Ὑπὲρ πλεόντων καὶ ὁδοιπορούντων δεηθῶμεν· ὑπὲρ τῶν ἐν μετὰλλοις καὶ ἐξορίαις καὶ φυλακαῖς καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν· ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ καταπονουμένων δεηθῶμεν· ὑπὲρ ἐχθρῶν καὶ μισούντων ἡμᾶς δεηθῶμεν, ὑπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν, ὅπως ὁ Κύριος πρᾶΰνας τὸν θυμὸν αὐτῶν διασκεδάσῃ τὴν καθ' ἡμῶν ὀργήν.

Ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν, ὅπως ὁ Κύριος αὐτοὺς ἐπιστρέψῃ.

Τῶν νηπίων τῆς ἐκκλησίας μνημονεύσωμεν, ὅπως ὁ Κύριος τελειώσας αὐτὰ ἐν τῷ φόβῳ αὐτοῦ εἰς μέτρον ἡλικίας ἀγάγῃ.

Ὑπὲρ ἀλλήλων δεηθῶμεν, ὅπως ὁ Κύριος τηρήσῃ ἡμᾶς καὶ φυλάξῃ τῇ αὐτοῦ χάριτι εἰς τέλος, καὶ ῥύσῃται ἡμᾶς τοῦ πονηροῦ



**VI. a** καὶ πάντων τῶν σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν, καὶ σῶσῃ εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.

Ὑπὲρ πάσης ψυχῆς χριστιανῆς δεηθῶμεν.

Σῶσον καὶ ἀνάστησον ἡμᾶς, ὁ Θεός, τῷ ἐλέει σου.

*Silent  
Prayer.*

**b** Ἐγειρώμεθα. Δεηθέντες ἐκτενῶς ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παραθώμεθα.

*Prayer of  
the Faithful.*

**c** Ἐπευχέσθω δὲ ὁ ἀρχιερεὺς καὶ λεγέτω·

Κύριε παντοκράτορ, ὕψιστε, ὁ ἐν ὑψηλοῖς κατοικῶν, ἅγιε ἐν ἁγίοις ἀναπαυόμενε, ἡναρχε, μόναρχε· ὁ διὰ Χριστοῦ κήρυγμα γνώσεως δοὺς ἡμῖν εἰς ἐπίγνωσιν τῆς σῆς δόξης καὶ τοῦ ὀνόματός σου, οὗ ἐφανερώσεν ἡμῖν εἰς κατάληψιν· αὐτὸς καὶ νῦν ἐπιδε δι' αὐτοῦ ἐπὶ τὸ ποίμνιόν σου τοῦτο· καὶ λύτρωσαι αὐτὸ πάσης ἀγνοίας καὶ πονηρᾶς πράξεως, καὶ δὸς φόβῳ φοβεῖσθαί σε καὶ ἀγάπῃ ἀγαπᾶν σε καὶ στέλλεσθαι ἀπὸ προσώπου δόξης σου· εὐμενῆς αὐτοῖς γενοῦ καὶ ἱλεως καὶ ἐπήκοος ἐν ταῖς προσευχαῖς αὐτῶν, καὶ φύλαξον αὐτοὺς ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους, ἵνα ᾧσιν ἅγιοι σώματι καὶ ψυχῇ, μὴ ἔχοντες σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾧσιν ἔρτιοι καὶ μηδεὶς ἐν αὐτοῖς ἢ κολοβὸς ἢ ἀτελής. Ἀρωγὲ δυνατέ, ἀπροσωπόληπτε, γενοῦ ἀντιλήπτωρ τοῦ λαοῦ σου τούτου, ὃν ἐξηγόρασας τῷ τιμίῳ τοῦ Χριστοῦ σου αἵματι, προστάτης, ἐπίκουρος, ταμίας, φύλαξ, τεῖχος ἐρυμνότατον, φραγμός ἀσφάλειας, ὅτι ἐκ τῆς σῆς χειρὸς οὐδεὶς ἀρπάσαι δύναται· οὐδὲ γὰρ ἔστι θεὸς ὡσπερ σὺ ἕτερος, ὅτι ἐν σοὶ ἢ ὑπομονὴ ἡμῶν. Ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, ὅτι ὁ λόγος ὁ σὸς ἀλήθεια ἐστίν. Ἀπρὸς χάριστε, ἀπαραλόγιστε, ῥῦσαι αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας, παντὸς παραπτώματος, πάσης ἐπηρείας καὶ ἀπάτης, ἀπὸ φόβου ἐχθροῦ, ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος ἐν σκότει διαπορευομένου· καὶ καταξίωσον αὐτοὺς τῆς αἰωνίου ζωῆς, τῆς ἐν Χριστῷ τῷ νίῳ σου τῷ μονογενεῖ, τῷ Θεῷ καὶ σωτῆρι ἡμῶν, δι' οὗ σοι δόξα καὶ σέβας ἐν Ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Eph. v. 27.

Cf. John x.  
29.

John xvii. 17.

Ps. xci. 5, 6.

## VII.

KISS OF  
PEACE.

Καὶ μετὰ τοῦτο λεγέτω ὁ διάκονος·

Πρόσχωμεν.



## VII.

Καὶ ἀσπαζέσθω ὁ ἐπίσκοπος τὴν ἐκκλησίαν καὶ λεγέτω·

Ἡ εἰρήνη τοῦ Θεοῦ μετὰ πάντων ὑμῶν.

Καὶ ὁ λαὸς ἀποκρινάσθω·

Καὶ μετὰ τοῦ πνεύματός σου.

Καὶ ὁ διάκονος εἰπάτω πᾶσιν·

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

Καὶ ἀσπαζέσθωσαν οἱ τοῦ κλήρου τὸν ἐπίσκοπον, οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Τὰ παιδιά δὲ στηκέτωσαν πρὸς τῷ βήματι· καὶ διάκονος αὐτοῖς ἕτερος ἕστω ἐφεστώς, ὅπως μὴ ἀτακτῶσι. Καὶ ἄλλοι διάκονοι περιπατεῖτωσαν καὶ σκοπεῖτωσαν τοὺς ἄνδρας καὶ τὰς γυναῖκας, ὅπως μὴ θόρυβός τις γένηται, καὶ μή τις νεύση ἢ ψιθυρίσῃ ἢ νυστάξῃ. Οἱ δὲ διάκονοι ἰστάσθωσαν εἰς τὰς τῶν ἀνδρῶν θύρας καὶ οἱ ὑποδιάκονοι εἰς τὰς τῶν γυναικῶν, ὅπως μή τις ἐξέλθοι μήτε ἀνοιχθῇ ἡ θύρα, καὶ πιστός τις ᾗ, κατὰ τὸν καιρὸν τῆς ἀναφορᾶς· εἰς δὲ ὑποδιάκονος διδότης ἀπόνιψιν χειρῶν τοῖς ἱερεῦσι, σύμβολον καθαρότητος ψυχῶν Θεῷ ἀνακειμένων.

[Καὶ εὐθὺς λεγέτω ὁ διάκονος·]<sup>1</sup> Μή τις τῶν κατηχομένων, μή τις τῶν ἀκροωμένων, μή τις τῶν ἀπίστων, μή τις τῶν ἑτεροδόξων. Οἱ τὴν πρώτην εὐχὴν εὐχόμενοι προέλθετε<sup>2</sup>· τὰ παιδιά προσλαμβάνεσθε, αἱ μητέρες· μή τις κατὰ τινος, μή τις ἐν ὑποκρίσει. Ὅρθοι πρὸς Κύριον μετὰ φόβου καὶ τρόμου ἐστῶτες ὦμεν προσφέρειν.

Ἦν γενομένων οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον· καὶ οἱ πρεσβύτεροι ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων στηκέτωσαν ὡς ἂν μαθηταὶ παρεστῶτες διδασκάλῳ. Δύο δὲ διάκονοι ἐξ ἐκατέρων τῶν μερῶν τοῦ θυσιαστηρίου κατεχέτωσαν ἐξ ὑμένων λεπτῶν ῥιπίδιον ἢ πτερῶν ταῦνος, ἢ ὀθόνης· καὶ ἡρέμα ἀποσοβείτωσαν τὰ μικρὰ τῶν ἵπταμένων ζώων, ὅπως ἂν μὴ ἐγχριπτονται εἰς τὰ κύπελλα.

Εὐξάμενος οὖν καθ' ἑαυτὸν ὁ ἀρχιερεὺς ἅμα τοῖς ἱερεῦσιν καὶ λαμπρὰν ἐσθῆτα μετενδὺς καὶ στὰς πρὸς τῷ θυσιαστηρίῳ, τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μετώπου τῇ χειρὶ ποιησάμενος εἰπάτω·

## VIII.

The<sup>3</sup> (second) Oblation. [προσκομιδὴ] or OFFERTORY.

<sup>1</sup> The original has here φημὶ δὴ καὶ γὰρ Ἰάκωβος, ὁ ἀδελφὸς Ἰωάννου τοῦ Ζεβεδαίου, ἢ εὐθὺς ὁ διάκονος λέγει·

<sup>2</sup> al. προσέλθετε. And this is probably correct; the Deacon's Bidding Prayer (VI. a) being ἡ πρώτη εὐχή, according to the analogy of the similar Forms in Apost. Constitt. VIII. xxxv, xxxvii. 3, xl. 2.

<sup>3</sup> The 'First Oblation' being the presentation of the Bread, Wine, and other offerings by the contributors of the same. Cf. ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων (p. 9).

The Ana-  
phora.

IX. a  
Benediction.

Ἡ χάρις τοῦ παντοκράτορος Θεοῦ καὶ ἡ ἀγάπη τοῦ Κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος ἔστω  
μετὰ πάντων ὑμῶν.

Καὶ πάντες συμφώνως λεγέτωσαν·

Ὅτι καὶ μετὰ τοῦ πνεύματος σου.

SURSUM  
CORDA.

Καὶ ὁ ἀρχιερεύς· Ὁ ἄνω τὸν νοῦν.

Καὶ πάντες· Ἐχομεν πρὸς τὸν Κύριον.

Καὶ ὁ ἀρχιερεύς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

Καὶ πάντες. Ὁ ἄξιον καὶ δίκαιον.

EUCHA-  
RISTIC  
PREFACE.

Καὶ ὁ ἀρχιερεὺς εἰπάτω·

b  
Eph. iii. 15.

Ὁ ἄξιον ὡς ἀληθῶς καὶ δίκαιον, πρὸ πάντων ἀνυμνεῖν σε τὸν  
ὄντως ὄντα Θεόν, τὸν πρὸ τῶν γενητῶν ὄντα, ἐξ οὗ πᾶσα πατριὰ  
ἐν οὐρανῷ καὶ ἐπὶ γῆς ὀνομάζεται, τὸν μόνον ἀγέννητον καὶ ἄναρ-  
χον καὶ ἀβασίλευτον, καὶ ἀδέσποτον, τὸν ἀνενδεή, τὸν παντὸς  
ἀγαθοῦ χορηγόν, τὸν πάσης αἰτίας καὶ γενέσεως κρείττονα, τὸν  
πάντοτε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα· ἐξ οὗ τὰ πάντα,  
καθάπερ ἐκ τινος ἀφετηρίας, εἰς τὸ εἶναι παρήλθεν. Σὺ γὰρ εἶ  
ἡ ἄναρχος γνῶσις, ἡ αἰδῖος ὄρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος  
σοφία· ὁ πρῶτος τῇ φύσει, καὶ μόνος τῷ εἶναι, καὶ κρείττων παν-  
τὸς ἀριθμοῦ· Ὁ τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν  
διὰ τοῦ μονογενοῦς σου υἱοῦ· αὐτὸν δὲ πρὸ πάντων αἰώνων γεν-  
νήσας βουλήσει, καὶ δυνάμει, καὶ ἀγαθότητι, ἀμεσιτεύτως, υἱὸν  
μονογενῆ, Λόγον Θεόν, σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως,  
ἄγγελον τῆς μεγάλης βουλῆς σου, ἀρχιερέα σόν, βασιλέα δὲ καὶ  
Κύριον πάσης νοητῆς καὶ αἰσθητῆς φύσεως, τὸν πρὸ πάντων, δι' οὗ  
τὰ πάντα. Σὺ γάρ, Θεὲ αἰώνιε, δι' αὐτοῦ τὰ πάντα πεποίηκας  
καὶ δι' αὐτοῦ τῆς προσηκούσης προνοίας τὰ ὅλα ἀξιοῖς· δι' οὗ  
γὰρ τὸ εἶναι ἐχαρίσω, δι' αὐτοῦ καὶ τὸ εἶναι ἐδωρήσω· ὁ  
Θεὸς καὶ πατὴρ τοῦ μονογενοῦς υἱοῦ σου· ὁ δι' αὐτοῦ πρὸ  
πάντων ποιήσας τὰ Χερουβὶμ καὶ τὰ Σεραφίμ, αἰῶνάς τε καὶ  
στρατίας, δυνάμεις τε καὶ ἐξουσίας, ἀρχάς τε καὶ θρόνους,  
ἀρχαγγέλους τε καὶ ἀγγέλους· καὶ μετὰ ταῦτα πάντα ποιήσας δι'  
αὐτοῦ τὸν φαινόμενον τοῦτον κόσμον καὶ πάντα τὰ ἐν αὐτῷ. Σὺ<sup>1</sup>

<sup>1</sup> With much of what follows cf. 1 Clem. c. xx.



γὰρ εἶ ὁ τὸν οὐρανὸν ὥς καμάραν στήσας καὶ ὥς δέῃριν ἐκ- Ps. civ. 2.  
 τείνας, καὶ τὴν γῆν ἐπ' οὐδενὸς ἰδρύσας γνώμη μόνη· ὁ πῆξας IX. b  
 στερέωμα, καὶ νύκτα καὶ ἡμέραν κατασκευάσας· ὁ ἐξαγαγὼν φῶς  
 ἐκ θησαυρῶν, καὶ τῇ τούτου στολῇ ἐπαγαγὼν τὸ σκότος, εἰς  
 ἀνάπαυλαν τῶν ἐν τῷ κόσμῳ κινουμένων ζώων· ὁ τὸν ἥλιον  
 τάξας εἰς ἀρχὰς τῆς ἡμέρας ἐν οὐρανῷ καὶ τὴν σελήνην εἰς ἀρχὰς Gen. i. 16.  
 τῆς νυκτός, καὶ τὸν χορὸν τῶν ἀστέρων ἐν οὐρανῷ καταγράψας,  
 εἰς αἶνον τῆς σῆς μεγαλοπρεπείας· ὁ ποιήσας ὕδωρ πρὸς πόσιν  
 καὶ κάθαρσιν, ἀέρα ζωτικὸν πρὸς εἰσπνοὴν καὶ φωνῆς ἀπόδοσιν  
 διὰ γλώττης πληττούσης τὸν ἀέρα, καὶ ἀκοὴν συνεργουμένην ὑπ'  
 αὐτοῦ ὥς ἐπαίειν εἰσδεχομένην τὴν προσπίπτουσαν αὐτῇ λαλιάν·  
 ὁ ποιήσας πῦρ πρὸς σκότους παραμυθίαν, πρὸς ἐνδείας ἀναπλή-  
 ρωσιν, καὶ τὸ θερμαίνεσθαι ἡμᾶς καὶ φωτίζεσθαι ὑπ' αὐτοῦ· ὁ  
 τὴν μεγάλην θάλασσαν χωρίσας τῆς γῆς, καὶ τὴν μὲν ἀναδείξας  
 πλωτήν, τὴν δὲ ποσὶ βάσιμον ποιήσας, καὶ τὴν μὲν ζώοις μικροῖς  
 καὶ μεγάλοις πληθύνας, τὴν δὲ ἡμέροις καὶ ἀτιθάσσοις πληρώσας,  
 φυτοῖς τε διαφόροις στέψας, καὶ βοτάναις στεφανώσας, καὶ  
 ἄνθεσι καλλύνας, καὶ σπέρμασι πλουτίσας· ὁ συστησάμενος  
 ἄβυσσον, καὶ μέγα κύτος αὐτῇ περιθείς, ἁλμυρῶν ὑδάτων σεσω- Cf. Ps. lxxv. 7.  
 ρευμένα πελάγη, περιφράξας δὲ αὐτὴν πύλαις ἄμμου λεπτο-  
 τάτης· ὁ πνεύμασί ποτε μὲν αὐτὴν κορυφῶν εἰς ὀρέων μέγεθος,  
 ποτὲ δὲ στρωννύων αὐτὴν ὥς πεδῖον, καί ποτε μὲν ἐκμαίνων  
 χειμῶνι, ποτὲ δὲ πραΰνων γαλήνῃ, ὥς ναυσιπόροις πλωτήρσιν  
 εὐκόλον εἶναι πρὸς πορείαν· ὁ ποταμοῖς διαζώσας τὸν ὑπὸ σοῦ  
 διὰ Χριστοῦ γενόμενον κόσμον, καὶ χειμάρροις ἐπικλύσας, καὶ  
 πηγαῖς ἀενάοις μεθύσας, ὅρεσι δὲ περισφίγξας εἰς ἔδραν ἀτρεμῇ  
 γῆς ἀσφαλεστάτην. Ἐπλήρωσας γάρ σου τὸν κόσμον, καὶ  
 διεκόσμησας αὐτὸν βοτάναις εὐόσμοις καὶ ἰασίμοις, ζώοις πολ-  
 λοῖς καὶ διαφόροις, ἀλκίμοις καὶ ἀσθενεστέροις, ἐδωδίμοις καὶ  
 ἐνεργοῖς, ἡμέροις καὶ ἀτιθάσσοις· ἐρπετῶν συριγμοῖς, πτηνῶν  
 ποικίλων κλαγγαῖς· ἐνιαυτῶν κύκλοις, μηνῶν καὶ ἡμερῶν ἀριθ-  
 μοῖς, τροπῶν τάξεσι, νεφῶν ὀμβροτόκων διαδρομαῖς, εἰς καρπῶν  
 γονὰς καὶ ζώων σύστασιν, σταθμὸν ἀνέμων διαπνεούτων, ὅτε Job xxviii.  
 προσταχθῶσι παρὰ σοῦ, τῶν φυτῶν καὶ τῶν βοτανῶν τὸ <sup>25.</sup>  
 πλήθος. Καὶ οὐ μόνον τὸν κόσμον ἐδημιούργησας, ἀλλὰ καὶ



## IX. b

Gen. i. 26.

τὸν κοσμοπολίτην ἄνθρωπον ἐν αὐτῷ ἐποίησας, κόσμου κόσμον αὐτὸν ἀναδείξας· εἶπας γὰρ τῇ σῇ σοφίᾳ· ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν· καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ οὐρανοῦ. Διὸ καὶ πεποίηκας αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ σώματος σκεδαστοῦ· τῆς μὲν ἐκ τοῦ μὴ ὄντος, τοῦ δὲ ἐκ τῶν τεσσάρων στοιχείων· καὶ δέδωκας αὐτῷ, κατὰ μὲν τὴν ψυχὴν, τὴν λογικὴν διάγνωσιν, εὐσεβείας καὶ ἀσεβείας διάκρισιν, δικαίου καὶ ἀδίκου παρατήρησιν· κατὰ δὲ τὸ σῶμα τὴν πένταθλον ἐχαρίσω αἴσθησιν, καὶ τὴν μεταβατικὴν κίνησιν. Σὺ γάρ, Θεὲ παντοκράτορ, διὰ Χριστοῦ

Gen. ii. 8.

παράδειςον ἐν Ἑδὲμ κατὰ ἀνατολὰς ἐφύτευσας παντοίων φυτῶν ἐδωδίσμων κόσμῳ, καὶ ἐν αὐτῷ ὡς ἂν ἐν ἐστία πολυτελεῖ εἰσῆγαγες αὐτόν· κὰν τῷ ποιεῖν νόμον δέδωκας αὐτῷ ἔμφυτον, ὅπως οἴκοθεν καὶ παρ' ἑαυτοῦ ἔχοι τὰ σπέρματα τῆς θεογνωσίας.

Gen. ii. 15;  
iii. 24.

Εἰσαγαγὼν δὲ εἰς τὸν τῆς τρυφῆς παράδειςον, πάντων μὲν ἀνῆκας αὐτῷ τὴν ἐξουσίαν πρὸς μετάληψιν, ἐνὸς δὲ μόνοιου τὴν γεῦσιν ἀπείπας ἐπ' ἐλπίδι κρειττόνων, ἵνα, ἐὰν φυλάξῃ τὴν ἐντολήν, μισθὸν ταύτης τὴν ἀθανασίαν κομίσηται. Ἀμελήσαντα δὲ τῆς ἐντολῆς, καὶ γευσάμενον ἀπηγορευμένου καρποῦ ἀπάτῃ ὄφεως καὶ συμβουλίᾳ γυναικός, τοῦ μὲν παραδείσου δικαίως ἐξῶσας αὐτόν, ἀγαθότητι δὲ εἰς τὸ παντελὲς ἀπολλύμενον οὐχ ὑπερεῖδες· σὸν γὰρ ἦν δημιουργημα· ἀλλὰ καθυποτάξας αὐτῷ τὴν κτίσιν, δέδωκας αὐτῷ οἰκείοις ἰδρῶσι καὶ πόνοις πορίζειν ἑαυτῷ τὴν τροφήν, σοῦ πάντα φύοντος καὶ αὔξοντος καὶ πεπαίνοντος· χρόνῳ δὲ πρὸς ὀλίγον αὐτὸν κοιμίσας, ὄρκῳ εἰς παλιγγενεσίαν ἐκάλεσας· ὅρον θανάτου λύσας, ζωὴν ἐξ ἀναστάσεως ἐπηγγείλω. Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ τοὺς ἐξ αὐτοῦ εἰς πλήθος ἀνάρριθμον χέας, τοὺς ἐρμείναντάς σοι ἐδόξασας, τοὺς δὲ ἀποστάντας σου ἐκόλασας, [καὶ] τοῦ μὲν Ἀβὲλ ὡς ὀσίου προσδεξάμενος τὴν θυσίαν, τοῦ δὲ ἀδελφοκτόνου Καὶν ἀποστραφεὶς τὸ δῶρον, ὡς ἐναγοῦς· καὶ πρὸς τούτοις τὸν Σὴθ καὶ τὸν Ἐνὼς προσελάβου, καὶ τὸν Ἐνὼχ μετατέθεικας. Σὺ γὰρ εἶ ὁ δημιουργὸς τῶν ἀνθρώπων, καὶ τῆς ζωῆς χορηγός, καὶ τῆς ἐνδείας πληρωτής, καὶ τῶν νόμων δοτήρ, καὶ τῶν φυλαττόντων αὐτοὺς μισθαποδότης, καὶ τῶν παραβαινόντων αὐτοὺς

ἐκδικος· ὁ τὸν μέγαν κατακλυσμὸν ἐπαγαγὼν τῷ κόσμῳ διὰ τὸ Cf. 2 Pet. ii.  
 πλήθος τῶν ἀσεβησάντων, καὶ τὸν δίκαιον Νῶε ῥυσάμενος ἐκ τοῦ <sup>5</sup> IX. b  
 κατακλυσμοῦ ἐν λάρνακι σὺν ὀκτὼ ψυχαῖς, τέλος μὲν τῶν παρω-  
 χηκότων, ἀρχὴν δὲ τῶν μελλόντων ἐπιγίνεσθαι· ὁ τὸ φοβερὸν  
 πῦρ κατὰ τῆς Σοδομηνῆς πενταπόλεως ἐξάψας, καὶ γῆν καρποφόρον Wisd. x. 6.  
 εἰς ἄλμην θέμενος ἀπὸ κακίας τῶν κατοικοούντων ἐν αὐτῇ, καὶ τὸν Ps. cvii. 34.  
 ὄσιον Λὼτ ἐξαρπάσας τοῦ ἐμπρησμοῦ. Σὺ εἶ ὁ τὸν Ἀβραὰμ  
 ῥυσάμενος προγονικῆς ἀσεβείας, καὶ κληρονόμον τοῦ κόσμου  
 καταστήσας, καὶ ἐμφανίσας αὐτῷ τὸν Χριστόν σου· ὁ τὸν Cf. John viii.  
 Μελχισεδέκ ἀρχιερέα τῆς λατρείας προχειρισάμενος· ὁ τὸν <sup>56</sup>  
 πολύτλαν θεράποντά σου Ἰὼβ νικητὴν τοῦ ἀρχεκάκου ὄφεως  
 ἀναδείξας· ὁ τὸν Ἰσαὰκ ἐπαγγελίας υἱὸν ποιησάμενος· ὁ τὸν  
 Ἰακώβ πατέρα δώδεκα παίδων καὶ τοὺς ἐξ αὐτοῦ εἰς πλήθος  
 χέας, καὶ εἰσαγαγὼν εἰς Αἴγυπτον ἐν ἐβδομήκοντα πέντε ψυχαῖς.  
 Σὺ, Κύριε, [τὸν] Ἰωσήφ οὐχ ὑπερεῖδες· ἀλλὰ μισθὸν τῆς διὰ σέ  
 σωφροσύνης ἔδωκας αὐτῷ τὸ τῶν Αἰγυπτίων ἄρχειν. Σὺ, Κύριε,  
 Ἑβραίους ὑπὸ Αἰγυπτίων καταπονουμένους οὐ περιεῖδες, διὰ τὰς  
 πρὸς τοὺς πατέρας αὐτῶν ἐπαγγελίας· ἀλλ' ἐρρύσω, κολάσας  
 Αἰγυπτίους. Παραφθειράντων δὲ τῶν ἀνθρώπων τὸν φυσικὸν Cf. Rom. i.  
 νόμον, καὶ τὴν κτίσιν, ποτὲ μὲν αὐτόματον νομισάντων, ποτὲ δὲ  
 πλείον ἢ δεῖ τιμησάντων, καὶ σοί, τῷ Θεῷ τῶν πάντων, συντατ-  
 τόντων, οὐκ εἴσας πλανᾶσθαι· ἀλλὰ, ἀναδείξας τὸν ἅγιόν σου  
 θεράποντα Μωυσῆν, δι' αὐτοῦ πρὸς βοήθειαν τοῦ φυσικοῦ τὸν  
 γραπτὸν νόμον δέδωκας, καὶ τὴν κτίσιν ἔδειξας σὸν ἔργον εἶναι,  
 τὴν δὲ πολύθεον πλάνην ἐξώρισας· τὸν Ἀαρὼν καὶ τοὺς ἐξ αὐτοῦ  
 ἱερατικῇ τιμῇ ἐδόξασας, Ἑβραίους ἁμαρτόντας ἐκόλασας, ἐπιστρέ-  
 φοντας ἐδέξω· τοὺς Αἰγυπτίους δεκαπλήγῳ ἐτιμωρήσω· θάλασσαν  
 διελὼν Ἰσραηλίτας διεβίβασας· Αἰγυπτίους ἐπιδιώξαντας ὑπο-  
 βρυχίους ἀπώλεσας· ξύλῳ πικρὸν ὕδωρ ἐγλύκανας· ἐκ πέτρας  
 ἀκροτόμου ὕδωρ ἀνέχεας· ἐξ οὐρανοῦ τὸ μάννα ὕσας· τροφὴν<sup>1</sup> ἐξ  
 ἀέρος ὀρτυγομήτραν· στῦλον πυρὸς τὴν νύκτα πρὸς φωτισμόν, Cf. Neh. ix.  
 καὶ στῦλον νεφέλης ἡμέραν πρὸς σκιασμόν θάλπους. Τὸν <sup>19</sup>  
 Ἰησοῦν στρατηγὸν ἀναδείξας, ἐπὶ τὰ ἔθνη Χαναanaίων δι' αὐτοῦ  
 καθεῖλες, Ἰορδάνην διέρρηξας, τοὺς ποταμοὺς Ἠθαμ ἐξήρνας, Ps. lxxiv. 15.

<sup>1</sup> Cf. Wisd. xvi. 3 τροφὴν ἡτοίμασας ὀρτυγομήτραν.



**IX. b** τείχη κατέρριψας ἄνευ μηχανημάτων καὶ χειρὸς ἀνθρωπίνης.  
 Col. i. 16. Ὑπὲρ πάντων σοι ἡ δόξα, δέσποτα παντοκράτορ. Σὲ προσ-  
 κυνοῦσιν ἀνάρητοι στρατιαὶ ἀγγέλων, ἀρχαγγέλων, θρόνων,  
 Is. vi. 2, 3. κυριοτήτων, ἀρχῶν, ἐξουσιῶν, δυνάμεων, στρατιῶν, αἰώνων· τὰ  
 Χερουβίμ, καὶ τὰ ἐξαπτέρυγα Σεραφίμ, ταῖς μὲν δυσὶ κατακα-  
 λύπτοντα τοὺς πόδας, ταῖς δὲ δυσὶ τὰς κεφαλὰς, ταῖς δὲ δυσὶ πετό-  
 μενα, καὶ λέγοντα ἅμα χιλίαις χιλιάσιν ἀρχαγγέλων, καὶ μυρίαὶς  
 μυριάσιν ἀγγέλων, ἀκαταπαύστως καὶ ἀσιγήτως βοώσαις·

**X.** Καὶ πᾶς ὁ λαὸς ἅμα εἰπάτω·  
 TRIUMPHAL Ἅγιος, ἅγιος, ἅγιος Κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ  
 HYMN. τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

**XI.** Καὶ ὁ ἀρχιερεὺς ἐξῆς λεγέτω·  
 Commemo- Ἅγιος γὰρ εἶ ὡς ἀληθῶς, καὶ πανάγιος, ὕψιστος καὶ ὑπερ-  
 ration of the νψούμενος εἰς τοὺς αἰῶνας. ἅγιος δὲ καὶ ὁ μονογειῆς σου υἱὸς ὁ  
 Work of Re- Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστός, ὃς εἰς πάντα ὑπηρετη-  
 demption. σάμενός σοι τῷ Θεῷ αὐτοῦ καὶ πατρί, εἰς τε δημιουργίαν διά-  
 φορον καὶ πρόνοιαν κατάλληλον, οὐ περιεΐδε τὸ γένος τῶν  
 ἀνθρώπων ἀπολλύμενον, ἀλλὰ μετὰ φυσικὸν νόμον, μετὰ νομικὴν  
 παραίνεσιν, μετὰ προφητικὸν ἐλέγχον καὶ τὰς τῶν ἀγγέλων  
 ἐπιστασίας (παραφθειρόντων σὺν τῷ θεῷ καὶ τὸν φυσικὸν νόμον,  
 καὶ τῆς μνήμης ἐκβαλλόντων τὸν κατακλυσμὸν, τὴν ἐκπύρωσιν,  
 τὰς κατ' Αἰγυπτίων πληγὰς, τὰς κατὰ Παλαισθηνῶν σφαγὰς, καὶ  
 μελλόντων ὅσον οὐδέπω ἀπόλλυσθαι πάντων), εὐδόκησεν αὐτὸς  
 γνώμη σῆ ὁ δημιουργὸς ἀνθρώπου ἄνθρωπος γενέσθαι, ὁ νομο-  
 θέτης ὑπὸ νόμους, ὁ ἀρχιερεὺς ἱερεῖον, ὁ ποιμὴν πρόβατον· καὶ  
 ἐξευμενίσάτο σε τὸν ἑαυτοῦ Θεὸν καὶ πατέρα, καὶ τῷ κόσμῳ  
 κατήλλαξε, καὶ τῆς ἐπικειμένης ὀργῆς τοὺς πάντας ἡλευθέρωσε,  
 Col. i. 15. γενόμενος ἐκ παρθένου, γενόμενος ἐν σαρκί, ὁ Θεὸς Λόγος, ὁ  
 ἀγαπητὸς υἱός, ὁ πρωτότοκος πάσης κτίσεως, κατὰ τὰς περὶ αὐτοῦ  
 ὑπ' αὐτοῦ προῤῥηθείσας προφητείας ἐκ σπέρματος Δαβὶδ καὶ  
 Ἀβραάμ, καὶ φυλῆς Ἰούδα· καὶ γέγονεν ἐν μήτρᾳ παρθένου ὁ  
 διαπλάσσων πάντας τοὺς γεννωμένους, καὶ ἐσαρκώθη ὁ ἄσαρκος,  
 ὁ ἀχρόνως γεννηθεὶς ἐν χρόνῳ γεγέννηται· πολιτευσάμενος  
 Matt. iv. 23. ὁσίως καὶ παιδεύσας ἐνθέσμως, πᾶσαν νόσον καὶ πᾶσαν μαλακίαν  
 Acts v. 12. ἐξ ἀνθρώπων ἀπελάσας, σημεία τε καὶ τέρατα ἐν τῷ λαῷ ποιήσας,



τροφῆς καὶ ποτοῦ καὶ ὕπνου μεταλαβὼν ὁ τρέφων πάντας τοὺς **XI.**  
 χρῆζοντας τροφῆς καὶ ἐμπιπλὼν πᾶν ζῶον εὐδοκίας, ἐφανέρωσε Ps. cxlv. 16.  
 σου τὸ ὄνομα τοῖς ἀγνοοῦσιν αὐτό, τὴν ἄγνοιαν ἐφυγάδευσε, τὴν  
 εὐσέβειαν ἀνεζωπύρωσε, τὸ θέλημά σου ἐπλήρωσε, τὸ ἔργον ὃ John xvii. 4.  
 ἔδωκας αὐτῷ ἐτελείωσε· καὶ ταῦτα πάντα κατορθώσας, χερσὶν  
 ἀνόμων κατασχεθεὶς ἱερέων καὶ ἀρχιερέων ψευδωνύμων καὶ λαοῦ  
 παρανόμου προδοσίᾳ τοῦ τὴν κακίαν νοσήσαντος, καὶ πολλὰ  
 παθὼν ὑπ' αὐτῶν, καὶ πᾶσαν ἀτιμίαν ὑποστὰς σῇ συγχωρήσει,  
 παραδοθεὶς Πιλάτῳ τῷ ἡγεμόνι, καὶ κριθεὶς ὁ κριτής, καὶ κατα-  
 κριθεὶς ὁ σωτήρ, σταυρῷ προσηλώθη ὁ ἀπαθής, καὶ ἀπέθανεν ὁ τῇ  
 φύσει ἀθάνατος, καὶ ἐτάφη ὁ ζωοποιός, ἵνα πάθους λύση καὶ  
 θανάτου ἐξέλῃται τούτους δι' οὓς παρεγένετο, καὶ ῥήξῃ τὰ δεσμὰ  
 τοῦ διαβόλου, καὶ ῥύσῃται τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ·  
 καὶ ἀνέστη ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ· καὶ τεσσαράκοντα ἡμέρας  
 ἐνδιατρίψας τοῖς μαθηταῖς, ἀνελήφθη εἰς τοὺς οὐρανοὺς, καὶ ἐκα- Mark xvi. 19.  
 θέσθη ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ.

Μεμνημένοι οὖν ὦν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστοῦμέν σοι, COMMEMO-  
 Θεὲ παντοκράτορ, οὐχ ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ RATION OF  
 τὴν διάταξιν αὐτοῦ πληροῦμεν. Ἐν ἣ γὰρ νυκτὶ παρεδίδοτο, THE INSTI-  
 λαβὼν ἄρτον ταῖς ἀγίαις καὶ ἀμώμοις αὐτοῦ χερσί, καὶ ἀναβλέψας TUTION.  
 πρὸς σέ τὸν Θεὸν αὐτοῦ καὶ πατέρα, καὶ κλάσας, ἔδωκε τοῖς Matt. xxvi.  
 μαθηταῖς, εἰπὼν· τοῦτο τὸ μυστήριον τῆς καινῆς διαθήκης· λάβετε 26.  
 ἐξ αὐτοῦ, φάγετε· τοῦτό ἐστι τὸ σῶμά μου, τὸ περὶ πολλῶν  
 θρυπτόμενον εἰς ἄφεςιν ἁμαρτιῶν. Ὡσαύτως καὶ τὸ ποτήριον 1 Cor. xi. 25.  
 κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἀγιάσας, ἐπέδωκεν αὐτοῖς,  
 λέγων· πίνετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ περὶ Matt. xxvi.  
 πολλῶν ἐκχυνόμενον εἰς ἄφεςιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν 27, 28.  
 ἀνάμνησιν· ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ πίνητε τὸ 1 Cor. xi. 26.  
 ποτήριον τοῦτο, τὸν θάνατον τὸν ἐμὸν καταγγέλλετε, ἄχρις ἂν ἔλθω.

Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ καὶ τοῦ θανάτου καὶ τῆς **XII.**  
 ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἐπανόδου, καὶ τῆς  
 μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ἣ ἔρχεται μετὰ δόξης  
 καὶ δυνάμεως κρίναι ζῶντας καὶ νεκροὺς καὶ ἀποδοῦναι ἐκάστῳ Rom. ii. 6.  
 κατὰ τὰ ἔργα αὐτοῦ, προσφέρονέν σοι τῷ βασιλεῖ καὶ Θεῷ, κατὰ THE GREAT  
 τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο, OBLATION.

Cf. Col. iii. 17. εὐχαριστοῦντές σοι δι' αὐτοῦ, ἐφ' οἷς κατηξίωσας ἡμᾶς ἐστάναι ἐνώπιόν σου, καὶ ἱερατεύειν σοι.

**XIII.**

INVOCATION. Καὶ ἀξιουμέν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου, σὺ ὁ ἀνευδεὴς Θεός, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ Κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ μεταλαμβάνοντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσεβείαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, Πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι, σοῦ καταλλαγέντος αὐτοῖς, δέσποτα παντοκράτορ.

**XIV. a**

GREAT INTERCESSION.

Ἔτι δεόμεθά σου, Κύριε, καὶ ὑπὲρ τῆς ἁγίας σου ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, ὅπως αὐτὴν διαφυλάξῃς ἄσειστον καὶ ἀκλυδώνιστον ἄχρι τῆς συντελείας τοῦ αἰῶνος· καὶ ὑπὲρ πάσης ἐπισκοπῆς τῆς ὀρθοτομούσης τὸν λόγον τῆς ἀληθείας.

2 Tim. ii. 15.

Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῆς ἐμῆς τοῦ προσφέροντός σοι οὐδενίας, καὶ ὑπὲρ παντὸς τοῦ πρεσβυτερίου, ὑπὲρ τῶν διακόνων καὶ παντὸς τοῦ κλήρου, ἵνα πάντας σοφίσας Πνεύματος ἁγίου πληρώσῃς.

1 Tim. ii. 2.

Ἔτι παρακαλοῦμέν σε, Κύριε, ὑπὲρ τοῦ βασιλέως, καὶ τῶν ἐν ὑπεροχῇ, καὶ παντὸς τοῦ στρατοπέδου, ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς· ὅπως ἐν ἡσυχίᾳ καὶ ὁμονοίᾳ διάγοντες τὸν πάντα χρόνον τῆς ζωῆς ἡμῶν, δοξάζωμέν σε διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν.

Ἔτι προσφέρομέν σοι καὶ ὑπὲρ πάντων τῶν ἀπ' αἰῶνος εὐαρεστησάντων σοι ἁγίων, πατριαρχῶν, προφητῶν, δικαίων, ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶν, λαϊκῶν καὶ πάντων, ὧν αὐτὸς ἐπίστασαι τὰ ὀνόματα.

1 Pet. ii. 9.

Ἔτι προσφέρομέν σοι ὑπὲρ τοῦ λαοῦ τούτου, ἵνα ἀναδείξῃς αὐτὸν εἰς ἔπαινον τοῦ Χριστοῦ σου βασίλειον ἱεράτευμα, ἔθνος ἅγιον· ὑπὲρ τῶν ἐν παρθενίᾳ καὶ ἀγνείᾳ, ὑπὲρ τῶν χηρῶν τῆς



ἐκκλησίας, ὑπὲρ τῶν ἐν σεμνοῖς γάμοις καὶ τεκνογονίαις, ὑπὲρ τῶν XIV. a  
νηπίων τοῦ λαοῦ σου, ὅπως μηδένα ἡμῶν ἀπόβλητον ποιήσης.

Ἔτι ἀξιουμέν σε καὶ ὑπὲρ τῆς πόλεως ταύτης καὶ τῶν ἐνοι-  
κούντων, ὑπὲρ τῶν ἐν ἀρρώστiais, ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ,  
ὑπὲρ τῶν ἐν ἐξορίαις, ὑπὲρ τῶν ἐν δημεύσει, ὑπὲρ πλεόντων, καὶ  
ὁδοιπορούντων, ὅπως ἐπίκουρος γένῃ πάντων, βοηθὸς καὶ ἀντι-  
λήπτωρ.

Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν μισούντων ἡμᾶς καὶ  
διωκόντων ἡμᾶς διὰ τὸ ὄνομά σου, ὑπὲρ τῶν ἔξω ὄντων καὶ  
πεπλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθόν, καὶ τὸν  
θυμὸν αὐτῶν πραΰνης.

Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν κατηχουμένων τῆς ἐκκλη-  
σίας, καὶ ὑπὲρ τῶν χειμαζομένων ὑπὸ τοῦ ἀλλοτρίου, καὶ ὑπὲρ  
τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν· ὅπως τοὺς μὲν τελειώσης ἐν τῇ  
πίστει, τοὺς δὲ καθαρίσῃς ἐκ τῆς ἐνεργείας τοῦ πονηροῦ, τῶν δὲ  
τὴν μετάνοιαν προσδέξῃ, καὶ συγχωρήσῃς καὶ αὐτοῖς καὶ ἡμῖν τὰ  
παραπτώματα ἡμῶν.

Ἔτι προσφέρομέν σοι καὶ ὑπὲρ τῆς εὐκρασίας τοῦ αἵματος καὶ  
τῆς εὐφορίας τῶν καρπῶν· ὅπως ἀνελλειπῶς μεταλαμβάνοντες  
τῶν παρὰ σοῦ ἀγαθῶν, αἰνῶμέν σε ἀπαύστως, τὸν διδόντα τροφήν Ps. cxxxvi.  
25.  
πάσῃ σαρκί.

Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν δι' εὐλογον αἰτίαν  
ἀπόντων, ὅπως ἅπαντας ἡμᾶς διατηρήσας ἐν τῇ εὐσεβείᾳ, ἐπι-  
συναγάγῃς ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ σου, τοῦ Θεοῦ πάσης  
αἰσθητῆς καὶ νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν, ἀτρέπτους,  
ἀμέμπτους, ἀνεγκλήτους· ὅτι σοὶ πᾶσα δόξα, σέβας καὶ εὐ-  
χαριστία, τιμὴ καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ  
ἀγίῳ Πνεύματι, καὶ νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς ἀνελλειπεῖς καὶ  
ἀτελευτήτους αἰῶνας τῶν αἰώνων.

Καὶ πᾶς ὁ λαὸς λεγέτω·

Ἀμήν.

Καὶ ὁ ἐπίσκοπος εἰπάτω·

Ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ πάντων ὑμῶν.

Καὶ πᾶς ὁ λαὸς λεγέτω·

Καὶ μετὰ τοῦ πνεύματός σου.



## XIV. b

Deacon's  
Bidding  
Prayer.

Καὶ ὁ διάκονος κηρυσσέτω πάλιν·

Ἔτι καὶ ἔτι δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ.

Ἵπὲρ τοῦ δώρου τοῦ προσκομισθέντος Κυρίῳ τῷ Θεῷ δεηθῶμεν, ὅπως ὁ ἀγαθὸς Θεὸς προσδέξηται αὐτὸ διὰ τῆς μεσιτείας τοῦ Χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον εἰς ὁσμὴν εὐωδίας.

Ἵπὲρ τῆς ἐκκλησίας ταύτης καὶ τοῦ λαοῦ δεηθῶμεν· ὑπὲρ πάσης ἐπισκοπῆς, παντὸς πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας, παντὸς τοῦ πληρώματος τῆς ἐκκλησίας δεηθῶμεν, ὅπως ὁ Κύριος πάντας διατηρήσῃ καὶ διαφυλάξῃ.

1 Tim. ii. 2.

Ἵπὲρ βασιλέων καὶ τῶν ἐν ὑπεροχῇ δεηθῶμεν, ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς· ὅπως ἤρεμον καὶ ἡσύχιον βίον ἔχοντες διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Τῶν ἁγίων μαρτύρων μνημονεύσωμεν, ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν.

Ἵπὲρ τῶν ἐν πίστει ἀναπαυσαμένων δεηθῶμεν.

Ἵπὲρ τῆς εὐκρασίας τῶν ἀέρων καὶ τελεσφορίας τῶν καρπῶν δεηθῶμεν.

Ἵπὲρ τῶν νεοφωτίστων δεηθῶμεν, ὅπως βεβαιωθῶσιν ἐν τῇ πίστει.

Πάντες ὑπὲρ ἀλλήλων παρακαλέσωμεν.

[ὁ Λαός] Ἀνάστησον ἡμᾶς ὁ Θεὸς ἐν τῇ χάριτί σου.

c [ὁ Διάκονος] Ἀναστάντες ἑαυτοὺς τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παραθώμεθα.

## XV.

Καὶ ὁ ἐπίσκοπος λεγέτω·

Prayer of  
Humble Ac-  
cess.  
Acts iv. 30.

2 Cor. vii. 1.

Ὁ Θεὸς ὁ μέγας καὶ μεγαλύνυμος, ὁ μέγας τῇ βουλῇ καὶ κραταιὸς τοῖς ἔργοις, ὁ Θεὸς καὶ πατὴρ τοῦ ἁγίου παιδός σου Ἰησοῦ τοῦ σωτῆρος ἡμῶν, ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸ ποίμνιόν σου τοῦτο, ὃ δι' αὐτοῦ ἐξελέξω εἰς δόξαν τοῦ ὀνόματός σου, καὶ ἁγιάσας ἡμῶν τὸ σῶμα καὶ τὴν ψυχὴν καταξίωσον, καθάρους γενομένους ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, τυχεῖν τῶν προκειμένων ἀγαθῶν· καὶ μηδένα ἡμῶν ἀνάξιον κρίνῃς, ἀλλὰ βοηθὸς ἡμῶν γενοῦ, ἀντιλήπτωρ, ὑπερασπιστής, διὰ τοῦ Χριστοῦ σου, μεθ' οὗ σοὶ δόξα, τιμὴ, αἶνος, δοξολογία, εὐχαριστία, καὶ τῷ ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας· ἀμήν.

Καὶ μετὰ τὸ πάντας εἰπεῖν Ἀμήν, ὁ διάκονος λεγέτω·  
Πρόσχωμεν.

XVI.

Καὶ ὁ ἐπίσκοπος προσφωνησάτω τῷ λαῷ οὕτω·  
Τὰ ἅγια τοῖς ἁγίοις.

Sancta Sanc-  
tis.

Καὶ ὁ λαὸς ὑπακουέτω·

Εἰς ἅγιος, εἰς Κύριος, εἰς Ἰησοῦς Χρῖστος, εἰς δόξαν Θεοῦ  
πατρός, εὐλογητὸς εἰς τοὺς αἰῶνας· Ἀμήν. Δόξα ἐν ὑψίστοις Luke ii. 14.  
Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Ὡσαννὰ τῷ υἱῷ Matt. xxi. 9.  
Δαβίδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Θεὸς Κύριος Ps. cxviii. 27.  
καὶ ἐπεφάνη ἡμῖν. Ὡσαννὰ ἐν τοῖς ὑψίστοις.

Καὶ μετὰ τοῦτο μεταλαμβάνετω ὁ ἐπίσκοπος· ἔπειτα οἱ πρεσβύτεροι καὶ **XVII.**  
οἱ διάκονοι καὶ ὑποδιάκονοι καὶ οἱ ἀναγνώσται καὶ οἱ ψάλται καὶ οἱ ἀσκηταί, COMMUNION.  
καὶ ἐν ταῖς γυναιξίν αἱ διακόνισσαι καὶ αἱ παρθένοι καὶ αἱ χῆραι, εἶτα τὰ  
παιδιά, καὶ τότε πᾶς ὁ λαὸς κατὰ τάξιν μετὰ αἰδοῦς καὶ εὐλαβείας ἄνευ  
θορύβου.

Καὶ ὁ μὲν ἐπίσκοπος διδότην τὴν προσφορὰν, λέγων·

Σῶμα Χριστοῦ.

Καὶ ὁ δεχόμενος λεγέτω·

Ἀμήν.

Ὁ δὲ διάκονος κατεχέτω τὸ ποτήριον καὶ ἐπιδιδούς λεγέτω·

Αἷμα Χριστοῦ, ποτήριον ζωῆς.

Καὶ ὁ πίνων λεγέτω·

Ἀμήν.

Ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος ἐν τῷ μεταλαμβάνειν πάντας  
τοὺς λοιπούς· καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι  
τὰ περισσεύσαντα εἰσφερέτωσαν εἰς τὰ παστοφύρια.

Καὶ ὁ διάκονος λεγέτω, παυσαμένου τοῦ ψάλλοντος·

XVIII. a

Μεταλαβόντες τοῦ τιμίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ  
Χριστοῦ, εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμᾶς μεταλαβεῖν τῶν Bidding to  
Thanks-  
giving after  
Reception.  
ἁγίων αὐτοῦ μυστηρίων, καὶ παρακαλέσωμεν μὴ εἰς κρίμα ἀλλ'  
εἰς σωτηρίαν ἡμῖν γενέσθαι, εἰς ὠφέλειαν ψυχῆς καὶ σώματος,  
εἰς φυλακὴν εὐσεβείας, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωὴν τοῦ  
μέλλοντος αἰῶνος.

Ἐγειρώμεθα. Ἐν χάριτι Χριστοῦ ἑαυτοὺς τῷ Θεῷ, τῷ μόνῳ **b**  
ἀγεννήτῳ Θεῷ, καὶ τῷ Χριστῷ αὐτοῦ παραθώμεθα.



**XVIII. c** Καὶ ὁ ἐπίσκοπος εὐχαριστεῖτω·

Thanksgiving.

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ, ὁ πατὴρ τοῦ Χριστοῦ σου τοῦ εὐλογητοῦ παιδός, ὁ τῶν μετ' εὐθύτητος ἐπικαλουμένων σε ἐπήκοος, ὁ καὶ τῶν σιωπώντων ἐπιστάμενος τὰς ἐντεύξεις· εὐχαριστοῦμέν σοι, ὅτι κατηξίωσας ἡμᾶς μεταλαβεῖν τῶν ἁγίων σου μυστηρίων, ἃ παρέσχον ἡμῖν, εἰς πληροφορίαν τῶν καλῶς ἐγνωσμένων, εἰς φυλακὴν τῆς εὐσεβείας, εἰς ἄφεσιν πλημμελημάτων· ὅτι τὸ ὄνομα τοῦ Χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσωκείωμεθα. Ὁ χωρίσας ἡμᾶς τῆς τῶν ἀσεβῶν κοινωνίας, ἔνωσον ἡμᾶς μετὰ τῶν καθωσιωμένων σοι, στήριξον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τοῦ ἁγίου Πνεύματος ἐπιφοιτήσῃ· τὰ ἀγνοούμενα ἀποκάλυψον, τὰ λείποντα προσαναπλήρωσον, τὰ ἐγνωσμένα κράτυνον. Τοὺς ἱερεῖς ἀμώμους διαφύλαξον ἐν τῇ λατρείᾳ σου· τοὺς βασιλεῖς διατήρησον ἐν εἰρήνῃ, τοὺς ἄρχοντας ἐν δικαιοσύνῃ· τοὺς ἀέρας ἐν εὐκρασίᾳ, τοὺς καρποὺς ἐν εὐφορίᾳ, τὸν κόσμον ἐν παναλκεῖ προνοίᾳ. Τὰ ἔθνη τὰ πολεμικὰ πράϋνον, τὰ πεπλανημένα ἐπίστρεψον· τὸν λαόν σου ἁγιάσον· τοὺς ἐν παρθενίᾳ διατήρησον· τοὺς ἐν γάμῳ διαφύλαξον ἐν πίστει· τοὺς ἐν ἀγνείᾳ ἐνδυνάμωσον· τὰ νήπια ἄδρυνον· τοὺς νεοτελεῖς βεβαίωσον· τοὺς ἐν κατηχήσει παίδευσον, καὶ τῆς μνήσεως ἀξιόους ἀνάδειξον. καὶ πάντας ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῶν οὐρανῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· μεθ' οὗ σοὶ δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας· ἀμήν.

Καὶ ὁ διάκονος λεγέτω·

Benediction.

Τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίνατε καὶ εὐλογεῖσθε.

Καὶ ὁ ἐπίσκοπος ἐπευχέσθω, λέγων·

**d** Ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς καὶ ἀσύγκριτος, ὁ πανταχοῦ ὢν καὶ τοῖς πᾶσι παρὼν καὶ ἐν οὐδενὶ ὡς ἐνόν τι ὑπάρχων, ὁ τόποις μὴ περιγραφόμενος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰῶσι μὴ περατούμενος, ὁ λόγοις μὴ παραγόμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, ὁ φῶς οἰκῶν ἀπρόσιτον, ὁ τῇ φύσει ἀόρατος, ὁ γνωστὸς πάσαις ταῖς μετ' εὐνοίας ἐκζητούσαις σε λογικαῖς φύσεσιν, ὁ καταλαμβανόμενος ὑπὸ τῶν ἐν εὐνοίᾳ



ἐπιζητούντων σε· ὁ Θεὸς Ἰσραήλ, τοῦ ἀληθινῶς ὀρώντος, τοῦ **XVIII. d**  
 εἰς Χριστὸν πιστεύσαντος λαοῦ σου· εὐμενὴς γενόμενος ἐπά-  
 κουσόν μου διὰ τὸ ὄνομά σου, καὶ εὐλόγησον τοὺς σοι κεκλι-  
 κότας τοὺς ἑαυτῶν αὐχένας, καὶ δὸς αὐτοῖς τὰ αἰτήματα τῶν  
 καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι, καὶ μηδένα αὐτῶν ἀπόβλητον  
 ποιήσης ἐκ τῆς βασιλείας σου, ἀλλὰ ἁγιάσον αὐτούς, φρούρησον,  
 σκέπασον, ἀντιλαβοῦ, ῥύσαι τοῦ ἀλλοτρίου καὶ παντὸς ἐχθροῦ,  
 τοὺς οἴκους αὐτῶν φύλαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους  
 φρούρησον· ὅτι σοὶ δόξα, αἶνος, μεγαλοπρέπεια, σέβας, προσ-  
 κύνησις, καὶ τῷ σῷ παιδὶ Ἰησοῦ τῷ Χριστῷ σου, τῷ Κυρίῳ ἡμῶν  
 καὶ Θεῷ καὶ βασιλεῖ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς  
 τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Καὶ ὁ διάκονος ἐρεῖ·

Ἀπολύεσθε ἐν εἰρήνῃ.

**XIX.**

Dismissal.

#### NOTE.

In the Apostolical Constitutions (Lib. II. c. 57) is given another account of the Eucharistic service. As this supplies more details about the earlier part of the office, in which the Clementine Liturgy is deficient; being itself again deficient in the later part, where that is full; it has been suggested (e. g. by Prof. Bickell in 'Messe und Pascha,' p. 4) that the two accounts should be combined to give the complete Liturgy. That the Clementine Liturgy needs supplementing in some such manner is obvious; and this other account is probably a fair representative of the order contemporaneously used for the pro-anaphoral part of the service: but the two documents, as they stand, are not consistent enough with each other to admit of being looked upon as forming together a simple whole. For instance, the Bidding Prayer of the Deacon, the Kiss of Peace, and the Entrance of the Elements occur in a different order in the two documents: nor is the Mosaic Benediction, which is distinctly enjoined in the earlier document, to be found in the Clementine Liturgy.

CONSTITT. APOST. Lib. II. c. 57.

Εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ καθεζέσθωσαν μετὰ πάσης εὐταξίας καὶ ἡσυχίας· καὶ αἱ γυναῖκες κεχωρισμένως καὶ αὐταὶ καθεζέσθωσαν σιωπὴν ἄγουσαι. Μέσος δὲ ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τινος ἐστὼς ἀναγινωσκέτω τὰ Μωσέως καὶ Ἰησοῦ τοῦ Ναυῆ, τὰ τῶν κριτῶν καὶ τῶν βασιλείων, τὰ τῶν παραλειπομένων καὶ τὰ τῆς ἐπανόδου, πρὸς τούτοις τὰ τοῦ Ἰωβ καὶ τὰ

Σολομῶντος καὶ τὰ τῶν ἐκκαίδεκα προφητῶν. Ἄνὰ δύο δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω. Μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν καὶ αἱ ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν, ἃς ἐπέστειλε ταῖς ἐκκλησίαις καθ' ὑφήγησιν τοῦ ἁγίου πνεύματος. Καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια. . . . Καὶ ὅταν ἀναγινωσκόμενον ἢ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι καὶ οἱ διάκονοι καὶ πᾶς ὁ λαὸς στηκέτωσαν μετὰ πολλῆς ἡσυχίας. . . . Καὶ ἐξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαόν, ὁ καθεὶς αὐτῶν ἀλλὰ μὴ ἅπαντες, καὶ τελευταῖος πάντων ὁ ἐπίσκοπος. . . . Στηκέτωσαν δὲ οἱ μὲν πυλωροὶ εἰς τὰς εἰσόδους τῶν ἀνδρῶν φυλάσσοντες αὐτάς, αἱ δὲ διάκονοι εἰς τὰς τῶν γυναικῶν. . . . Καὶ μετὰ τοῦτο συμφώνως ἅπαντες ἑξαναστάντες καὶ ἐπ' ἀνατολὰς κατανοήσαντες, μετὰ τὴν τῶν κατηχουμένων καὶ τὴν τῶν μετανοούντων ἔξοδον, προσευξάσθωσαν τῷ Θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολὰς, ὑπομιμνησκόμενοι καὶ τῆς ἀρχαίας νομῆς τοῦ κατὰ ἀνατολὰς παραδείσου, ὅθεν ὁ πρῶτος ἄνθρωπος, ἀθετήσας τὴν ἐντολήν, ὅφρως συμβουλία πεισθεὶς, ἀπεβλήθη. Οἱ δὲ διάκονοι μετὰ τὴν προσευχήν οἱ μὲν τῇ προσφορᾷ τῆς εὐχαριστίας σχολαζέτωσαν ὑπηρετούμενοι τῷ τοῦ Κυρίου σώματι μετὰ φόβου, οἱ δὲ τοὺς ὄχλους διασκοπείτωσαν καὶ ἡσυχίαν αὐτοῖς ἐμποιείτωσαν. Λεγέτω δὲ ὁ παρεστὼς τῷ ἱερεὶ διάκονος τῷ λαῷ· Μὴ τις κατὰ τινός, μὴ τις ἐν ὑποκρίσει. Εἵτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες καὶ ἀλλήλας αἱ γυναῖκες τὸ ἐν Κυρίῳ φίλημα, ἀλλὰ μὴ τις δολίως, ὥς ὁ Ἰούδας τὸν Κύριον φιλήματι παρέδωκεν. Καὶ μετὰ τοῦτο προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας πάσης καὶ παντὸς τοῦ κόσμου καὶ τῶν ἐν αὐτῷ μερῶν καὶ ἐκφορίων, ὑπὲρ τῶν ἱερέων καὶ τῶν ἀρχόντων, ὑπὲρ τοῦ ἀρχιερέως καὶ τοῦ βασιλέως καὶ τῆς καθόλου εἰρήνης. Καὶ μετὰ τοῦτο ὁ ἀρχιερεὺς ἐπευχόμενος τῷ λαῷ εἰρήνην εὐλογεῖτω τοῦτον, ὥς καὶ Μωσῆς ἐνετείλατο τοῖς ἱερεῦσιν εὐλογεῖν τὸν λαὸν τούτοις τοῖς ῥήμασιν· Εὐλογῆσαι σε κύριος καὶ φυλάξαι σε· ἐπιφάναι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ καὶ ἐλεῆσαι σε· ἐπάραι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ καὶ δώῃ σοι εἰρήνην. Ἐπευχέσθω οὖν καὶ ὁ ἐπίσκοπος καὶ λεγέτω· Σῶσον τὸν λαόν σου, Κύριε, καὶ εὐλόγησον τὴν κληρονομίαν σου, ἣν ἐκτήσω καὶ περιεποιήσω τῷ τιμίῳ αἵματι τοῦ χριστοῦ σου καὶ ἐκάλεσας βασιλεῖον ἱεράτευμα καὶ ἔθνος ἅγιον. Μετὰ δὲ ταῦτα γινέσθω ἡ θυσία, ἐστῶτος παντὸς τοῦ λαοῦ καὶ προσευχομένου ἡσύχως· καὶ ὅταν ἀνενεχθῇ, μεταλαμβάνέτω ἐκάστη τάξις καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος, μετὰ αἰδοῦς καὶ εὐλαβείας.



# LITURGIA SANCTI JACOBI

## GRAECORUM.

Ὁ ἱερεύς.

<sup>1</sup> PREPARATORY PRAYERS.

Ἐν πλήθει ἁμαρτιῶν μεμολυσμένον με μὴ ἐξουδενώσης, δέσποτα Κύριε ὁ Θεὸς ἡμῶν· ἰδοὺ γὰρ προσήλθον τῷ θείῳ τούτῳ καὶ ἐπουρανίῳ μυστηρίῳ σου, οὐχ ὡς ἄξιος ὑπάρχων· ἀλλ' εἰς τὴν σὴν ἀφορῶν ἀγαθότητα, ἀφίημί σοι τὴν φωνήν, ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ· ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμὶ ἄξιος ἀντοφθαλμῆσαι τῇ ἱερᾷ σου ταύτῃ καὶ πνευματικῇ τραπέζῃ, ἐφ' ἣ ὁ μονογενὴς σου Υἱὸς καὶ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐμοὶ τῷ ἁμαρτωλῷ, καὶ πάσῃ κηλίδι κατεστιγμένῳ, μυστικῶς πρόκειται εἰς θυσίαν. Διὸ ταύτην σοι τὴν ἱκεσίαν καὶ εὐχαριστίαν προσάγω, τοῦ καταπεμφθῆναί μοι τὸ Πνεῦμά σου τὸ Παράκλητον ἐνισχυῶν καὶ καταρτίζόν με πρὸς τὴν λειτουργίαν ταύτην· καὶ τὴν παρὰ σοῦ μοι τῷ λαῷ ἐπαγγελθεῖσαν φωνήν ἀκατακρίτως ταύτην ἀποφθέγξασθαι καταξιώσον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ καὶ ὁμοουσίῳ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

a

Apologia of the Priest.

Luke xviii.

13.

Luke xv. 18.

Εὐχὴ τῆς παραστάσεως.

b

On approaching the altar.

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίῳ φωτὶ τῆς θεότητος, τῆς ἐν τριάδι μοναδικῶς ὑπαρχούσης, καὶ διαιρουμένης ἀδιαιρέτως· τριάς γὰρ εἰς Θεὸς

<sup>1</sup> There is no order in these nine Prayers; nor can they possibly have been all intended to be used on any one occasion.



Ps. xix. 1.

παντοκράτωρ, οὗ τὴν δόξαν οἱ οὐρανοὶ διηγούνται, ἡ δὲ γῆ τὴν αὐτοῦ δεσποτεῖαν, καὶ ἡ θάλασσα τὸ αὐτοῦ κράτος, καὶ πᾶσα αἰσθητὴ καὶ νοητὴ κτίσις τὴν αὐτοῦ μεγαλειότητα κηρύττει πάντοτε· ὅτι αὐτῷ πρέπει πᾶσα δόξα, τιμὴ, κράτος, μεγαλωσύνη τε καὶ μεγαλοπρέπεια, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Prayer of  
Incense.

c

Εὐχὴ τοῦ θυμιάματος τῆς εἰσόδου τῆς ἐνάργεως.

Isa. vi. 7.

Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὦ Θεοῦ Λόγε, ὁ ἐκουσίως ἑαυτὸν θυσίαν ἁμωμον ἐπὶ σταυροῦ τῷ Θεῷ καὶ Πατρὶ προσάγαγών, ὁ διφυῆς ἄνθραξ, ὁ τῇ λαβίδι τῶν τοῦ προφήτου χειλέων ἁψάμενος, καὶ τὰς ἁμαρτίας αὐτοῦ ἀφελόμενος, ἅψαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τῶν αἰσθήσεων, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ παράστησον ἡμᾶς ἄγνους τῷ ἁγίῳ σου θυσιαστηρίῳ τοῦ προσενέγκαι σοι θυσίαν αἰνέσεως· καὶ πρόσδεξαι ἀφ' ἡμῶν τῶν ἀχρείων δούλων σου τὸ παρὸν θυμίαμα, εἰς ὁσμὴν εὐωδίας· καὶ εὐωδίασον ἡμῶν τὸ δυσώδες τῆς ψυχῆς καὶ τοῦ σώματος· καὶ ἀγίασον ἡμᾶς τῇ ἁγιαστικῇ δυνάμει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶ μόνος ἅγιος, ὁ ἁγιάζων καὶ τοῖς πιστοῖς μεταδιδόμενος· καὶ πρέπει σοὶ ἡ δόξα σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

For the con-  
gregation.

d

Εὐχὴ τῆς ἐνάργεως.

Cf. Acts. xx.  
28.

Εὐεργέτα βασιλεῦ τῶν αἰώνων, καὶ τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιοῦσάν σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκκλησίαν σου· ἐκάστῳ τὸ συμφέρον ἐκπλήρωσον· ἄγαγε πάντας εἰς τελειότητα, καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ ἁγιασμοῦ σου, ἐπισυνάγων ἡμᾶς ἐν τῇ ἁγίᾳ σου ἐκκλησίᾳ, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας. Ἀμήν.

Ὁ διάκονος. Ἔτι τοῦ Κυρίου δεηθῶμεν.

e

Ὁ ἱερεὺς, εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου τῆς συνάξεως.

Another  
Prayer of  
Incense.

Ὁ Θεὸς ὁ προσδεξάμενος Ἀβὲλ τὰ δῶρα, Νῶε καὶ Ἀβραὰμ

τὴν θυσίαν, Ἰσακὶ καὶ Ζαχαρίῳ τὸ θυμίαμα, πρόσδεξαι καὶ ἐκ  
χεῖρος ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα τοῦτο εἰς ὁσμὴν εὐω-  
δίας καὶ ἄφεςιν τῶν ἁμαρτιῶν ἡμῶν, καὶ παντὸς τοῦ λαοῦ σου,  
ὅτι εὐλογημένος ὑπάρχεις, καὶ πρέπει σοὶ ἡ δόξα τῷ Πατρὶ καὶ  
τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς ἐπεύχεται.

Ὁ Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς Χριστός, ὁ δι' ὑπερβολὴν  
ἀγαθότητος καὶ ἀκατάσχετον ἔρωτα σταυρωθεὶς, καὶ λόγχῃ καὶ  
ἥλοις παρῆναι μὴ ἀπανηνόμενος· ὁ τὴν κρυφίαν καὶ ἐπίφοβον  
ταύτην τελετὴν εἰς ἀνάμνησιν αἰωνίαν ἡμῖν ἐκτενῆ παρασχό-  
μενος· εὐλογήσαι τὴν ἐν Χριστῷ τῷ Θεῷ διακονίαν σου, καὶ  
εὐλογήσαι τὴν εἴσοδον ἡμῶν, καὶ ἐντελῶς τελειῶσαι τὴν παρά-  
στασιν τῆς λειτουργίας ἡμῶν ταύτης, τῇ ἀφάτῳ αὐτοῦ εὐ-  
σπλαγχνίᾳ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.  
Ἀμήν.

Εὐχὴ ἀποκριτικὴ παρὰ τοῦ διακόνου.

Ὁ Κύριος εὐλογήσαι καὶ ἀξιῶσαι ἡμᾶς σεραφικῶς δωροφο-  
ρῆσαι, καὶ προσᾶσαι τὴν πολυῦμνητον ὁδὴν τοῦ ἐνθεαστικοῦ καὶ  
τρισαγίου, τῷ ἀνενδεεῖ καὶ ὑπερπλήρει πάσης τῆς ἁγιαστικῆς  
τελειότητος, νῦν καὶ ἀεὶ.

Εἶτα ἄρχεται ἀειδεῖν ὁ διάκονος ἐν τῇ εἰσόδῳ.

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ἀθάνατος ὑπάρχων,  
καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς  
ἀγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπή-  
σας, σταυρωθεὶς τε, Χριστὲ ὁ Θεός, θανάτῳ θάνατον πατήσας,  
εἰς ὧν τῆς ἀγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ  
Πνεύματι, σῶσον ἡμᾶς.

Ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην ἀπὸ τῶν πυλῶν ἕως τοῦ θυσια-  
στηρίου.

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ μεγαλῶνυμος Κύριος, ὁ δοὺς ἡμῖν  
εἴσοδον εἰς τὰ ἅγια τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς  
σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χρισ-  
τοῦ, ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ

f

For the  
clergy on  
preparing  
to enter.

g

Responsory  
of the  
Deacon.

h

Introit.

k

Priest's  
Prayer on  
entering.



Cf. 1 Thess.  
v. 23.

ἐμφοβοὶ καὶ ἔντρομοὶ ἐσμεν, μέλλοντες παρεστάναι τῷ ἁγίῳ σου  
 θυσιαστηρίῳ, ἐξαπόστειλον ἐφ' ἡμᾶς, ὁ Θεὸς, τὴν χάριν σου τὴν  
 ἀγαθὴν, καὶ ἁγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ  
 πνεύματα, καὶ ἀλλοιώσον τὰ φρονήματα ἡμῶν πρὸς εὐσέβειαν,  
 ἵνα ἐν καθαρῷ συνειδῶτι προσφέρωμεν σοι δῶρα, δόματα, καρ-  
 πώματα, εἰς ἀθέτησιν τῶν ἡμετέρων πλημμελημάτων, καὶ εἰς  
 ἰλασμόν παντὸς τοῦ λαοῦ σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλαν-  
 θρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ εἰς τοὺς  
 αἰῶνας τῶν αἰώνων. Ἀμήν.

Missæ  
Catechu-  
menorum.

Μετὰ τὸ εἰσελθεῖν εἰς τὸ θυσιαστήριον λέγει ὁ ἱερεὺς·

Εἰρήνη πᾶσιν.

I.

Ὁ λαός· Καὶ τῷ πνεύματί σου.

For the  
Church.

Ὁ ἱερεὺς.

a

Ὁ Κύριος εὐλογῆσαι πάντας ἡμᾶς καὶ ἁγιάσαι ἐπὶ τῇ εἰσόδῳ  
 καὶ ἱεουργίᾳ τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακα-  
 ρίας ψυχὰς <sup>1</sup> ἀναπαύων μετὰ ἁγίων καὶ δικαίων, τῇ αὐτοῦ χάριτι  
 καὶ φιλανθρωπία, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.  
 Ἀμήν.

b

Εἶτα λέγει ὁ διάκονος συναπτὴν.

Bidding  
Prayer.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς ἁνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτη-  
 ρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν  
 τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρήσεως τῶν πλημ-  
 μελημάτων ἡμῶν, καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως,  
 ὀργῆς, κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ  
 Κυρίου δεηθῶμεν.

II.

Εἶτα οἱ ψάλλται τὸν τρισάγιον ψάλλουσιν ὕμνον.

THE TRISA-  
GION.

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον  
 ἡμᾶς.

<sup>1</sup> This should probably be ἀναπαύσαι, the participle belonging to the similar prayer below.



Καὶ ὁ ἱερεὺς ἐπεύχεται ἐπικλινόμενος.

## II.

Οἰκτίρμον καὶ ἐλεήμον, μακρόθυμε καὶ πολυέλεε καὶ ἀληθινὲ Prayer of the Trisagion.  
 Κύριε, ἐπίβλεψον ἐξ ἐτοίμου κατοικητηρίου σου, καὶ ἐπάκουσον 1 Kings viii. passim.  
 ἡμῶν τῶν σῶν ἱκετῶν, καὶ ῥῦσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ  
 διαβολικοῦ τε καὶ ἀνθρωπίνου, καὶ μὴ ἀποστήσης ἀφ' ἡμῶν τὴν  
 σὴν βοήθειαν, μηδὲ βαρυτέρας τῆς ἡμετέρας δυνάμεως παιδείας  
 ἐπαγάγῃς ἡμῖν· ἡμεῖς γὰρ οὐχ ἱκανοὶ πρὸς τὸ νικᾶν τὰ ἀντι-  
 πίπτοντα· σὺ δὲ δυνατὸς εἶ, Κύριε, εἰς τὸ σῶζειν ἐκ πάντων τῶν  
 ἐναντιωμάτων· σῶσον ἡμᾶς, ὁ Θεός, ἐκ τῶν δυσχερῶν τοῦ  
 κόσμου τούτου κατὰ τὴν χρηστότητά σου, ὅπως εἰσελθόντες ἐν  
 καθαρᾷ συνειδήσει πρὸς τὸ ἅγιόν σου θυσιαστήριον, τὸν μακά-  
 ριον καὶ τρισάγιον ὕμνον, σὺν ταῖς ἐπουρανίαις δυνάμεσιν,  
 ἀκατακρίτως ἀναπέμπωμέν σοι· καὶ τὴν εὐάρεστόν σοι καὶ θείαν  
 ἐπιτελέσαντες λειτουργίαν, καταξιωθῶμεν τῆς αἰωνίου ζωῆς.  
 [Ἐκφώνησις] Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐν ἁγίοις  
 κατοικεῖς καὶ ἐπαναπαύῃ, καὶ σοὶ τὴν δόξαν καὶ τὸν τρισάγιον  
 ὕμνον ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύ-  
 ματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

## III.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Οἱ ψάλλται. Ἀλληλούϊα.

Alleluia.

Εἴτα ἀναγινώσκεται διεξοδικώτατα τὰ ἱερὰ λόγια τῆς παλαιᾶς διαθήκης LECTIONS.  
 καὶ τῶν προφητῶν, καὶ ἀποδείκνυται ἡ τοῦ Υἱοῦ τοῦ Θεοῦ ἐνανθρώπησις, Sermon.  
 τά τε πάθη καὶ ἡ ἐκ νεκρῶν ἀνάστασις, ἡ εἰς τοὺς οὐρανοὺς ἀνοδος, καὶ  
 πάλιν ἡ δευτέρα αὐτοῦ μετὰ δόξης παρουσία· καὶ τοῦτο γίνεται καθ'  
 ἐκάστην ἐν τῇ ἱερᾷ καὶ θείᾳ ἱεουργίᾳ.

Μετὰ δὲ τὸ ἀναγνῶναι καὶ διδάξαι λέγει ὁ διάκονος·

## IV. a

Εἰπώμεν πάντες, <sup>1</sup> Κύριε ἐλέησον.

Κύριε παντοκράτορ, ὁ Θεὸς τῶν πατέρων ἡμῶν δεόμεθά σου, Bidding Prayer.  
 ἐπάκουσον.

Ὑπὲρ τῆς ἀνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν  
 ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

<sup>1</sup> The Κύριε ἐλέησον was repeated after each suffrage.

IV. a

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως παντὸς τοῦ φιλοχρίστου λαοῦ, δεόμεθά σου ἐπάκουσον.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, αἰχμαλωσίας, πικροῦ θανάτου, καὶ τῶν ἀνομιῶν ἡμῶν, δεόμεθά σου ἐπάκουσον.

Ἐπὲρ τοῦ περιστῶτος λαοῦ καὶ ἀπεκδεχομένου τὸ παρὰ σοῦ πλούσιον καὶ μέγα ἔλεος, ἵκετεύομέν σε, σπλαγχνίσθητι καὶ ἐλέησον.

Ps. xxviii. 9.

Σῶσον ὁ Θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Ἐπίσκεψαι τὸν κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς.

Ἐψωσον κέρας Χριστιανῶν τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ.

Ἰκετεύομέν σε πολυέλεε Κύριε, ἐπάκουσον ἡμῶν δεομένων σου, καὶ ἐλέησον.

Ὁ λαὸς ἐκ τρίτου· Κύριε, ἐλέησον.

b

Ὁ διάκονος.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν ἡμῶν, καὶ συγχωρήσεως πλημμελημάτων, καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον οἱ πάντες παρὰ τοῦ Κυρίου διελθεῖν αἰτησώμεθα.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφεσιν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.



Ὁ ἱερεὺς.

IV. b

Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμός, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς.

c

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου δεσποίνης ἡμῶν θεο- Commenda-  
τόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων καὶ  
δικαίων, μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν  
ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς.

d

Ὁ ἐνηχήσας ἡμᾶς Θεὸς τὰ θεῖά σου λόγια καὶ σωτήρια, Collect.  
φώτισον τὰς ψυχὰς ἡμῶν τῶν ἁμαρτωλῶν εἰς τὴν τῶν προ-  
λεχθέντων κατάληψιν, ὥς μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν Cf. Jas. i. 22.  
πνευματικῶν, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερ-  
χομένους ἀνύπουλον, βίον ἄμεμπτον, πολιτείαν ἀνέγκλητον,  
[Ἐκφώνησις] ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογη-  
τὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι,  
νῦν καὶ αἰεί καὶ εἰς τοὺς αἰῶνας.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται, λέγων·

Δέσποτα ζωοποιε καὶ τῶν ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνθρώ- a  
ποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Prayer of the  
Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς ἐν ἁγιασμῷ καὶ ταύτην σοι Faithful.  
τὴν θείαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης  
μακαριότητος, [Ἐκφώνησις] ὅπως ὑπὸ τοῦ κράτους σου πάντοτε  
φυλαττόμενοι, καὶ εἰς φῶς ἀληθείας ὁδηγούμενοι, σοὶ τὴν δόξαν  
καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ  
ἀγίῳ Πνεύματι, νῦν καὶ αἰεί.

V.

[Dismissal of  
the Catechu-  
mens.]

VI.

Missæ  
Fidelium.



Ὁ λαός. Ἀμήν.

**VI. b** Ὁ διάκονος. <sup>1</sup> Μή τις τῶν κατηχουμένων, μή τις τῶν ἀμνητῶν, μή τις τῶν μὴ δυναμένων ἡμῖν συνδεσθῆναι· ἀλλήλους ἐπίγνωτε· τὰς θύρας· ὀρθοὶ πάντες. Ἔτι τοῦ Κυρίου δεσθῶμεν.

**VII.**  
THE OFFERTORY.

**a**  
Prayer of  
Incense.

Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος.

Δέσποτα παντοκράτορ, βασιλεῦ τῆς δόξης, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν, αὐτὸς <sup>2</sup> πάρεσο ἡμῖν ἐν τῇ ὥρᾳ ἀγία ταύτῃ ἐπικαλουμένοις σε· καὶ λύτρωσαι ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων· κάθαρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ μιαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ πάσης διαβολικῆς ἐνεργείας· καὶ πρόσδεξαι ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα τοῦτο, ὥς προσεδέξω τὴν προσφορὰν Ἀβελ καὶ Νῶε καὶ Ἀαρὼν καὶ Σαμουήλ, καὶ πάντων σου τῶν ἁγίων, ῥυόμενος ἡμᾶς ἀπὸ παντὸς πονηροῦ πράγματος, καὶ σώζων εἰς τὸ πάντοτε εὐαρεστεῖν καὶ προσκυνεῖν καὶ δοξάζειν σε τὸν Πατέρα καὶ τὸν μονογενῆ σου Υἱὸν καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

<sup>3</sup> THE GREAT  
ENTRANCE.

**b**  
The Cheru-  
bic Hymn.

Καὶ ἄρχονται οἱ ἀναγνώσται τοῦ χερουβικοῦ.

Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὥς τὸν βασιλέα τῶν ὅλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλούϊα.

**c** Ὁ ἱερεὺς.

Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω μετὰ φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, Χριστὸς ὁ Θεὸς ἡμῶν προέρχεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρώσιν τοῖς πιστοῖς· προηγοῦνται δὲ τούτου οἱ χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα χερουβὶμ, καὶ τὰ

<sup>1</sup> This proclamation of the Deacon should probably be placed earlier, where the marginal note stands (§ V supra).

<sup>2</sup> The common reading is *πάρεσον*, for which form there seems no authority.

<sup>3</sup> A comparison with the Syriac Liturgy shows that originally the Elements were placed on the altar at the beginning of the Service. The ceremony of the Great Entrance here is probably an introduction from the rite of Constantinople, and not a part of the true Liturgy of S. James.

ἑξαπτέρυγα σεραφὶμ τὰς ὄψεις καλύπτουντα, καὶ βοῶντα τὸν ὕμνον ἀλληλουῖα, ἀλληλουῖα, ἀλληλουῖα. VII. c

Ὁ ἱερεύς, εἰσάγων τὰ ἅγια δῶρα, λέγει τὴν εὐχὴν ταύτην.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον, τὴν τροφήν τοῦ παντὸς κόσμου, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἑξαποστείλας, σωτήρα, καὶ λυτρωτήν, καὶ εὐεργέτην, εὐλογοῦντα, καὶ ἁγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνημόνευσον, ὡς ἀγαθὸς καὶ φιλάνθρωπος, τῶν προσενεγκάντων, καὶ δι' οὓς προσήγαγον· καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱερουργίᾳ τῶν θείων σου μυστηρίων· ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. d  
Prayer of (second) Oblation.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεύς. Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιάζων πάντας ἡμᾶς ἐπὶ τῇ προθέσει τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. e

Ὁ διάκονος. Ἐν σοφίᾳ πρόσχωμεν.

Ἀρχεται ὁ ἱερεύς.

## VIII.

THE CREED.

Πιστεύω εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς· καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν τὸν Υἱὸν τοῦ Θεοῦ. (Καὶ τὰ ἐξῆς τοῦ συμβόλου τῆς πίστεως.)

Ἐπειτα ἐπεύχεται κλίνας τὸν αὐχένα.

## IX. a

Ὁ πάντων Θεὸς καὶ Δεσπότης, ἀξίους ἡμᾶς ἀπέργασαι τῆς ὥρας ταύτης τοὺς ἀναξίους, φιλάνθρωπε· ἵνα καθαρεύοντες παντὸς δόλου καὶ πάσης ὑποκρίσεως, ἐνωθῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς ἀγάπης συνδέσμῳ, βεβαιούμενοι τῷ τῆς σῆς θεογνωσίας ἁγιασμῷ, διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. 1.  
Prayer before the Kiss of Peace.  
Cf. 1 Pet. ii.



IX. b Ὁ διάκονος. Στῶμεν καλῶς, στῶμεν εὐλαβῶς, στῶμεν μετὰ φόβου Θεοῦ καὶ κατανύξεως. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεύς. Ὅτι Θεὸς εἰρήνης, ἐλέους, ἀγάπης, οἰκτιρμῶν, καὶ φιλανθρωπίας ὑπάρχεις σύ, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

c Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι ἁγίῳ. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

THE KISS OF  
PEACE.

Ὁ ἱερεὺς ἐπικλινόμενος λέγει τὴν εὐχὴν ταύτην.

d Ὁ μόνος Κύριος καὶ ἐλεήμων Θεός, τοῖς κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ ἁγίου θυσιαστηρίου, καὶ ἐπιζητοῦσι τὰς παρά σου πνευματικὰς δωρεάς, ἐξαπόστειλον τὴν χάριν σου τὴν ἀγαθὴν, καὶ εὐλόγησον πάντας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ καὶ ἀναφαιρέτῳ, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ ταπεινὰ ἐφορῶν, [Ἐκφώνησις] ὅτι αἰνετὸν καὶ προσκυνητὸν καὶ ὑπερένδοξον ὑπάρχει τὸ πανάγιον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

e. Ὁ διάκονος. Κύριε, εὐλόγησον.

Benediction.

Ὁ ἱερεύς. Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει πᾶσιν ἡμῖν τῇ αὐτοῦ χάριτι καὶ φιλανθρωπία.

Καὶ πάλιν.

Ὁ Κύριος εὐλογήσει, καὶ ἀξίους ποιήσει τῆς παραστάσεως τοῦ ἁγίου θυσιαστηρίου, πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Καὶ πάλιν.

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιάζων πάντας ἡμᾶς ἐπὶ τῇ παραστάσει καὶ ἱεουργίᾳ τῶν ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

X. Ὁ διάκονος ποιεῖ καθολικὴν συναπτὴν.

INTERCES-  
SIONS.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.



Ὁ λαός. Κύριε, ἐλέησον<sup>1</sup>.

Ὁ διάκονος.

X. a  
Bidding  
Prayer.

Σώσον, ἐλέησον, οἰκτείρησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός,  
τῇ σῇ χάριτι.

Ὑπὲρ τῆς ἁνῳθεν εἰρήνης, καὶ Θεοῦ φιλανθρωπίας, καὶ σω-  
τηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν  
τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς  
ἀγlaίς τοῦ Θεοῦ ἐκκλησίαις, μεμνημένων τῶν πενήτων, χηρῶν  
καὶ ὀρφανῶν, ξένων καὶ ἐπιδεομένων, καὶ τῶν ἐντειλαμένων ἡμῖν  
ὥστε μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς, τοῦ Κυρίου δεηθῶ-  
μεν.

Ὑπὲρ τῶν ἐν γῆρᾳ καὶ ἀδυναμίᾳ ὄντων, νοσούντων, καμνόν-  
των, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς  
παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τοῦ Κυρίου  
δεηθῶμεν.

Ὑπὲρ τῶν ἐν παρθενίᾳ, καὶ ἀγνείᾳ, καὶ ἀσκήσει, καὶ ἐν  
σεμνῇ γάμῳ διαγόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς Heb. xi. 38.  
ὁπαῖς τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ ἀδελφῶν, τοῦ  
Κυρίου δεηθῶμεν.

Ὑπὲρ πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν,  
καὶ τῶν ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ  
πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου  
αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ ἀφέσεως ἁμαρτιῶν, καὶ συγχωρήσεως πλημμελημάτων  
ἡμῶν, καὶ ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς,  
κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ Κυρίου  
δεηθῶμεν.

Ὑπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν,  
καρπῶν εὐφορίας, τελείας εὐετηρίας, καὶ ὑπὲρ τοῦ στεφάνου τοῦ Ps. lxxv. 11.  
ἐνιαυτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν παρόντων καὶ συνευχομένων ἡμῖν ἐν ταύτῃ τῇ ἀγία

<sup>1</sup> This response is repeated after each suffrage.

Χ. α. ὦρα καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, σπουδῆς, καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Καὶ ὑπὲρ πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ὑγείας τῶν ἀσθενούντων, καὶ ἀναρρώσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν, ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν.

Καὶ ὑπὲρ τῶν προκειμένων τιμίων, ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων, καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος αὐτὰ ἱερέως, Κύριον τὸν Θεὸν ἱκετεύσωμεν.

Ὁ λαός. Κύριε ἐλέησον. [Ἐκ τρίτου.]

β. Εἴτα σφραγίζει τὰ δῶρα ὁ ἱερεὺς, καὶ ἱστάμενος λέγει καθ' ἑαυτὸν οὕτως,

Luke ii. 14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. [Ἐκ τρίτου.]

Ps. li. 15. Κύριε τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου. [Ἐκ τρίτου.]

Ps. lxxi. 8. Πληρωθήτω τὸ στόμα μου αἰνέσεώς σου, Κύριε, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου. [Ἐκ τρίτου.]

Τοῦ Πατρός. Ἀμήν. Καὶ τοῦ Υἱοῦ. Ἀμήν. Καὶ τοῦ ἁγίου Πνεύματος. Ἀμήν. Νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ἐπικλινόμενος ἔνθεν καὶ ἔνθεν, λέγει·

Ps. xxxiv. 3. Μεγαλύνετε τὸν Κύριον σὺν ἐμοί, καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.



Καὶ ἀποκρίνονται ἐπικλινομένως·

X. b

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπι- Luke i. 35.  
σκιάσει σοι.

Εἴτα ὁ ἱερεὺς διεξοδικῶς.

c

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλέοις καὶ οἰκτιρμοῖς, δέσποτα Prayers for  
Κύριε, καὶ χαρισάμενος παρρησίαν ἡμῖν, τοῖς ταπεινοῖς καὶ Acceptance.  
ἁμαρτωλοῖς καὶ ἀναξίοις σου δούλοις, παρεστάναι τῷ ἁγίῳ σου  
θυσιαστηρίῳ, καὶ προσφέρειν σοι τὴν φοβερὰν ταύτην καὶ ἀναί-  
μακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ Heb. ix. 7.  
λαοῦ ἀγνοημάτων, ἐπίβλεψον ἐπ' ἐμέ τὸν ἀχρεῖον δοῦλόν σου,  
καὶ ἐξάλειψον τὰ παραπτώματα διὰ τὴν σὴν εὐσπλαγχνίαν· καὶ  
καθάρισόν μου τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ 2 Cor. vii. 1.  
σαρκὸς καὶ πνεύματος· καὶ ἀπόστησον ἀπ' ἐμοῦ πάντα λογισμὸν  
αἰσχροῦ τε καὶ ἀσύνετον, καὶ ἱκάνωσόν με τῇ δυνάμει τοῦ πανα-  
γίου σου Πνεύματος εἰς τὴν λειτουργίαν ταύτην· καὶ πρόσδεξάί  
με διὰ τὴν ἀγαθότητά σου, προσεγγίζοντα τῷ ἁγίῳ σου θυσια-  
στηρίῳ· καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ προσαγόμενα  
ταῦτα δῶρα διὰ τῶν ἡμετέρων χειρῶν, συγκαταβαίνων ταῖς  
ἐμαῖς ἀσθενείαις, καὶ μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου, Ps. li. 11.  
μηδὲ βδελύξῃ τὴν ἐμὴν ἀναξιοότητα, ἀλλ' ἐλέησόν με κατὰ τὸ μέγα Ps. li. 1.  
ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου παρένεγκε τὰ  
ἁνομήματα μου, ἵνα ἀκατακρίτως προσελθὼν κατενώπιον τῆς  
δόξης σου, καταξιωθῶ τῆς σκέπης τοῦ μονογενοῦς σου Υἱοῦ καὶ  
τῆς ἐλλάμψεως τοῦ παναγίου Πνεύματος, καὶ μὴ ὡς δοῦλος  
ἁμαρτίας ἀποδόκιμος γένωμαι, ἀλλ' ὡς δοῦλος σὸς εὖρω χάριν  
καὶ ἔλεος καὶ ἄφεσιν ἁμαρτιῶν ἐνώπιόν σου, καὶ ἐν τῷ νῦν καὶ  
ἐν τῷ μέλλοντι αἰῶνι· ναὶ Δέσποτα παντοκράτορ, παντοδύναμε  
Κύριε, εἰσάκουσον τῆς δεήσεώς μου· σὺ γὰρ εἶ ὁ τὰ πάντα ἐνε- 1 Cor. xii. 6.  
ργῶν ἐν πᾶσι, καὶ τὴν παρά σου πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι  
βοήθειάν τε καὶ ἀντίληψιν, καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ  
τοῦ ἀγαθοῦ καὶ ζωοποιοῦ καὶ ὁμοουσίου Πνεύματος, νῦν καὶ εἰς  
τοὺς αἰῶνας.

Ὁ Θεὸς ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν ἐξαποστεί- d  
λας τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλανημένον  
ἐπαναστρέψῃ πρόβατον, μὴ ἀποστραφῇς ἡμᾶς τοὺς ἁμαρτωλοὺς



Χ. d ἐγχειροῦντάς σου τῇ φοβερᾷ ταύτῃ καὶ ἀναιμάκῳ θυσίᾳ· οὗ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμέν, ἀλλ' ἐπὶ τῷ ἐλέει σου τῷ ἀγαθῷ, δι' οὗ τὸ γένος ἡμῶν περιποιῇ· ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἵνα μὴ γένηται εἰς κατὰκριμα τῷ λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς σωτηρίαν μυστήριον, ἀλλ' εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σωμάτων, εἰς εὐαρέστησίν σου τοῦ Θεοῦ καὶ Πατρός, ἐν ἐλέει καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας.

e Κύριε ὁ Θεός, ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν εἰς τὴν ζωὴν, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν, καὶ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ παναγίου σου Πνεύματος, εὐδόκησον, 2 Cor. iii. 6. δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλῆθος τοῦ Heb. ix. 9, 7. ἐλέους σου, ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν· ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου Πνεύματος· καὶ ὁ Θεὸς ἐπί- Rom. xii. 10. βλεψον ἐφ' ἡμᾶς, καὶ ἔπιδε ἐπὶ τὴν λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὥς προσεδέξω Ἀβελ τὰ δῶρα, Νῶε τὰς θυσίας, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὥς προσεδέξω ἐκ χειρὸς τῶν ἀποστόλων σου τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω πρόσδεξαι καὶ ἐκ χειρῶν ἡμῶν τῶν ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμένην ἐν Πνεύματι ἁγίῳ, εἰς ἐξίλασμα τῶν ἡμετέρων πλημμελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν· ἵνα καὶ ἡμεῖς οἱ ταπεινοὶ καὶ ἁμαρτωλοὶ καὶ ἀνάξιοι

δοῦλοί σου, καταξιωθέντες ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου X. e  
 θυσιαστηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων  
 οἰκονόμων, καὶ εὐρώμεν χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ  
 τῆς ἀνταποδόσεώς σου τῆς δικαίας καὶ ἀγαθῆς.

Εὐχὴ τοῦ καταπετάσματος.

f

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ὅτι ἔδωκας ἡμῖν Prayer of the Veil.  
 παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων σου, ἣν ἀνεκαίνισας ἡμῖν ὁδὸν Heb. x. 19,  
 πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος τῆς σαρκὸς τοῦ 20.  
 Χριστοῦ σου· καταξιωθέντες οὖν εἰσελθεῖν εἰς τόπον σκηνώ-  
 ματος δόξης σου, ἔσω τε γενέσθαι τοῦ καταπετάσματος, καὶ τὰ  
 ἅγια τῶν ἁγίων κατοπευῖσαι, προσπίπτομεν τῇ σῇ ἀγαθότητι·  
 Δέσποτα, ἐλέησαι ἡμᾶς· ἐπειδὴ ἔμφοβοι καὶ ἔντρομοί ἐσμεν,  
 μέλλοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν Heb. ix. 7.  
 τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων  
 ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἐξαπόστειλον, ὁ  
 Θεός, τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἁγιάσον ἡμῶν τὰς ψυχὰς  
 καὶ τὰ σώματα καὶ τὰ πνεύματα· καὶ ἀλλοιώσον ἡμῶν τὰ φρο-  
 νήματα πρὸς εὐσέβειαν, ἵνα ἐν καθαρῷ συνειδῶτι προσφέρωμέν  
 σοι ἔλεον εἰρήνης, θυσίαν αἰνέσεως. [Ἐκφώνησις] Ἐλέει καὶ Heb. xiii. 15.  
 φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ  
 σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν  
 καὶ ἀεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Στῶμεν εὐλαβῶς, στῶμεν μετὰ φόβου Θεοῦ καὶ g  
 κατανύξεως· πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ, εἰρήνην τῷ Θεῷ  
 προσφέρειν.

Ὁ λαός. Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.

Ὁ ἱερεύς.

h

Καὶ τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τελετῇ συμβολικῶς ἁμ-  
 φιάσματα τῶν αἰνιγμάτων ἀνακαλύψας, τηλαυγῶς ἡμῖν ἀνά-  
 δειξον· καὶ τὰς νοερὰς ἡμῶν ὄψεις τοῦ ἀπεριλήπτου φωτὸς  
 πλήρωσον, καὶ καθάρας τὴν πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ 2 Cor. vii. 1.  
 σαρκὸς καὶ πνεύματος, ἀξίαν ἀπέργασαι τῆς φοβερᾶς ταύτης καὶ  
 φρικτῆς παραστάσεως· ὅτι ὑπερεύσπλαγχνος καὶ ἐλεήμων Θεός



**X. h** ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

The Ana-  
phora.

Εἰτα ἐκφωνεῖ·

**XI. a**  
Cf. 2 Cor.  
xiii. 14.  
Benediction.

Ἡ ἀγάπη τοῦ Κυρίου καὶ Πατρός, ἡ χάρις τοῦ Κυρίου καὶ Υἱοῦ, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων ἡμῶν.

Sursum  
Corda.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ὑψώσωμεν τὸν νοῦν καὶ τὰς καρδίας.

Ὁ λαός. Ἀξιον καὶ δίκαιον.

**b**

Εἰτα ἐπεύχεται ὁ ἱερεὺς.

EUCHARIS-  
TIC PRE-  
FACE.

Ὡς ἀληθῶς ἅξιόν ἐστι καὶ δίκαιον, πρέπον τε καὶ ὀφειλόμενον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ εὐχαριστεῖν τῷ πάσης κτίσεως ὁρατῆς τε καὶ ἀοράτου δημιουργῷ, τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων Θεῷ καὶ Δεσπότῃ· ὃν ὑμνοῦσιν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν· ἥλιός τε καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρον χορός· γῆ, θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς· Ἱερουσαλὴμ ἡ ἐπουράνιος πανήγυρις, ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς· πνεύματα δικαίων καὶ προφητῶν· ψυχαὶ μαρτύρων καὶ ἀποστόλων· ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαί τε καὶ ἐξουσίαι καὶ δυνάμεις φοβεραί, καὶ τὰ χερουβὶμ πολυόμματα καὶ τὰ ἐξαπτέρυγα σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶν ἱπτάμενα, κέκραγεν ἕτερον πρὸς ἕτερον ἀκαταπαύστοις στόμασιν, ἀσιγήτοις δοξολογίαις, [Ἐκφώνησις] τὸν ἐπινίκιον ὕμνον τῆς μεγαλοπρεποῦς σου δόξης λαμπρῇ τῇ φωνῇ ἄδοντα, βοῶντα, δοξολογοῦντα, κέκραγότα, καὶ λέγοντα·

Cf. Heb. xii.  
22, 23.

Col. i. 16.

Cf. Isa. vi.  
2, 3.

**XII.**

THE TRI-  
UMPHAL  
HYMN.  
Isa. vi. 3.  
Matt. xxi. 9.  
Cf. Ps. cxviii.  
26.

Ὁ λαός. Ἅγιος, ἅγιος, ἅγιος Κύριε σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

Ὁ ἱερεὺς σφραγίζων τὰ δῶρα λέγει·

Ἅγιος εἶ, βασιλεὺ τῶν αἰώνων, καὶ πάσης ἁγιωσύνης Κύριος καὶ δωτὴρ· ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν

**XIII. a**  
Recital of  
the work of  
Redemption.



Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας· ἅγιον δὲ καὶ τὸ **XIII. a**  
 Πνεῦμά σου τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τοῦ 1 Cor. ii. 10.

Θεοῦ· ἅγιος εἶ, παντοκράτωρ, παντοδύναμις, ἀγαθέ, φοβερέ,  
 εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ Cf. Gen. i. 26; ii. 7.

ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν· ὁ  
 χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάντα  
 δὲ τὴν ἐντολήν σου, καὶ ἐκπεσόντα, τοῦτον οὐ παρείδες, οὐδὲ  
 ἐγκατέλιπες, ἀγαθέ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος  
 πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγώγησας αὐτὸν διὰ τῶν  
 προφητῶν· ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱὸν τὸν Κύριον  
 ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστειλας εἰς τὸν κόσμον, ἵνα ἐλθὼν  
 τὴν σὴν ἀνανεώσῃ καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν  
 οὐρανῶν, καὶ σαρκωθείς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς  
 παρθένου καὶ θεοτόκου, συναναστραφεὶς τε τοῖς ἀνθρώποις,  
 πάντα ὥκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν· μέλλων δὲ  
 τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον ὁ ἀναμάρτητος  
 ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν καταδέχεσθαι, ἐν τῇ νυκτὶ ἣ παρεδί-  
 δοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς  
 καὶ σωτηρίας, [Εἶτα ὁ ἱερεὺς τῇ χειρὶ τὸν ἄρτον κατασχὼν λέγει]  
 λαβὼν τὸν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων καὶ  
 ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀνα-  
 δείξας σοὶ τῷ Θεῷ καὶ Πατρί, εὐχαριστήσας, ἀγιάσας, κλάσας,  
 ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς καὶ ἀποστόλοις<sup>1</sup>,

<sup>1</sup> Λέγουσιν οἱ  
 διάκονοι· Εἰς  
 ἄφεςιν ἁμαρ-  
 τιῶν καὶ εἰς  
 ζωὴν αἰώνιον.

εἰπών, [Εἶτα ἐκφωνεῖ] Λάβετε, φάγετε· τοῦτό μου Cf. Luke xxii. 19.  
 ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόν-  
 μενον εἰς ἄφεςιν ἁμαρτιῶν<sup>2</sup>. [Εἶτα λαμβάνει τὸ πο- 1 Cor. xi. 24.

<sup>2</sup> Ὁ λαός·  
 Ἀμήν.

τήριον, καὶ λέγει· Ὡσαύτως μετὰ τὸ δειπνήσαι, Cf. 1 Cor. xi. 25.  
 λαβὼν τὸ ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ

ὑδατος, καὶ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ  
 Θεῷ καὶ Πατρί, εὐχαριστήσας, ἀγιάσας, εὐλογήσας, πλήσας  
 Πνεύματος ἁγίου, ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς εἰπών, Πίετε Cf. Matt. xxvi. 27, 28.  
 ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθή-

<sup>3</sup> Ὁ λαός·  
 Ἀμήν.

κης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον, καὶ δια-  
 διδόμενον εἰς ἄφεςιν ἁμαρτιῶν<sup>3</sup>. Τοῦτο ποεῖτε εἰς Cf. 1 Cor. xi. 26.  
 τὴν ἐμὴν ἀνάμνησιν· ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον,

**XIII. a** καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἔλθῃ.

**b.** Λέγουσιν οἱ διάκονοι·

Confession of Faith.

Πιστεύομεν καὶ ὁμολογοῦμεν.

‘Ο λαός. Τὸν θάνατόν σου, Κύριε, καταγγέλλομεν, καὶ τὴν ἀνάστασίν σου ὁμολογοῦμεν.

**XIV.** ‘Ο ἱερεύς.

THE GREAT OBLATION.

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέρονέν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσῃς μεθ’ ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσῃς ἡμῖν· ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν, ὑπερβὰς καὶ ἐξαλείψας τὸ καθ’ ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσῃ ἡμῖν τὰ ἐπουράνια καὶ αἰώνιά σου δωρήματα, ἃ ὁφθαλμοῖς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσί σε· καὶ μὴ δι’ ἐμέ καὶ διὰ τὰς ἐμὰς ἁμαρτίας ἀθετήσῃς τὸν λαόν, φιλάνθρωπε Κύριε.

Εἶτα λέγει ἐκ τρίτου·

‘Ο γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύουσί σε.

**XV.**  
THE INVO-  
CATION.

‘Ο λαός. Ἐλέησον ἡμᾶς, Κύριε ὁ Θεός, ὁ πατὴρ ὁ παντοκράτωρ.

Πάλιν λέγει ὁ ἱερεύς·

Ἐλέησον ἡμᾶς, ὁ Θεὸς ὁ παντοκράτωρ.

Ἐλέησον ἡμᾶς, ὁ Θεὸς ὁ σωτὴρ ἡμῶν.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ ἐξαποστείλον ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον, [Εἶτα κλίνας τὸν αὐχένα λέγει] τὸ κύριον καὶ



ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρί, καὶ τῷ μονο- XV.  
γενεῖ σου Υἱῷ, τὸ συμβασιλεύον· τὸ ὁμοούσιόν τε καὶ συναΐδιον·  
τὸ λαλήσαν ἐν νόμῳ καὶ προφήταις καὶ τῇ καινῇ σου διαθήκῃ·  
τὸ καταβὰν ἐν εἵδει περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν  
Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ καὶ μεῖναν ἐπ' αὐτόν· τὸ κατα-  
βὰν ἐπὶ τοὺς ἀποστόλους σου ἐν εἵδει πυρίνων γλωσσῶν ἐν τῷ  
ὑπερώῳ τῆς ἀγίας καὶ ἐνδόξου Σιών, ἐν τῇ ἡμέρᾳ τῆς πεντη-  
κοστῆς· αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατάπεμψον, Δέσ-  
ποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα, [Καὶ  
ἀνιστάμενος ἐκφωνεῖ] ἵνα ἐπιφοιτήσαν τῇ ἀγίᾳ καὶ ἀγαθῇ καὶ  
ἐνδόξῳ αὐτοῦ παρουσίᾳ, ἀγιάσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον  
τοῦτον σῶμα ἅγιον τοῦ Χριστοῦ σου<sup>1</sup>, καὶ τὸ ποτή-  
ριον τοῦτο, αἷμα τίμιον τοῦ Χριστοῦ σου<sup>2</sup>, [Ὁ ἱερεὺς  
καθ' ἑαυτόν, ἱστάμενος.] ἵνα γένηται πᾶσι τοῖς ἐξ  
αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ  
εἰς ζωὴν αἰώνιον, εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων, εἰς καρπο-  
φορίαν ἔργων ἀγαθῶν, εἰς στηριγμὸν τῆς ἀγίας σου καθολικῆς  
ἐκκλησίας, ἣν ἐθεμελίωσας ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι Matt. vii. 25.  
ἁδου μὴ κατισχύσωσιν αὐτῆς, ῥυόμενος αὐτὴν ἀπὸ πάσης αἰρέσεως Matt. xvi. 18.  
καὶ σκανδάλων, καὶ ἐργαζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν Cf. Matt.  
μέχρι τῆς συντελείας τοῦ αἰῶνος. xiii. 41, 40.

Καὶ ἐπικλιθεὶς λέγει·

XVI.

Προσφέρονέν σοι, Δέσποτα, καὶ ὑπὲρ τῶν ἁγίων σου τόπων, GREAT IN-  
οὓς ἐδόξασας τῇ θεοφανείᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοιτήσει TERCESSION.  
τοῦ παναγίου σου Πνεύματος· προηγουμένως, ὑπὲρ τῆς ἐνδόξου a  
Σιών τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν· καὶ ὑπὲρ τῆς κατὰ  
πᾶσαν τὴν οἰκουμένην ἀγίας σου καθολικῆς καὶ ἀποστολικῆς  
ἐκκλησίας· πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου σου  
Πνεύματος ἐπιχορήγησον αὐτῇ, Δέσποτα.

Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἁγίων πατέρων καὶ ἀδελ-  
φῶν ἡμῶν καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως  
ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας.

2 Tim. ii. 15.

Μνήσθητι, Κύριε, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν  
ὀρθοδόξως πίστει οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας  
αὐτῶν.



**XVI. a** Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις καὶ πικραῖς δουλείαις ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν.

Μνήσθητι, Κύριε, τῶν νοσούντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ σοῦ τοῦ Θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας.

Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδεδωμένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν κοπιόντων καὶ διακονούντων ἡμῖν πατέρων καὶ ἀδελφῶν ἡμῶν διὰ τὸ ὄνομά σου τὸ ἅγιον.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς πολέμους· παῦσον τὰς τῶν αἰρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς.

Ps. lxxv. 5.

Ps. cxlv. 15,  
16.

Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σέ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας.

Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις· καὶ μεμνημένων τῶν πενήτων, χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδεδωμένων· καὶ πάντων τῶν ἐντειλαμένων ἡμῖν τοῦ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς.

Ἔτι μνησθῆναι καταξίωσον, Κύριε, καὶ τῶν τὰς προσφορὰς ταύτας προσευεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ᾧ ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως σοι ἀνεγνωσμένων.

Diptychs of  
the Living.

Μνήσθητι, Κύριε, κατὰ τὸ πλήθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· καὶ

χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν **XVI. a**  
 φύλαξον, καὶ βαθμοὺς ἀγαθοὺς περιποίησαι, ἵνα εὕρωμεν ἔλεον 1 Tim. iii. 13.  
 καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρε-  
 στησάντων κατὰ γενεὰν καὶ γενεάν, προπατόρων, πατέρων,  
 πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν,  
 διδασκάλων, ὁσίων, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τοῦ  
 Χριστοῦ σου τετελειωμένου.

[Χαῖρε, κεχαριτωμένη Μαρία, ὁ Κύριος μετὰ σοῦ· εὐλογημένη Luke i. 28,  
 σὺ ἐν γυναιξί, καὶ εὐλογήμενος ὁ καρπὸς τῆς κοιλίας σου, ὅτι <sup>42.</sup> **b**  
 Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν.]

Εἶτα ἐκφωνεῖ ὁ ἱερεὺς.

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου  
 δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Οἱ ψάλλται.

Ἀξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε τὴν θεοτόκον, τὴν  
 αἰμακάριστον, καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν,  
 τὴν τιμιωτέραν τῶν χερουβίμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν  
 σεραφίμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως  
 θεοτόκον σὲ μεγαλύνομεν.

Καὶ πάλιν ψάλλουσιν.

Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις, ἀγγέλων τὸ  
 σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε ναὲ καὶ παράδεισε  
 λογικέ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον  
 γέγονεν ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν  
 μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν  
 οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει κεχαριτωμένη πᾶσα ἡ  
 κτίσις· δόξα σοι.]

Οἱ διάκονοι. Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν,—

Diptychs of  
the Dead.

Ὁ ἱερεὺς ἐπικλινόμενος λέγει·

Μνήσθητι, Κύριε ὁ Θεός, τῶν πνευμάτων καὶ πάσης σαρκός, **c**  
 ὧν ἐμνήσθημεν, καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθοδόξων, ἀπὸ Ἀβελ  
 τοῦ δικαίου μέχρι τῆς σήμερον ἡμέρας· αὐτὸς ἐκεῖ αὐτοὺς ἀνά-  
 παυσον, ἐν χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τοῦ  
 παραδείσου, ἐν τοῖς κόλποις Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ,  
 τῶν ἁγίων πατέρων ἡμῶν· ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ Is. xxxv. 10,  
or li. 11,



XVI. c στεναγμός· ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου καὶ καταλάμπει διὰ παντός· ἡμῶν δὲ τὰ τέλη τῆς ζωῆς Χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα ἐν εἰρήνῃ κατεύθυνον, Κύριε, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνης καὶ παραπτωμάτων, διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος, φανείς ἐπὶ τῆς γῆς<sup>1</sup>. [Ὁ ἱερεὺς ἐκφωνεῖ·] Δί' οὗ<sup>2</sup> καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλάνθρωπος,

Ὁ λαός. Ἄνες, ἄφες, συγχώρησον, ὁ Θεός, τὰ παραπτώματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια· τὰ ἐν ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει καὶ ἀγνοίᾳ· τὰ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ· τὰ κατὰ νοῦν καὶ διάνοιαν· τὰ πάντα ἡμῖν συγχώρησον, ὡς ἀγαθὸς καὶ φιλάνθρωπος,

Ὁ ἱερεὺς. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος.

d Ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Litany. Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων, ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων Κυρίῳ τῷ Θεῷ δεηθῶμεν.

Ὅπως Κύριος ὁ Θεὸς ἡμῶν προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον, νοερόν, καὶ πνευματικὸν αὐτοῦ θυσιαστήριον

<sup>1</sup> At this point in the common text occurs the following suffrage from the Deacon's Litany, with response:—

Ὁ διάκονος. Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου καὶ τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τοῦ περιστώτος λαοῦ, καὶ πάντων καὶ πασῶν.

Ὁ λαός. Καὶ πάντων καὶ πασῶν.

It is however clearly misplaced.

<sup>2</sup> οὗ. The common text gives ὧν, probably by assimilation to the terminations of πάντων καὶ πασῶν, which there immediately precede it. In any case ὧν is unintelligible.



εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν XVI. d  
 χάριν καὶ τὴν δωρεὰν τοῦ παναγίου Πνεύματος, δεηθώμεν·

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ παναγίου  
 αὐτοῦ καὶ προσκυνητοῦ Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ  
 ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παρα-  
 θώμεθα.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

e

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Preface to  
the Lord's  
Prayer.  
 Ἰησοῦ Χριστοῦ, ὁ μεγαλῶνυμος Κύριος, ἡ μακαρία φύσις, ἡ  
 ἄφθονος ἀγαθότης, ὁ πάντων Θεὸς καὶ Δεσπότης, ὁ ὢν εὐλο-  
 γητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χερουβίμ, καὶ δοξα- Ps. xcix. i.  
 ζόμενος ὑπὸ τῶν σεραφίμ, ᾧ παρεστήκασι χίλιαι χιλιάδες καὶ Cf. Dan. vii.  
10.  
 μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί, τὰ  
 μὲν προσενεχθέντα σοι δῶρα, δόματα, καρπώματα, εἰς ὁσμὴν  
 εὐωδίας πνευματικῆς προσεδέξω, καὶ ἁγιάσαι καὶ τελειῶσαι  
 κατηξιώσας, ἀγαθέ, τῇ χάριτι τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοι-  
 τήσει τοῦ παναγίου σου Πνεύματος· ἁγιάσον, Δέσποτα, καὶ τὰς  
 ἡμετέρας ψυχὰς καὶ σώματα καὶ τὰ πνεύματα, καὶ ψηλάφησον  
 τὰς διανοίας, καὶ ἀνάκρινον τὰς συνειδήσεις, καὶ ἔκβαλον ἀφ'  
 ἡμῶν πᾶσαν ἔννοιαν πονηράν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν  
 ἐπιθυμίαν αἰσχροῦ, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνου καὶ  
 τῦφου καὶ ὑπόκρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περι-  
 σπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κενοδοξίαν, πᾶσαν  
 ῥαθυμίαν, πᾶσαν κακίαν, πάντα θυμόν, πᾶσαν ὀργήν, πᾶσαν  
 μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ  
 πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς ἁγιότητός σου·  
 [Ἐκφώνησις] Καὶ καταξιώσον ἡμᾶς, Δέσποτα φιλάνθρωπε, μετὰ  
 παρρησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ συντετριμμένῃ,  
 ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖ-  
 σθαί σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν,

Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά f  
 σου· καὶ τὰ ἐξῆς.

THE LORD'S  
PRAYER.

Ὁ ἱερεὺς ἐπικλινόμενος λέγει·

g

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, Κύριε, Κύριε τῶν The Embo-  
lismus.

**XVI. g** δυνάμεων, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ τῶν ἔργων αὐτοῦ, πάσης ἐπηρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπείνωσιν, [Ἐκφώνησις] Ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.

**XVII.**

Prayer of  
Humble  
Access.

Ὁ ἱερεὺς. Εἰρήνην πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

<sup>1</sup>[Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ ἱερεὺς.

**a** Ὁ Θεὸς ὁ μέγας καὶ θαυμαστός, ἐπιδε ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένας ἐκλίναμεν· ἔκτεινον τὴν χεῖρά σου τὴν κραταιὰν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸν λαόν σου·  
Cf. Ps. xxviii. 9. διαφύλαξον τὴν κληρονομίαν σου, ἵνα ἀεὶ καὶ διὰ παντὸς δοξάζωμεν σὲ τὸν μόνον ζῶντα καὶ ἀληθινὸν Θεὸν ἡμῶν, τὴν ἁγίαν καὶ ὁμοούσιον Τριάδα, Πατέρα καὶ Υἱὸν καὶ τὸ ἅγιον Πνεῦμα, νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· [Ἐκφώνησις] Σοὶ γὰρ πρέπει καὶ ἐποφείλεται ἡ παρὰ πάντων ἡμῶν δοξολογία, τιμὴ, καὶ προσκύνησις καὶ εὐχαριστία, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.]

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται, λέγων οὕτω·

**b** Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τοὺς ἡμετέρους αὐχένας ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλούσια ἐλέη· πλουσίαν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν, Δέσποτα, καὶ ἁγιάσον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἄξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον· [Ἐκφώνησις] Σὺ γὰρ προσκυνητὸς

<sup>1</sup> This section in brackets is clearly an alternative with the following (b), having exactly the same scope: and its slightly more technical language makes it seem of later date.



καὶ δεδοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου **XVII. b**  
Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐκφωνεῖ

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς ἀγίας καὶ ὁμοουσίου καὶ  
ἀκτίστου καὶ προσκυνητῆς Τριάδος μετὰ πάντων ἡμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσχωμεν.

Ὁ ἱερεὺς ὑψῶν τὸ δῶρον, λέγει καθ' ἑαυτόν

**XVIII. a**

ELEVATION.

Isa. lvii. 15.

Ἄγιε ὁ ἐν ἀγίοις ἀναπαυόμενος, Κύριε, ἀγίασον ἡμᾶς τῷ λόγῳ  
τῆς σῆς χάριτος καὶ τῇ ἐπιφοιτήσῃ τοῦ παναγίου σου Πνεύ-  
ματος· σὺ γὰρ εἶπας, Δέσποτα, Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι. **Lev. xx. 7.**

Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεοῦ Λόγε, τῷ Πατρὶ καὶ τῷ  
ἀγίῳ Πνεύματι ὁμοούσιε, συναΐδιε, καὶ ἀχώριστε, πρόσδεξαι  
τὸν ἀκήρατον ὕμνον ἐν ἀγίαις καὶ ἀναιμάκτοις σου θυσίαις, σὺν  
τοῖς Χερουβὶμ καὶ Σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ  
βοῶντος καὶ λέγοντος·

[Ἐκφώνησις]

Τὰ ἅγια τοῖς ἀγίοις.

Sancta  
Sanctis.

Ὁ λαός. Εἰς ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν  
Θεοῦ Πατρός, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος. Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν ἡμῶν, καὶ ἰλασμοῦ  
τῶν ψυχῶν ἡμῶν, καὶ ὑπὲρ πάσης ψυχῆς θλιβομένης τε καὶ  
καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδεομένης, καὶ  
ἐπιστροφῆς τῶν πεπλανημένων, ἰάσεως τῶν ἀσθενούντων,  
ἀναρρώσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμη-  
μένων πατέρων τε καὶ ἀδελφῶν ἡμῶν, πάντες ἐκτενῶς εἴπωμεν,  
Κύριε ἐλέησον.

Ὁ λαός. Κύριε, ἐλέησον. (δωδεκάκις.)

Εἴτα κλᾶ τὸν ἄρτον ὁ ἱερεὺς, καὶ κρατεῖ τῇ δεξιᾷ τὸ ἥμισυ, καὶ τῇ **b**  
ἀριστερᾷ τὸ ἥμισυ, καὶ βάπτει τὸ τῆς δεξιᾶς ἐν τῷ κρατῆρι, λέγων·

FRACTION<sup>1</sup>  
AND COM-  
MIXTURE.

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ  
Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

<sup>1</sup> For the various 'Fractions' see the Glossary under the word.



**XVIII. b**

Consignation  
and Intinc-  
tion.

Καὶ σφραγίζει τὸ τῆς ἀριστερᾶς· εἶτα τούτῳ τῷ ἐσφραγισμένῳ τὸ ἄλλο ἡμισυ· καὶ εὐθέως ἄρχεται μελίζειν· καὶ πρὸ πάντων διδόναι εἰς ἕκαστον κρατῆρα ἀπλὴν λέγων·

“Ἡνωται καὶ ἡγίασται καὶ τετελείωται, εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί.

Καὶ ὅταν σφραγίσῃ τὸν ἄρτον λέγει·

John i. 29.

John vi. 51.

“Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, σφραγισθεὶς ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Καὶ ὅταν διδῷ μερίδα ἀπλὴν εἰς ἕκαστον κρατῆρα, λέγει·

John i. 14.

Μερίς ἁγία Χριστοῦ, πλήρης χάριτος καὶ ἀληθείας, Πατρὸς καὶ ἁγίου Πνεύματος, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

**c**

Further  
Fraction.  
Ps. xxiii.

Εἶτα ἄρχεται μελίζειν καὶ λέγειν·

Κύριος ποιμαίνει με, καὶ οὐδὲν με ὑστερήσει. Εἰς τόπον χλόης· καὶ τὰ ἐξῆς τοῦ ψαλμοῦ.

Εἶτα·

Ps. xxxiv.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ· καὶ τὰ ἐξῆς.

Εἶτα·

Ps. cxlv.

‘Υψώσω σε, ὁ Θεός μου ὁ βασιλεύς· καὶ τὰ ἐξῆς.

Εἶτα·

Ps. cxvii.

Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη· καὶ τὰ ἐξῆς.

‘Ο διάκονος. Κύριε, εὐλόγησον.

‘Ο ἱερεὺς. ‘Ο Κύριος εὐλογήσῃ, καὶ ἀκατακρίτους ἡμᾶς διατηρήσῃ ἐπὶ τῇ μεταλήψει τῶν ἀχράντων αὐτοῦ δωρῶν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Καὶ ὅταν πληρώσωσι, λέγει ὁ διάκονος·

Κύριε, εὐλόγησον.

‘Ο ἱερεὺς λέγει·

**d**

‘Ο Κύριος εὐλογήσῃ, καὶ ἀξιώσῃ ἡμᾶς ἀγναῖς ταῖς τῶν δακτύλων λαβαῖς, λαβεῖν τὸν πύρινον ἄνθρακα, καὶ ἐπιθεῖναι τοῖς τῶν πιστῶν στόμασιν, εἰς καθαρισμόν καὶ ἀνακαινισμόν τῶν ψυχῶν αὐτῶν καὶ τῶν σωμάτων, νῦν καὶ ἀεὶ.

Εἶτα·

Ps. cxlvi. 8.

Γεύσασθε, καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος, ὁ μελιζόμενος καὶ

μὴ μεριζόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώ- **XVIII. d**  
μενος, εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν τὴν αἰώνιον, νῦν καὶ ἀεὶ  
καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλωμεν.

Οἱ ψάλλται. Γεύσασθε, καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος.

Ὁ ἱερεὺς λέγει εὐχὴν πρὸ τῆς μεταλήψεως.

Κύριος ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ ζωὴ τοῦ παντός, **e**  
ἡμάρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου, καὶ οὐκ εἰμὶ ἄξιος μετα- **Luke xv. 21.**  
λαβεῖν τῶν ἀχράντων σου μυστηρίων, ἀλλ' ὥς εὐσπλαγχνος  
Θεὸς ἀξιώσόν με τῇ χάριτί σου ἀκατακρίτως μετασχεῖν τοῦ  
ἀγίου σώματος καὶ τοῦ τιμίου αἵματος εἰς ἄφεσιν ἁμαρτιῶν καὶ  
ζωὴν αἰώνιον.

[Καὶ μεταλαμβάνει.]

**XIX.**

Εἴτα μεταδίδωσι τῷ κλήρῳ· ὅτε δὲ ἐπαίρουσιν οἱ διάκονοι τοὺς δίσκους **COMMUNION.**  
καὶ τοὺς κρατήρας εἰς τὸ μεταδοῦναι τῷ λαῷ, λέγει ὁ διάκονος αἶρων τὸν  
πρῶτον δίσκον·

Κύριε, εὐλόγησον.

Ἀποκρίνεται ὁ ἱερεὺς·

Δόξα τῷ Θεῷ ἁγιάσαντι καὶ ἁγιάζοντι πάντας ἡμᾶς.

Λέγει ὁ διάκονος·

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ **Ps. lvii. 5, or**  
δόξα σου, καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν **II.**  
αἰώνων.

Καὶ ὅτε μέλλει ὁ διάκονος τιθέναι εἰς τὸ παρατρέπεζον, λέγει ὁ ἱερεὺς·

Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ ἡμῶν, εἰς τοὺς αἰῶνας. **Cf. Ps. cxiii.**

Ὁ διάκονος. Μετὰ φόβου Θεοῦ, καὶ πίστεως, καὶ ἀγάπης **2.**  
προσέλθετε.

Ὁ λαός. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. **Ps. cxviii. 26.**

Καὶ πάλιν ὅτε ἐπαίρει τὸν δίσκον ἀπὸ τοῦ παρατραπέζου, λέγει·

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Σῶσον ὁ Θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κλη- **Ps. xxviii. 9.**  
ρονομίαν σου.

Ὁ ἱερεὺς πάλιν.

Δόξα τῷ Θεῷ ἡμῶν, τῷ ἁγιάσαντι πάντας ἡμᾶς.

## XIX.

Cf. Ps. cxiii.  
2.

Καὶ ὅταν ἀποθῇται τὸ ποτήριον εἰς τὴν ἁγίαν τράπεζαν, λέγει ὁ ἱερεὺς·  
Εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας τῶν  
αἰώνων.

## XX.

POST-COM-  
MUNION.a  
Thanks-  
giving.  
Cf. Ps. lxxi.  
8.

Λέγουσιν οἱ διάκονοι καὶ ὁ λαός·

Πλήρωσον τὸ στόμα ἡμῶν αἰνέσεώς σου, Κύριε, καὶ χαρὰς  
ἐμπλησον τὰ χεῖλη ἡμῶν, ὅπως ἀνυμνήσωμεν τὴν δόξαν σου,  
ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου.

Καὶ πάλιν·

- b Εὐχαριστοῦμέν σοι, Χριστὲ ὁ Θεὸς ἡμῶν, ὅτι ἠξίωσας ἡμᾶς  
μετασχεῖν τοῦ σώματος καὶ αἵματός σου, εἰς ἄφεσιν ἁμαρτιῶν,  
καὶ εἰς ζωὴν αἰώνιον. Ἀκατακρίτους ἡμᾶς φύλαξον, δεόμεθα,  
ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Εὐχὴ θυμιάματος εἰς τὴν ἐσχάτην εἴσοδον.

Return to  
the Altar.

- c Εὐχαριστοῦμέν σοι τῷ Σωτῆρι, τῶν ὅλων Θεῷ, ἐπὶ πᾶσιν οἷς  
παρέσχου ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τῶν ἁγίων καὶ  
ἀχράντων σου μυστηρίων, καὶ προσφέρονέν σοι τὸ θυμίαμα  
τοῦτο, δεόμενοι, φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερύγων  
σου, καὶ καταξίωσον ἡμᾶς μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς  
μετέχειν τῶν ἁγιασμάτων σου, εἰς ἁγιασμόν ψυχῶν καὶ σωμά-  
των, εἰς βασιλείας οὐρανῶν κληρονομίαν· ὅτι σὺ εἶ ὁ ἁγιασμὸς  
ἡμῶν, ὁ Θεός, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπο-  
μεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι.

Καὶ ἄρχεται ὁ διάκονος ἐν τῇ εἰσόδῳ.

- d Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μονογενὲς  
Λόγε τοῦ Πατρὸς, ὅτι κατηξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ  
ἀναξίους δούλους σου ἐν ἀπολαύσει γενέσθαι τῶν ἀχράντων  
σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον·  
δόξα σοι.

Καὶ ὅταν ποιήσῃ τὴν εἴσοδον, ἄρχεται λέγειν ὁ διάκονος οὕτως·

- e Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.  
Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν ἁγιασμάτων αὐτοῦ εἰς  
ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰωνίου,  
εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.

Ὁ ἱερεὺς εὐχεται·



Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

XX. f

Ὁ λαός. Σοὶ, Κύριε.

Ὁ ἱερεύς.

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φιланθρωπίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν δούλων σου, καὶ καταξιώσας ἡμᾶς μετασχεῖν ταύτης τῆς ἐπουρανίου τραπέζης, μὴ κατακρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων σου μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ τοῦ ἁγίου σου Πνεύματος, ἵνα ἅγιοι γενόμενοι, εὖρωμεν μέρος καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσώπου σου, διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι· ὅτι ἡυλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

g  
Benediction.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

XXI.  
Dismissal.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλωμεν.

Καὶ πάλιν λέγει·

Ἐν εἰρήνῃ Χριστοῦ πορευθῶμεν.

Ὁ λαός. Ἐν ὀνόματι Κυρίου. Κύριε, εὐλόγησον.

Εὐχὴ ἀπολυτικὴ λεγομένη παρὰ τοῦ διακόνου.

Ἀπὸ δόξης εἰς δόξαν πορευόμενοι, σὲ ὑμνοῦμεν τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν. Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας· σὲ ὑμνοῦμεν τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν.

Ὁ ἱερεύς λέγει εὐχὴν ἀπὸ τοῦ θυσιαστηρίου μέχρι τοῦ σκευοφυλακίου.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι, καὶ πᾶσαν τὴν ἐν τῷ

XXII. a

XXII. a

Prayers of  
Clergy re-  
tiring.  
Cf. Ps.  
lxxxiv. 7.

ναῶ σου πληρώσαντες θείαν λειτουργίαν, καὶ νῦν δεόμεθά σου, Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας ἀξιώσον ἡμᾶς· ὀρθοτόμησον τὴν ὁδὸν ἡμῶν· ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, καὶ τῆς ἐπουρανίου βασιλείας ἀξιώσον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος. Ἐτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ μετὰ τὴν ἀπόλυσιν.

b

Prayer in the  
Sacristy.

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ· δὸς ἡμῖν καὶ τὴν χάριν τοῦ Πνεύματός σου τοῦ ἀγαθοῦ, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῇ πίστει. ὁδήγησον ἡμᾶς εἰς τελείαν υἰοθεσίαν καὶ ἀπολύτρωσιν, καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις· σὺ γὰρ εἶ ὁ ἁγιασμὸς καὶ φωτισμὸς ἡμῶν, ὁ Θεός, καὶ ὁ μονογενής σου Υἱός, καὶ τὸ Πνεῦμά σου πανάγιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ διαφυλαχθῶμεν.

c

Ὁ ἱερεύς. Ὁμολόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιάζων διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ζωοποιῶν καὶ ἀχράντων μυστηρίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Prayer of  
Propitiation  
[cf. the  
Prayer of  
Absolution  
to the Son,  
p. 196].

Εἶτα εὐχὴ τοῦ ἱλασμοῦ.

Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ τοῦ ζῶντος, ἀμνὲ καὶ ποιμὴν ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ χρεωφειλέταις χαρισάμενος, καὶ τῇ ἁμαρτωλῷ τὴν ἄφεσιν τῶν ἁμαρτιῶν αὐτῆς δούς, ὁ τὴν ἴασιν τῷ παραλυτικῷ δωρησάμενος, σὺν τῇ ἀφέσει τῶν ἁμαρτιῶν αὐτοῦ, ἄνες, ἄφες, συγχώρησον ὁ Θεὸς τὰ πλημμελήματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν γνώσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ παρακοῇ γενόμενα, ἃ οἶδε τὸ Πνεῦμά σου τὸ πανάγιον ὑπὲρ τοὺς δούλους σου· καὶ εἴ τι τῶν ἐντολῶν σου ἄνθρωποι σάρκα φοροῦντες καὶ τὸν κόσμον τοῦτον οἰκοῦντες, ἢ ἐκ τοῦ διαβόλου ἐπλανήθησαν, εἴτε ἐν λόγῳ ἢ ἐν ἔργῳ, εἴτε ὑπὸ κατάραν ὑπέπεσαν, ἢ τῷ ἰδίῳ ἀναθέματι, παρακαλῶ καὶ δέομαι τὴν ἄφατόν σου φιλανθρωπίαν,

τῷ μὲν λόγῳ λυθῆναι, συγχωρηθῆναι δὲ αὐτοῖς τῷ ὄρκῳ καὶ XXII. c  
 τῷ ἰδίῳ ἀναθέματι κατὰ τὴν σὴν ἀγαθότητα. Ναί, Δέσποτα  
 Κύριε, εἰσάκουσον τῆς δεήσεώς μου ὑπὲρ τῶν δούλων σου, καὶ  
 πάριδε ὡς ἀμνησίκακος τὰ ἐπταισμένα αὐτῶν ἅπαντα· συγχώ-  
 ρησον αὐτοῖς πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον· ἀπάλ-  
 λαξον αὐτοὺς τῆς αἰωνίου κολάσεως· σὺ γὰρ εἶ ὁ ἐντειλάμενος  
 ἡμῖν λέγων ὅτι Ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν Matt. xviii.  
18.  
 τοῖς οὐρανοῖς· καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν  
 τοῖς οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν  
 καὶ ἀφιέναι ἁμαρτίας δυνάμενος, καὶ πρέπει σοι ἡ δόξα σὺν τῷ  
 ἀνάρχῳ Πατρὶ καὶ τῷ ζωοποιῷ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς  
 τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



# LITURGIA SANCTI JACOBI SYRORUM.

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(E RENALD. LITT. ORIENT. COLL. TOM. II. PP. I-II, 29-42.)

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Preparation  
of the Priest.

i. a

*PRIMO Sacerdos quotidiana veste deposita, postquam abluerit manus, dicit :*

Aufer a me Domine vestimenta sordida quibus induit me satanas, et indue me vestibus electis, dignis ministerio tuo, gloria tua, et honore tuo praeclaro: Pater, Fili et Spiritus sancte, nunc et semper et in saecula saeculorum, Amen.

*Et postquam aliquamdiu oraverit, inclinans se coram altari dicit :*

b

Praesta, Domine Deus, ut aspersis cordibus nostris, et mundatis ab omni conscientia mala impurisque cogitationibus, mereamur ingredi in sanctum sanctorum tuum excelsum et sublime, praeclare et pure stemus coram altari tuo sancto, et offeramus tibi sacerdotio fungentes sacrificia pura et excellentia in vera fide: Pater, Fili, etc.

c

*Et dicit :* Deus, obsecro te ut dignum me efficias accedendi ad altare tuum sanctum absque vitio, et absque macula. Ego enim sum servus peccator qui peccavi et commisi peccata et crimina coram te, neque dignus sum accedendi ad altare tuum purum, aut ad mysteria tua sancta. Verum rogo te et deprecor bonitatem et clementiam tuam, miserator, misericors, et hominum amator: aspice me oculis misericordiae et benignitatis, efficeque ut acceptus coram te consistam hac hora et omni tempore. Emitte super me gratiam Spiritus tui sancti: munda me a peccatis meis: hanc oblationem sanctifica, et per eam praesta remissionem peccatorum et criminum abstersionem, illis pro

quibus offertur, mihi et patri meo, et quibuscumque communio i. c  
mecum intercedit, tam vivis quam defunctis fidelibus. Praesta  
illis memoriam bonam in regno tuo coelesti, cum justis et  
sanctis tuis, qui per bona opera sua tibi placuerunt, et per  
intercessionem Dominae matris luminis, sancti Joannis Baptistae  
et omnium sanctorum, Amen.

*Tum dicit :*

Miserere mei, Deus.

*Et conversus ad populum veniam petit et dicit :*

Orate pro me propter Dominum.

Preparation  
of the Altar.

*Ingressus autem ad altare dicit :*

Introibo ad altare Dei, ad Deum qui laetificat juventutem ii. a  
meam. Ps. xliii. 4.

*Et prostratus coram altari dicit :*

In domum tuam ingressus sum, procidique coram throno tuo,  
Rex coelestis : remitte mihi omnia quae in te peccavi.

*Et inclinat se : et osculando altare benedictionem captat a dextra, a sinistra  
et in medio, dicens :*

Alliga, Domine, festivitates catenis, usque ad cornua altaris. Ps. cxviii. 27.

*Imponens incensum dicit :*

Ad gloriam et honorem sanctae et laudandae Trinitatis haec b  
thura manibus meis peccatricibus imponuntur. Oremus omnes,  
misericordiamque et gratiam a Domino postulemus.

*Diaconus caput discooperit, et accendit cereum in latere dextro altaris, dicens :*

Alleluia. In lumine tuo videmus lumen. Ps. xxxvi. 9.

*Accendit alterum in latere sinistro, dicens :*

Alme et sancte, qui habitas in habitaculis lucis, remove a c  
nobis passiones malas et cogitationes odibiles, et praesta ut  
cum puritate cordis operemur opera justitiae. Gloria Patri et  
Filio et Spiritui sancto. Alleluia, etc.

*Sacerdos tollit velum quo mysteria operiuntur, ponitque mantile abstersorium  
et cochlear in latere dextro, et velum majus in latere sinistro, coram disco.  
Tum sumit Diaconus panem Eucharisticum, et offert Sacerdoti : qui panem cruce  
signat, et dicit hanc Orationem :*

Deus magne et mirabilis usque in aeternum, qui suscepisti d  
sacrificia, vota, primitias et decimas servorum tuorum fidelium :  
suscipe, Domine, oblationes servorum tuorum, quas separaverunt  
et intulerunt, propter amorem tuum, et nomen tuum sanctum :  
conserva et benedic eos omnibus benedictionibus spiritualibus ;

ii. d laetifica eos bonis indeficientibus, et spe promissorum eorum, quae sanctis tuis facta sunt. Effunde benedictiones tuas in omnia quae ad eos pertinent: concede sanitatem et continentiam corporibus eorum, puritatem et sanctitatem animabus eorum, et da requiem animabus defunctorum ex ipsis, in habitaculis tuis beatis, in aeternum: atque pro rebus istis temporalibus da illis vitam et regnum. Amen.

First Fraction.

*Panem quantum opus est multiplicat, incensat, reponitque in altari, dicens:*

e Tanquam agnus ad occisionem ductus est, et velut ovis coram tondente se obmutuit, nec aperuit os suum affligenti se.

Is. liii. 7.

*Et postquam panem Eucharisticum<sup>1</sup> intulerit ad altare, accipiens eum utraque manu dicit:*

f Deus, qui sacrificium Abel in campo suscepisti, Noe in arca, Abrahæ in montis cacumine, Davidis in area Doran Jebusaei, Eliae in monte Carmelo, et minuta viduae in Gazophylacio: tu, Domine, suscipe has oblationes quae tibi offeruntur manibus meis, infirmi et peccatoris: et per illas praesta memoriam bonam vivis et mortuis pro quibus offeruntur, benedicque habitationem eorum qui illas offerunt. Amen.

First Oblation.

*Deponit oblatam in disco, et dicit:*

g Paratum sedi tuae fecisti sanctuarium tuum, Domine: confirma illud, Domine, manibus tuis. Dominus regnabit in saecula saeculorum.

*Incensat velum minus, tegit illo discum, et dicit:*

h Dominus regnavit, decorem induit: Pater, Filius et Spiritus sanctus, Amen.

Ps. xciii. 1.

*Accipit calicem et dicit:*

k Calicem salutis accipiam, nomen Domini invocabo, et vota mea Domino reddam.

Ps. cxvi. 13, 14.

*Fundit vinum in calicem et dicit:*

l Etiam hoc vinum quod est typus sanguinis, qui fluxit nobis ex latere Filii tui dilecti Jesu Christi Domini nostri, fundo in calicem hunc, calicem salutis, in nomine Patris et Filii et Spiritus sancti, Amen.

<sup>1</sup> Although not clear from the above rubrics, there is sufficient evidence that this was accompanied in the Syrian, as well as in the Coptic and Ethiopic, Church with a ritual corresponding to the Great Entrance of the Greeks. (See Renaudot's notes *in loc.*)



*Admiscet vino paululum aquae et dicit :*

Hanc etiam aquam, quae typus est aquae illius, quae fluxit ii. m  
nobis e latere Filii tui dilecti Domini nostri Jesu Christi, misceo  
in calice hoc, calice salutis, in nomine Patris et Filii et Spiritus  
sancti, Amen.

*Incensat velum minus, tegit illo calicem, tum dicit :*

Incense.

Induit Dominus fortitudinem et roboratus est : et firmavit n  
orbem terrae, ut non commoveatur : Pater, Filius et Spiritus Ps. xciii. 2.  
sanctus, Amen.

*Incensat velum majus, et tegit eo discum et calicem, tum dicit :*

Operti sunt coeli fulgore gloriosi illius, et laude ejus repleta o  
est omnis terra.

*Conversus ad populum veniam petit, dicens :*

Orate pro me.

*Vertitur : incensum adolet circa altare et circumstantes. Dum adolet  
incensum :*

Venite, laudemus Dominum, canamus Deo salvatori nostro, Ps. xciv. 1-6.  
praeoccupemus faciem ejus in confessione, et in canticis glori-  
ficemus eum : etc. *usque ad.* Venite, procidamus et adore-  
mus eum, et benedicamus eum, qui fecit nos, Alleluia, Alleluia,  
Alleluia.

*Postea omnes dicunt, Sacerdote praeunte :*

Incensa pura, quae tibi obtulerunt filii Ecclesiae fidelis per p  
manus Sacerdotum ad placandam divinitatem tuam, suscipe  
per gratiam benignitatis tuae. Miserere poenitentium ; et sicut  
suscepta fuit oblatio Abrahae in montis vertice, et suavis tibi  
fuit odor thuris Aaron Sacerdotis, ita gratus tibi sit odor incen-  
sorum nostrorum, et illo placatus esto, Deus multae miseri-  
cordiae.

*Sacerdos dicit, Populo subsequente :*

Kyrie eleison, Kyrie eleison, Sanctus es Deus, Sanctus es  
fortis, Sanctus es o immortalis, miserere nobis.

Pater noster, qui es in coelis, etc.

*Sacerdos.* Gloria Patri et Filio et Spiritui sancto : super nos Missa  
autem infirmos et peccatores misericordia et gratia effundantur Catechu-  
menorum.  
in utroque saeculo, nunc, etc. I.

*Diaconus.* Pro tranquillitate et pace totius mundi in Christum a  
credentium, a finibus usque ad fines orbis : pro infirmis et Initial  
Prayers.

I. a afflictis, et animabus in angustia dejectis: pro patribus, fratribus et Doctoribus nostris: pro peccatis, insipientiis et defectibus omnium nostrum, et pro fidelibus defunctis qui a nobis abierunt, cum odoribus impositis, oramus, Domine.

b *Sacerdos.* Dignare, Domine, ut semper ingrediamur domum tuam, et pulseamus confidenter ostium tuum, adoremusque sincere in templo tuo. Exaudi quoque nos benigne, et concede nobis petitiones nostras praeclare et misericorditer ex thesauro tuo: et referemus tibi gloriam cum gaudio, Pater, Fili et Spiritus sancte, nunc et semper et in saecula saeculorum, Amen.

*Et dicunt omnes simul:*

Gloria in excelsis Deo, et in terra pax, et spes bona hominibus, etc. Gloria Patri et Filio.

c Domine, labia mea aperi et os meum annunciet laudem tuam. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis, ut non declinet cor meum ad verbum malum, nec operer opera iniquitatis. Memento, Domine, misericordiarum tuarum quae a saeculo sunt, gratiarumque tuarum: et quae insipienter egi, ne reputes mihi, sed secundum multitudinem misericordiarum tuarum memento mei. Domine, dilexi ministerium domus tuae et locum habitationis gloriae tuae: domum tuam decet sanctitudo in longitudinem dierum. Laudate Dominum, omnes gentes, laudate eum, omnes populi. Quoniam confirmata est super nos misericordia ejus, et vere Dominus ipse est in saeculum. Gloria Patri, et super terram pax, et spes bona hominibus.

Ps. xxvi. 8.

Ps. xciii. 6.

Ps. cxvii.

Hymn to  
Jesus Christ.

d

*Prooemium.*

*Prooemium ad Deiparam, vel aliud secundum varias solemnitates.*

Laudem et confessionem, gloriam, laudationem, exaltationem, et magnificentiam, referre debemus illi fructui amabili, qui e sinu virginis prodiit, et memoriam genitricis suae praeclaram et illustrem reddidit; illi Domino adorando, qui festivitates sanctorum suorum et laetitiam felicitatis eorum inter creaturas glorificavit; illi vivo et vivifico, qui voce suavi etiam mortuos excitat, et populum suum glorificatione gratissima laetificat, quem decet gloria, etc.

*Sedra.*

e Adoramus te et gratias agimus tibi, creator saeculorum, et conditor creaturarum, germen benedictum quod e Maria, terra



sistente, prodiit, repletaque est terra omnis odore suavitatis I. e  
ejus eximiae, faetoremque tetrum impietatis expulit per doctrinam suam praeclaram. Offerimus tibi incensum istud instar Aaron Sacerdotis, qui obtulit tibi thus purum et prohibuit exitium a populo Israel. Petimus ecce a te, Domine, ut suscipias hunc odorem thuris, quod offert tibi tenuitas nostra, pro peccatis et insipientiis nostris; pro divitibus et egenis; pro pupillis et viduis; pro afflictis et qui persecutionem patiuntur; pro infirmis et oppressis; pro iis omnibus qui dixerunt et praeceperunt nobis ut in nostris ad te Christum Deum nostrum precibus eorum meminissemus; pro vivis et mortuis; pro animarum ipsorum quiete in coelesti Jerusalem: per intercessionem Patris nostri Adami, et Evae matris nostrae; per deprecationes sanctae genitricis Dei Mariae; per orationes Prophetarum, Apostolorum, Martyrum, Confessorum et Patrum nostrorum, Doctorum Orthodoxae fidei; per preces virginum utriusque sexus, et omnium sanctorum atque justorum: et referemus tibi, Domine, gloriam, laudem et adorationem, et Patri tuo et Spiritui tuo vivo et sancto, nunc et semper.

*His pro tempore vel Sacerdotis arbitrio adjunguntur variae ejusdem generis Orationes, ad Deiparam, Prooemia, Sedrae, carmina Ephremitica vel Jacobitica, Orationes pro variis necessitatibus, commendationes vivorum et mortuorum. Sacerdos inclinatur se osculans altare dextrorsum et sinistrorsum, mox Presbyterio in circuitu ejus, et populo qui pone illum est.*

Orate pro me propter Dominum. Gloria Patri et Filio et f  
Spiritui sancto, tam initio nostro, quam in fine. Super nos autem peccatores misericordiae et miseratio effundantur in utroque saeculo nunc, etc.

*Diaconus.* Pro pace et tranquillitate: *ut supra.*

*Sacerdos.* Praesta, Domine Deus, misericors et amator hominum, ut cum scientia, timore, et disciplina spirituali, pure g  
coram te consistamus, sancte tibi ministremus, teque laudemus ut Dominum et omnium opificem; cui adoratio et honor debentur ab omnibus. Domine, Deus noster, tibi gloria in saecula, Amen.

*Et ter incensat mysteria in crucis formam, et in orbem. Mox dicitur ab omnibus:*



Ps. li.

Miserere mei, Deus, secundum magnam misericordiam tuam :  
*usque ad finem Psalmi.*

I. h *Sacerdos.* Miserere mei, Domine, secundum misericordiam tuam, et remitte peccata nostra per clementiam tuam. Lava iniquitates et nequitas nostras, multitudine miserationis tuae. Cor mundum crea in nobis, spiritumque rectitudinis et humilitatis, et sanctificet cogitationes nostras. Purius est enim magis, quam holocausta pacifica et legalia sacrificia. Doce iniquos viam tuam et errantes ad te converte, ut linguae eorum justitiam tuam celebrent, et miserationibus tuis aeternis digni efficiantur, Pater, Fili, etc.

Cf. Mark xii.  
33.

k *Diaconus.* Stemus decenter in oratione et precibus coram Deo Deorum, et Domino Dominorum, coram Rege Regum, coram altari propitiatorio, et coram mysteriis praeclaris et vivis Salvatoris nostri. Cum aromatibus impositis misericordiam tuam imploramus, Domine.

*Sacerdos ponit incensum, et dicit :*

Ad laudem et gloriam : *ut supra.* (Cf. ii. b ; p. 57.)

*Hoc loco inseruntur aliquot orationes metro Ephremitico aut Jacobitico, quae dicuntur in variis solemnitatibus juxta cujusque Ecclesiae consuetudinem.*

II. *Ter oblata incensat in modum circuli, dicens :*

TRISAGION.

Sanctus Deus, sanctus fortis, sanctus immortalis,

*Diaconus.* Miserere nobis.

Prayer of the  
Trisagion.

a *Sacerdos.* Sancte et laudabilis, potens et immortalis, Deus qui in sanctis habitas, et in sanctis requiescis, voluntate divinitatis tuae sanctifica, Domine, cogitationes nostras, et mentes nostras munda ab omnibus sordibus criminum, ut hymnum inculpatum referamus tibi in Ecclesia tua sancta nunc et semper, etc.

*Diaconus dicit Psalmum Davidicum illi diei assignatum. Mox dicit :*

b Quem vidit Moses in rubo, et Ezechiel super currum, ipse ponitur super altare sanctum : accipiuntque illum populi, et vivunt. Ille cui Cherubim et Seraphim magno cum timore serviunt, ecce, offertur super altare, accipiuntque illum populi et vivunt. Deus, qui per misericordiam tuam suscepisti sacrificium justorum antiquorum, suscipe per misericordiam tuam sacrificium nostrum, et acceptas habe preces nostras.

c *Canticum aliud.* Populus tuus, Christe. Benedictus Christus

qui aedificavit Ecclesiam suam super Simonem, et elegit Sacerdotes ad dividendum in ea corpus et sanguinem suum. In timore magno stant Sacerdotes cum Diaconis, et distribuunt corpus et sanguinem Filii Dei. Oves tuae, Christe, stant ad ostium tuum: comedunt corpus et bibunt sanguinem tuum, canuntque gloriam divinitati tuae. II. c

*Diaconus legit Epistolam Pauli.*

Benedic, Domine. Ex Paulo Apostolo Domini nostri Jesu Christi, etc. III.  
THE LEC-  
TIONS.  
The Epistle.

*Lectio juxta festa et tempora.*

*Sacerdos.* Gloria Domino Pauli, Prophetarum, et Apostolorum. Misericordiae Domini sint super lectores et auditores, et super hanc urbem, omnesque habitantes in ea, in saecula, Amen. a

*Diaconus.* Psalmus Davidis dicitur coram Patre nostro.

Psalm, with  
Alleluia.

*Sacerdos.* Deus laudem tuam suscipiat, et laetificet cor audientium te, in regno coelorum in saecula.

*Diaconus.* Alleluia, alleluia.

*Sacerdos.* Immolate illi sacrificia, offerte oblationes, ascendite in atria Domini, et adorate eum in templo sancto ejus, confitemini et benedicite nomini ejus, a quo vita tribuitur. Alleluia. b

*Diaconus.* Ante Evangelium Salvatoris nostri, qui annuntiavit vitam animabus nostris, cum odoribus impositis misericordiam tuam, Domine, deprecamur. Censing the  
Gospel.

*Sacerdos mittit thus in thuribulum et dicit:*

Benedic, Domine. Kyrie eleison, Kyrie eleison, Kyrie eleison. Adoremus, laudemus et celebremus, exaltemus, extollamus et benedicamus nomen adorandum et laudandum Patris, Filii, et Spiritus sancti vivi, cujus una est potestas, una majestas, una voluntas: unus Deus, verus, benedictus, excelsus, indivisus: ipsi sit gloria, et super nos misericordiae ejus, nunc et semper et in saecula saeculorum, Amen. Domine Deus omnipotens, qui secundum divinam voluntatem omnia regis; omnia enim tibi subdita sunt: concede nobis, Domine Deus, propitiationem delictorum et remissionem peccatorum: aufer a nobis dolum et invidiam, et Spiritu tuo sancto nos sanctifica, ut digni auditores et factores simus Evangelii Christi tui: per quem et cum c



III. c quo te decet laus et gloria, simul cum suffitu hoc thuris, ante lectionem Evangelii tui salutaris. Domine et Deus noster, tibi gloria in saecula.

*Diaconus.* Accedite ad me, fratres, tacete et auscultate annunciationem Salvatoris nostri, ex Evangelio sancto quod vobis legitur.

*Sacerdos.* Pax vobiscum.

*Populus.* Et cum Spiritu tuo.

d *Sacerdos.* Ex Evangelio sancto Domini nostri Jesu Christi, Dei nostri veri, praedicatione facta a N. Apostolo et praecone vitae aeternae, annunciationem vitae et salutis audimus pro animabus nostris.

*Diaconus.* Estote in silentio, Auditores, hoc est enim Evangelium sanctum quod legitur. Fratres mei, festinate, audite, et confitemini verbum Dei vivi.

*Sacerdos.* Igitur in tempore conversationis in terra Domini Dei et Salvatoris nostri Jesu Christi, dixit Discipulis suis, etc.

*Populus.* Benedic, Pater.

*Sacerdos signat cruce populum, dicens :*

e *Dextera Domini nostri Jesu Christi, et brachium potestatis ejus, et occulta virtus majestatis ejus, quae confert omnes benedictiones, et omnia dona vitae; ipsa quae requievit super Apostolos sanctos, in coenaculo sancto Sionis, eosque sanctificavit, et in monte olivarum illis benedixit, ipsa veniat, habitet et requiescat super fratres meos lectores et auditores (Evangelii) custodiatque regionem hanc, et omnes fideles in ea commorantes, civitatem hanc, et fideles ejus cives; beatam etiam requiem praestet fidelibus defunctis qui ex ea profecti sunt, fidelesque viventes qui habitant in ea semper custodiat, usque in saecula.*

*Populus.* Amen.

*Sacerdos.* Tempore igitur conversationis in terra Domini Dei et Salvatoris nostri Jesu Christi, etc.

*Populus.* Domine, miserere nostri.

*Hoc loco leguntur Evangelia juxta diem et solemnitatem. Diaconus canit versum simplicem Ephremiticum.*

f Stemus omnes in oratione coram Deo misericordi, et vocibus



quae ipsi gratae sint ad Deum simul clamemus. Rogemus **III.**  
 Patrem absconditum, Filium laudandum et sanctum, Spiritumque  
 sanctum Paraclitum, ut per misericordiam suam suscipiat obla-  
 tionem nostram. Annunciatio tua, quae praedicata est, Domine,  
 in medio Ecclesiae tuae ad gregem tuum, fermentum sit anima-  
 bus nostris: et per eam comparemus cibum suavem. Sa-  
 cerdotes qui legerunt veniam consequantur: Diaconi puri  
 efficiantur: Subdiaconi et Lectores suscipiant a te remissionem.  
 Revela gratiam tuam mentibus nostris per lectionem annuncia-  
 tionis tuae, et da nobis observatores esse mandatorum tuorum,  
 quae in ea sunt consignata. Matthaeus, Marcus cum Luca,  
 nec non cum illis electus Joannes, deprecantur te: et praesta  
 misericordiam tuam erga nos omnes. Aures auditorum doc-  
 trinae tuae et lectionis annunciationis tuae non audiant, Domine,  
 vocem illam, quae pellet et ejiciet impios. Propitius esto,  
 Domine, populo tuo et miserere gregis tui, et triplices voces  
 gloriae offeremus Trinitati.

*Sacerdos.* Ipsi Jesu Christo laudes, gratiarum actiones, et **g**  
 benedictiones propter ejus viva ad nos verba: Patri ejus, qui  
 misit eum ad salutem nostram: et Spiritui ejus vivo et sancto  
 nunc et semper.

*Diaconus.* Abite in pace auditores, abite auditores in pace: Dismissal of  
the Catechu-  
mens.  
 accedite Baptisati ad pacem; fores claudite.

*Sacerdos.* Dominus regnavit, decorem induit: Alleluia. Ego ~~Missa~~  
 sum panis vitae, dicit Dominus noster, qui ex alto in infima de- ~~Fidelium.~~  
 scendi, ut per me mundus vivat: misit me Pater Verbum carnis **IV. a**  
 expers, et sicut agricola seminavit me Gabriel, suscepitque me Ps. xciii. 1.  
 uterus Mariae, velut terra bona: et ecce ferunt me manibus Second Ob-  
lation.  
 suis Sacerdotes super altaria. Alleluia. Suscipe oblationem  
 nostram.

*Diaconus.* Induit Dominus fortitudinem et praecinxit se vir- **b**  
 tute, et firmavit orbem terrae ut non commoveatur. Alleluia. Ps. xciii. 1.  
 Filium, qui facit Ministros ignis et Spiritus, qui alimento non  
 indigent et mortem non gustant, qui edunt ignem, et carbones  
 bibunt, Dominoque suo in timore serviunt, et offerunt trinas  
 sanctificationes trino, benedicamus et adoremus, quia nos illis  
 pares effecit. Alleluia. Suscipe oblationem nostram.

**IV. c** *Sacerdos.* Domum tuam decet sanctitudo, Domine, in longitudinem dierum. Gloria Patri et Filio, et Spiritui sancto.  
 Ps. xciii. 5.

*Diaconus.* Dominus regnavit.

**d** *Sacerdos.* Memento, Domine, defunctorum, et requiem illis praesta, qui te in Baptismate induerunt, et te ex altari acceperunt.

**e** *Diaconus.* Illi qui comederunt corpus tuum sanctum, et biberunt sanguinem tuum, calicem salutis, cum Abraham recumbant ad mensam tuam: et cum piis qui dilexerunt te clamemus tibi gloriam, Domine. Alleluia. Da nobis et illis veniam.

**V.** *Tum recitant Symbolum fidei trecentorum decem et octo Patrum Nicaenorum.*  
 THE CREED. Credimus in unum Deum, Patrem omnipotentem, creatorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, natum ex Patre ante omnia saecula. Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de coelis: et incarnatus est de Spiritu sancto, et ex Maria virgine, et homo factus est, sicut nos. Crucifixus est etiam pro nobis sub Pontio Pilato, passus, mortuus et sepultus est: tertia die resurrexit a mortuis, sicut scriptum est, et ascendit in coelum, sedetque ad dexteram Patris sui. Et iterum venturus est in gloria sua, judicare vivos et mortuos, cujus regni non est finis. Et in unum Spiritum sanctum Dominum et vivificantem omnia. Qui procedit ex Patre. Qui cum Patre et Filio adoratur et glorificatur: qui locutus est per Prophetas et Apostolos. Et in unam Ecclesiam sanctam, Catholicam et Apostolicam. Confitemur unum Baptisma in remissionem peccatorum, et expectamus resurrectionem a mortuis, et vitam novam venturi saeculi. Amen.

The Lavabo. *Sacerdos lavat extremos digitos et dicit:*

Ps. xxvi. 6, 7. Lavi manus meas pure: et circumdedi altare tuum Domine: ut audiam vocem laudis, et enarrem universa mirabilia tua:

Ps. xcii. 1. laetabor et exultabo in te, et psallam nomini tuo, Altissime.  
*Et deinde.* Ingressus sum in domum tuam et coram throno tuo sancto procidi, Rex coelestis: dimitte mihi omnia quae peccavi tibi.



*Inclinatur coram altari, et mox ad Sacerdotes et populum conversus veniam* <sup>1</sup>*The Ana-*  
*petit et se precibus commendat, dicens :* *phora.*

Orate pro me propter Dominum.

*Primum dicitur Oratio ante osculum pacis.*

**VI.**  
Oratio Osculi  
Pacis.

Domine Deus noster, nos quamvis indignos salute hac dignos **a**  
effice, amator hominum : ut ab omni dolo omnique acceptatione  
personarum mundati salutemus invicem in osculo sancto et  
divino, constricti vinculo caritatis et pacis. Per Dominum  
Deum et salvatorem nostrum Jesum Christum, Filium tuum  
unigenitum, per quem et cum quo te decet gloria, honor et  
potestas, cum Spiritu tuo.

*Populus. Amen.*

*Diaconus.* Stemus decenter et oremus, gratias agamus, adore- **b**  
mus et laudemus agnum vivum Dei qui offertur super altare.  
Divinitas sese demisit ad peccatores filios Adam, salvavitque  
illos ab errore et a servitute peccati. Spiritu sancto succensi  
sunt Prophetæ, et de primogenito locuti sunt : unusquisque  
illorum descripsit Ecclesiae mysteria adventus ejus. Aperte  
scripsit Moses quod ipse creaturas condidit, et ipse statuit ad  
ministerium suum ordines ignis et spiritus. Signa, Domine,  
cruce ejus Ecclesiam quam desponsavit in persona sua, et  
eleva atque constitue eam in coelo, ad dexteram ejus qui misit  
illum. Beata es, Ecclesia fidelis, donis quæ dedit tibi Dominus  
tuus, corpore et sanguine suo sancto, et cruce ejus quæ te  
custodit. Virginis puræ Mariæ memoriam agamus apud nos  
in oblatione nostra, Prophetarum, Apostolorum, Martyrum,  
Piorum et Justorum. Vasa sancta offeruntur Patri nostro ut  
osculetur ea ; et Pater noster in Liturgia sua recordabitur om-  
nium qui in Christum credunt.

*Sacerdos.* Qui solus Dominus misericors es, in eos qui coram **c**  
altari tuo colla inclinant mitte benedictiones tuas, tu qui in  
altis habitas et humilia respicis, benedicque eos per gratiam,  
misericordiam et amorem erga homines Christi unigeniti Filii  
tui, per quem et cum quo te decet gloria, etc.

Oratio im-  
positionis  
manuum.

*Populus. Amen.*

<sup>1</sup> In all the Syriac Liturgies the Anaphora is considered to begin here,  
not at the *Benediction* and *Sursum Corda*.



VI. d  
Oratio de-  
tectionis  
Sacramen-  
torum, i. e.  
Prayer of the  
Veil.

*Sacerdos.* Deus Pater, qui propter amorem tuum erga homines magnum et ineffabilem misisti Filium tuum in mundum, ut ovem errantem reduceret, ne avertas faciem tuam a nobis, dum sacrificium hoc spirituale et incruentum celebramus: non enim justitiae nostrae confidimus, sed misericordiae tuae. Deprecamur ergo et obsecramus clementiam tuam, ne in iudicium sit populo tuo Mysterium hoc, quod institutum nobis est ad salutem; sed ad veniam peccatorum, remissionem insipientiarum, et ad gratias tibi referendas: per gratiam, misericordiam, et amorem erga homines unigeniti Filii tui, per quem et cum quo te decet gloria.

*Populus.* Amen.

KISS OF  
PEACE.

*Diaconus.* Date pacem unusquisque proximo suo, in caritate et fide, quae Deo acceptae sint. Vade in pace Sacerdos praeclare. Stemus decenter orantes, stemus cum timore et tremore, stemus cum modestia et sanctitate: quia ecce oblatio infertur, et majestas exoritur. Januae coeli aperiuntur, et Spiritus sanctus descendit super haec mysteria sancta, et illabitur. In loco timoris et tremoris consistimus, et cum Cherubim et Seraphim circumstamus. Fratres et socii Vigilum et Angelorum facti sumus, et ministerium ignis et spiritus cum illis operamur. Nullus porro ligatus sit, qui audeat accedere ad mysteria haec, quia velum tollitur, et gratia demittitur, misericordiaeque effunduntur super unumquemque, qui orat in corde puro et conscientia bona.

*Sacerdos elevat velum, et ter populum cruce signat, dicens:*

VII. a  
Benediction. Caritas Patris, gratia Filii, et communicatio Spiritus sancti, sint cum omnibus nobis.

*Populus.* Amen.

Sursum  
Corda.

*Sacerdos.* Sursum corda.

*Populus.* Habemus ad Dominum.

*Sacerdos.* Gratias agamus Domino Deo nostro.

*Populus.* Dignum et justum est.

b  
PREFACE. *Sacerdos inclinatus.* Vere dignum et justum est, decens et debitum, ut te laudemus, te benedicamus, te celebremus, te adoremus, tibi gratias agamus, tibi opifici omnis creaturae, visibilis aut invisibilis. *Et elevans vocem.* Quem laudant coelum

et coeli coelorum, omnisque exercitus eorum, sol et luna et omne stellarum agmen, terra et maria et omnia quae in eis sunt: Jerusalem coelestis, Ecclesia primogenitorum descriptorum in coelis: Angeli, Archangeli, Principatus, Potestates, Throni, Dominationes, virtutes coelestes, et mundo superiores exercitus coeli, Cherubim quibus oculi multi, et Seraphim quibus alae sex, qui duabus alis tegunt facies suas et duabus pedes, duabusque alter ad alterum volitantes vocibus indeficientibus, et Theologia non conticescente, hymnum triumphalem magnificentissimae gloriae, voce canora concinunt, clamant, vociferantur et dicunt:

**VII. b**

Heb. xii. 22, 23.  
Col. i. 16.

Isa. vi. 2, 3.

*Populus.* Sanctus, Sanctus, Sanctus es, Domine Deus Sabaoth, pleni enim sunt coeli et terra, gloria, honore et majestate tua Domine, Hosanna in excelsis. Benedictus qui venit et qui venturus est in nomine Domini. Hosanna in excelsis.

**VIII.**

TRIUMPHAL  
HYMN.

Isa. vi. 3.  
Matt. xxi. 9.

*Sacerdos inclinatus.* Vere sanctus es, rex saeculorum et omnis sanctitatis largitor: sanctus etiam unigenitus Filius tuus, Dominus Deus et Salvator noster Jesus Christus: sanctus etiam Spiritus tuus sanctus, qui scrutatur omnia, etiam profunda tua, Deus Pater. Sanctus enim es qui omnia contines, omnipotens, terribilis, bonus, cum unigenito Filio tuo, qui passionum particeps fuit, et maxime propter hominem figmentum tuum, quem e terra formasti, et concessisti illi delicias paradisi. Cum vero transgressus esset mandatum tuum, et cecidit, non neglexisti aut dereliquisti illum, o bone, sed reduxisti illum, sicut pater summae misericordiae. Vocasti eum per legem, direxisti eum per Prophetas: denique Filium tuum unigenitum in mundum misisti, ut imaginem tuam renovaret; qui descendit, et incarnatus est de Spiritu sancto et ex sancta Genitrice Dei semperque virgine Maria, conversatusque est cum hominibus, et omnia ad generis nostri salutem instituit.

**IX. a**

Recital of  
the Work of  
Redemption.

1 Cor. ii. 10.

*Et elevans vocem accipit Oblatam, et dicit:*

Cum ergo suscepturus esset mortem voluntariam pro nobis peccatoribus, ipse immunis a peccato, in ea nocte qua tradendus erat pro vita et salute mundi, accepit panem in manus suas sanctas, immaculatas, et incontaminatas, et levatis oculis in coelum aspexit ad te, Deus Pater, et gratias agens, bene-

**b**

THE INSTI-  
TUTION.



**IX. b** dixit, ✠ sanctificavit, ✠ fregit, ✠ et dedit discipulis suis sanctis et Apostolis, dicens: accipite, manducate ex eo vos omnes, Hoc est corpus meum, quod pro vobis et pro multis frangitur et datur, in remissionem peccatorum et vitam aeternam. Similiter etiam et calicem postquam coenaverunt, miscens vino et aqua, et gratias agens, ✠ benedixit, ✠ sanctificavit, ✠ et dedit iisdem discipulis et Apostolis sanctis, dicens: Accipite, bibite ex eo vos omnes. Hic est sanguis meus Testamenti novi, qui pro vobis et pro multis fidelibus effunditur et datur in remissionem peccatorum et vitam aeternam.

*Populus.* Amen.

**c** *Sacerdos.* Hoc facite in memoriam mei: quotiescumque enim manducabitis panem hunc et calicem istum bibetis, mortem meam annuntiabitis et resurrectionem meam confitebimini, donec veniam.

**d** *Populus.* Mortis tuae, Domine, memoriam agimus, resurrectionem tuam confitemur, et adventum tuum secundum expectamus; misericordiam et gratiam a te postulamus: remissionem peccatorum precamur: misericordiae tuae sint super nos omnes.

Confession  
of Faith.

**X. a** *Sacerdos.* Memoriam igitur agimus, Domine, mortis et resurrectionis tuae e sepulchro post triduum, et ascensionis tuae in coelum, et sessionis tuae ad dexteram Dei Patris: rursumque adventus tui secundi, terribilis et gloriosi, quo iudicaturus es orbem in justitia, cum unumquemque remuneraturus es secundum opera sua. Offerimus tibi hoc sacrificium terribile et incruentum, ut non secundum peccata nostra agas nobiscum, Domine, neque secundum iniquitates nostras retribuas nobis: sed secundum mansuetudinem tuam et amorem tuum erga homines magnum et ineffabilem, dele peccata nostra, servorum nempe tuorum tibi supplicantium. *Populus* enim tuus et haereditas tua deprecatur te, et per te et tecum Patrem tuum, dicens:

Ps. ciii. 10.

THE GREAT  
OBLATION.

*Populus.* Miserere, Deus Pater omnipotens, miserere nobis.

**b** *Sacerdos.* Nos etiam infirmi et peccatores servi tui, Domine, gratias agimus tibi, laudamus te, pro omnibus et propter omnia.



*Populus.* Laudamus te, benedicimus te, et adoramus te, **X. b**  
gratias agimus tibi et precamur a te veniam, Domine Deus,  
miserere nobis et exaudi nos.

*Sacerdos.* Praecipue vero sanctae et gloriosae semper Virginis **c**  
beatae genitricis Dei Mariae memoriam agimus.

*Diaconus.* Memento illius, Domine Deus, et per ejus ora-  
tiones puras et sanctas, parce et miserere nobis et exaudi  
nos.

*Diaconus.* Quam terribilis est haec hora: quam timendum **XI. a**  
tempus istud, dilecti mei, quo Spiritus vivus et sanctus ex **THE INVO-**  
excelsis sublimibus coeli advenit, descendit et illabitur super **CATION.**  
Eucharistiam hanc in sanctuario positam, eamque sanctificat.  
Cum timore et tremore estote stantes et orantes. Pax nobiscum  
sit et securitas Dei Patris omnium nostrum. Clamemus et  
dicamus ter: Kyrie eleison.

*Sacerdos inclinatus dicit Invocationem Spiritus sancti.*

Miserere nobis, Deus Pater omnipotens, et mitte Spiritum **b**  
tuum sanctum; Dominum et vivificantem, qui tibi throno aequalis  
est, et Filio aequalis regno, consubstantialis et coaeternus; qui  
locutus est in Lege et Prophetis et Novo Testamento tuo;  
qui descendit in similitudine columbae super Dominum nos-  
trum Jesum Christum, in Jordane flumine: qui descendit super  
Apostolos sanctos in similitudine linguarum ignis.

*Populus.* Kyrie eleison *ter.*

*Sacerdos.* Ut adveniens efficiat panem istum corpus vivificum, **c**  
corpus salutare, corpus coeleste, corpus animabus et corporibus  
salutem praestans, corpus Domini Dei et Salvatoris nostri Jesu  
Christi: in remissionem peccatorum et vitam aeternam accipi-  
entibus illud.

*Populus.* Amen.

*Sacerdos.* Et mistum quod est in hoc calice efficiat san- **d**  
guinem Testamenti Novi, sanguinem salutarem, sanguinem  
vivificum, sanguinem coelestem, sanguinem animabus et cor-  
poribus salutem praestantem, sanguinem Domini Dei et Sal-  
vatoris nostri Jesu Christi: in remissionem peccatorum et vitam  
aeternam susipientibus illum.

*Populus.* Amen.

**XI. e** *Sacerdos.* Ut sint nobis et omnibus qui ex illis accipient, iisque communicabunt, ad sanctitatem animarum et corporum, ad fructificationem operum bonorum, ad confirmationem Ecclesiae tuae sanctae, quam super verae fidei petram fundasti, et portae inferi non praevallebunt adversus eam, cum liberaturus sis illam ab omnibus haeresibus et scandalis operantium iniquitates, usque ad consummationem saeculi: per gratiam, misericordiam et amorem erga homines unigeniti Filii tui, per quem et cum quo te decet gloria et honor.

*Populus.* Amen.

**XII. a** *Sacerdos inclinatus.* Quapropter offerimus tibi, Domine, sacrificium hoc tremendum et incruentum pro locis tuis sanctis, quae per manifestationem Christi Filii tui illustrasti; praecipue vero pro Sion sancta, matre omnium Ecclesiarum, et pro Ecclesia tua sancta toto orbe diffusa.

**b** *Diaconus.* Benedic, Domine. Oremus et deprecemur Dominum Deum nostrum, hoc temporis momento, magno, timendo et sancto, pro patribus et rectoribus nostris, qui hodie nobis praesunt et in praesenti vita Ecclesias sanctas Dei pascunt et gubernant: venerandis et beatis Domino N. Patriarcha nostro et D. N. Metropolita, reliquisque Metropolitanis et Episcopis venerandis Dominum deprecemur.

**c** *Sacerdos.* Dona ditissima Spiritus tui sancti concede ipsis, Domine. Memento, Domine, sanctorum Episcoporum nostrorum, qui nobis recte verbum veritatis dispensant, praecipue vero Patris Patrum et Patriarchae nostri Domini N. et Domini N. Episcopi nostri, cum reliquis omnibus Episcopis Orthodoxis. Canitiem ipsis venerandam concede, Domine: multis annis ipsos conserva, pascentes populum tuum cum omni pietate et sanctitate. Memento, Domine, Presbyterii hujusce, et cujuscumque alterius loci: Diaconatus in Christo, omnisque ministerii et omnis Ordinis Ecclesiastici. Memento etiam, Domine, paupertatis meae, qui me licet indignum vocare tamen dignatus es. Delicta juventutis meae et ignorantias meas ne memineris, sed secundum multitudinem miserationum tuarum memento mei tu: si enim iniquitates observaveris, Domine, Domine, quis poterit coram te sustinere? Quia apud te propitiatio est:



visita me et purifica me, ut ubi abundavit peccatum ibi super- XII. e  
 abundet gratia tua. Memento etiam, Domine, eorum qui in Cf. Rom. v.  
 vinculis jacent aut carceribus detinentur: fratrum etiam nos- 20.  
 trorum qui in exilio sunt: infirmorum, aut qui male affecti  
 sunt: eorum qui a spiritibus immundis infestantur, aut agi-  
 tantur. Memento etiam, Domine, aëris, imbrium, roris, fruc-  
 tum terrae et coronae anni, oculi enim omnium in te sperant, Ps. cxlv. 15,  
 et tu das illis escam eorum in tempore opportuno: aperis tu 16.  
 manum tuam omnibus sufficientem, et imples omne animal  
 bona tua voluntate. *Elevans vocem.* Eripe me, Domine Deus,  
 ab omni angustia, ira et adversitate, ab omni machinatione et  
 infestationibus perversorum hominum, ab omni impetu et vio-  
 lentia daemonum, ab omni plaga a te immissa, Domine, quae  
 peccatorum nostrorum causa nobis accidit, et conserva nos  
 in fide orthodoxa et observatione mandatorum tuorum, quae  
 sancta sunt et vivifica, nos nempe et omnes qui digni fuerunt  
 coram te consistere, et uberes a te misericordias expectant;  
 quia tu Deus es, qui vis misericordiam: et tibi gloriam refere-  
 mus, etc.

*Populus.* Amen.

*Pro fratribus fidelibus Diaconus.* Iterum atque iterum com- d  
 memoramus fratres nostros fideles, Christianos veros, qui prius  
 monuerunt et injunxerunt nobis infirmis et imbellibus, ut me-  
 mores eorum essemus in hoc temporis articulo. Et pro illis  
 qui omni genere tentationum et afflictionum vexati sunt.

*Sacerdos inclinatus.* Rursus meminisse dignare eorum qui no- e  
 biscum in oratione consistunt, patrum, fratrum, magistrorumque  
 nostrorum, et eorum qui absunt. Memento etiam, Domine,  
 eorum qui praeceperunt nobis ut eorum memoriam ageremus  
 in orationibus ad te Deum nostrum. Unicuique illorum con-  
 cede, Domine, petitiones suas, quae quidem ad salutem spec-  
 tant. Memento, Domine, et illorum qui intulerunt oblationes ad  
 altare tuum sanctum, et eorum pro quibus singuli obtulerunt, et  
 eorum qui offerre voluerunt, sed non potuerunt: eorum quos  
 unusquisque habet in mente, et eorum qui nunc nominantur.  
*Et elevans vocem.* Memento, Domine, omnium quorum memini-  
 mus, et eorum quorum non meminimus, et secundum multitu-



**XII. e** dinem mansuetudinis tuae retribue illis gaudium salutis tuae, suscipiens sacrificia illorum in immenso coelo tuo, dignosque efficiens visitatione et auxilio tuo : confirma illos virtute tua, et fortitudine tua illos instrue, quia tu es misericors et misericordiam cupis, teque decet gloria, honor et potentia, simul cum unigenito Filio tuo et Spiritu tuo.

*Populus. Amen.*

**f** *Diaconus. Pro Regibus.* Iterum et iterum commemoramus omnes Reges fideles, Christianos veros : qui Ecclesias et Monasteria Dei in quatuor mundi partibus aedificaverunt et fundaverunt : totamque rempublicam Christianam, Clerum et populum fidelem, ut in virtutibus proficiant, Dominum deprecemur.

**g** *Sacerdos inclinatus.* Memento etiam, Domine, piorum Regum nostrorum et Reginarum : apprehende arma et scutum, et exsurge in auxilium eorum. Subjice illis hostes omnes et adversarios, ut placidam tranquillamque vitam agamus, in omni timore Dei et humilitate : quia tu salutis refugium es, et potestas auxiliatrix : victoriaeque dispensator erga eos omnes qui te invocant et sperant in te, Domine. Et tibi gloriam et laudem referemus.

*Populus. Amen.*

**h** *Diaconus. Memoria sanctorum.* Iterum atque iterum commemoramus vere beatam, laudatamque ab omnibus generationibus terrae sanctam, benedictam, semper Virginem, genitricem Dei Mariam, simulque memoriam agimus Prophetarum, Apostolorum, Evangelistarum, Praedicatorum, Martyrum, et Confessorum ; et B. Joannis Baptistae praecursoris : gloriosi S. Stephani, primi martyris ac primi Diaconi : et unumquemque eorum commemorantes, Dominum deprecemur.

For the  
Dead.

**k** *Sacerdos inclinatus.* Quoniam igitur est tibi potestas vitae et mortis, Domine, Deusque misericordiarum et amoris erga hominem tu es, dignos effice ut omnium illorum qui a saeculo tibi placuerunt memoriam agamus : Patrum sanctorum et Patriarcharum, Prophetarum et Apostolorum, Joannis praecursoris et Baptistae, S. Stephani primi Diaconorum et primi Martyrum, et sanctae genitricis Dei semperque Virginis beatae Mariae, et omnium sanctorum. *Elevans vocem.* Rogamus te, Domine

multae misericordiae, qui impossibilia veluti possibilia creas. XII. k  
constitue nos in hac beata congregatione: accense nos huic  
Ecclesiae: statue nos per gratiam tuam inter electos illos, qui  
scripti sunt in coelis. Idcirco enim memoriam illorum agimus,  
ut dum ipsi stabunt coram throno tuo nostrae quoque tenuitatis  
et infirmitatis meminerint, tibi que nobiscum offerant sacrificium  
hoc tremendum et incruentum, ad custodiam quidem eorum qui  
vivunt, ad consolationem infirmorum et indignorum, quales nos  
sumus: ad quietem memoriamque bonam eorum, qui in fide  
vera dudum obierunt, patrum, fratrum, et magistrorum nostro-  
rum, per gratiam et misericordiam, etc.

*Populus. Amen.*

*Diaconus. Commemoratio Doctorum.* Iterum commemorantes m  
coram te, Domine, Doctores divinos, qui fidei irreprehensibilis  
explanatores, qui moribus praeclaris ornati, obierunt et quie-  
verunt, nobisque fidem Orthodoxam ordinaverunt et tradi-  
derunt: Dominum deprecemur, etc.

*Sacerdos inclinatus.* Memento, Domine, sanctorum Episcopo- n  
rum qui pridem obdormierunt, qui verbum veritatis nobis dis-  
pensaverunt: qui a Jacobo principe Episcoporum Apostolo et  
Martyre, usque ad hanc diem, verbum fidei Orthodoxae in  
Ecclesia tua sancta praedicaverunt: *Elevans vocem.* Luminum et  
Doctorum Ecclesiae tuae sanctae, qui praeclarum fidei certamen  
ediderunt, qui nomen tuum sanctum tulerunt coram populis, Cf. Acts ix.  
15.  
regibus et filiis Israel: eorumque precibus et supplicationibus  
pacem tuam Ecclesiae tuae tribue: doctrinas eorum et confes-  
sionem eorum in animis nostris confirma: haereses nobis noxias  
cito comprime, et consistentiam absque confusione coram tri-  
bunali tuo nobis concede: quia sanctus es, Domine, et in  
sanctis requiescis: qui sanctorum es consummator atque per-  
fector: et tibi gloriam, etc.

*Populus. Amen.*

*Diaconus. Commemoratio fidelium defunctorum.* Iterum etiam o  
commemoramus omnes defunctos fideles, qui in fide vera de-  
functi sunt, ex altari hoc sancto, et ex hoc pago, et ex  
quacumque regione, qui in fide vera pridem obdormientes  
quieverunt, et ad te Deum Dominum spirituum et omnis carnis



XII. o pervenerunt. Rogamus, imploramus, et deprecamur Christum Deum nostrum, qui suscepit ad se animas et spiritus eorum, ut per miserationes suas multas praestet illos dignos venia delictorum et remissione peccatorum: nosque et illos pervenire faciat ad regnum suum in coelis. Ea propter clamemus et dicamus, Kyrie eleison, *ter.*

p *Sacerdos inclinatus.* Memento etiam, Domine, Sacerdotum Orthodoxorum, pridem defunctorum, Diaconorum et Subdiaconorum, Psaltarum, Lectorum, Interpretum, Cantorum, Exorcistarum, Monachorum, Religiosorum, Auditorum, Virginum perpetuarum, et saecularium, qui in fide vera defuncti sunt, et eorum quos unusquisque designat animo. *Elevans vocem.* Domine, Deus spirituum et omnis carnis, omnium memento quorum meminimus, qui in fide Orthodoxa ex hac vita migrarunt: da animabus, corporibus et spiritibus illorum requiem, liberans eos a damnatione infinita ventura, et dignos efficiens gaudio quod est in sinu Abraham, Isaac et Jacob; ubi splendet lumen vultus tui; unde procul sunt dolores, angustiae et gemitus: non reputans illis omnia delicta illorum. Non autem intres in iudicium cum servis tuis, quia non justificabitur in conspectu tuo omnis vivens, nec ullus est a peccati culpa immunis, aut a sordibus durus, ex hominibus qui super terram sunt, nisi unus Dominus noster Jesus Christus unigenitus Filius tuus, per quem nos etiam misericordiam et remissionem peccatorum consequi speramus, quae propter eum est et nobis et illis.

Ps. cxliiii. 2.

q *Populus.* Quietem praesta illis, et propitius esto, et dimitte, Deus, insipientias et defectus omnium nostrum, sive scienter, sive ignoranter, etc.

r *Sacerdos inclinatus.* Remitte, dimitte, ignosce, O Deus, peccata omnium nostrum voluntaria et involuntaria, scienter et ignoranter commissa, verbo, opere, aut cogitatione, occulta et nota, publica, antiqua, per errorem admissa, et omnia quae novit nomen tuum sanctum. *Elevans vocem.* Finem igitur nobis Christianum conserva, et sine peccato; congregans nos subter pedes electorum tuorum, quando, ubi, et sicut volueris: tantummodo absconde nos a confusione iniquitatum nostrarum; ut etiam in hoc, velut in omnibus, laudetur et celebretur nomen



tuum honoratissimum et benedictum, et Domini nostri Jesu **XII. r**  
Christi, et Spiritus tui sancti.

*Populus.* Sicut est, et fuit, in generationes generationum, et futurorum saeculorum in saecula. Amen.

*Sacerdos.* Pax, etc.

*Populus.* Et cum, etc.

*Sacerdos.* Misericordiae Dei sint super nos omnes.

*Tum dicet:* Credimus, accedimus, obsignamus, et frangimus Eucharistiam hanc: Panem coelestem, corpus Verbi Dei vivi, in calice salutis et gratiarum actionis, in crucis modum signamus, cum particula propitiatoria, mysteriisque supernis plena: in nomine Patris vivi, ad vitam; et unigeniti Filii; et Spiritus sancti, principii, perfectionis, et sigilli omnium quae sunt et fuerunt in coelo et in terra: unius virtutis, unius potestatis, unius voluntatis, unius Dei veri, benedicti, excelsi et indivisi, a quo est vita in saecula saeculorum.

*Populus.* Amen.

*Diaconus voce magna dicet* <sup>1</sup>*Catholicam.*

Benedic, Domine. Iterum atque iterum per oblationem hanc sanctam et sacrificium propitiatorium, quod Deo Patri oblatum, sanctificatum, completum et perfectum est per illapsum Spiritus sancti vivi, pro Patre nostro Sacerdote praeclaro, qui illud obtulit et consecravit, et pro altari Dei, super quod illatum est, et pro populis benedictis qui accedunt et accipiunt illud in fide vera, et his pro quibus oblatum et consecratum est, iterum impensius oramus. Ecce tempus timoris, ecce hora terrore plena: superi in timore consistunt, et illi cum tremore ministrant; terror filiis lucis immittitur, et terreni illum non sentiunt; hora qua venia offertur, peccata ab illa fugiunt. Ministri Ecclesiae tremite, quia ignem vivum administratis. Potestas quae vobis data est excellentior est illa quam habent Seraphim. Beata anima quae nunc in Ecclesia adest cum puritate, quia Spiritus sanctus scribit nomen ejus, illudque elevat in coelum. Diaconi, estote cum tremore hoc tempore sancto, quo descendit Spiritus sanctus ad sanctificanda corpora eorum, qui illud suscipiunt. Aspice, Domine, oculo misericordiae servum tuum, qui

**XIII.**

SECOND  
FRACTION,  
CONSIGNA-  
TION AND  
COMMIX-  
TURE.  
(ένωσις).

a

b

<sup>1</sup> This is said while the Priest is performing the Fraction, etc.

**XIII. b** stat et sacrum celebrat. Suscipe, Domine, oblationem istam, ut illam Prophetarum et Apostolorum. Memento, Domine, patrum et fratrum nostrorum, ut etiam magistrorum nostrorum, nosque et illos dignos praesta per misericordiam tuam regno coelesti. Memento, Domine, per gratiam et miserationes tuas divinas, Domini N. Patriarchae nostri et D. N. quorum orationes nobis adsint. Memento, Domine, absentium, et miserere praesentium. Quietem quoque praesta spiritibus defunctorum, et parce peccatoribus in die iudicii. Defunctorum qui a nobis separati ab hoc saeculo migraverunt spiritibus, Christe, quietem praesta, cum piis et justis. Crux tua pons sit illis, et baptismus tuus tegumentum. Corpus tuum et sanguis tuus sanctus via sint quae deducat ad regnum tuum. Gloriam perpetuam cum adoratione acceptabili decet nos referre ex medio sanctuarii, Patri, Filio et Spiritui sancto vivo, ut ipse Deus verus adimpleat nobiscum gratiam, benedictionem, miserationem et clementiam suam, ex hoc nunc usque ad finem: nosque omnes cum oratione Dominum deprecemur.

*Sacerdos ante orationem Dominicam dicit:*

**e** Pater Domini nostri Jesu Christi, pater misericordiarum et Deus totius consolationis, qui sedes super Cherubim, et a Seraphim laudaris: coram quo consistunt mille Angelorum myriades, excelsa et coelestia agmina: qui oblationes ex donis et proventibus fructuum tibi oblatis in odorem suavitatis dignatus es sanctificare et perficere, per gratiam unigeniti Filii tui, et per illapsum Spiritus tui sancti. Sanctifica etiam, Domine, animas nostras, corpora nostra, spiritusque nostros, ut corde puro, anima lucida, et facie inconfusa, audeamus invocare te Deum coelestem, Patrem omnipotentem, oremusque et dicamus: Pater noster qui es in coelis,

*Populus.* Sanctificetur, etc.

**d** *Sacerdos.* Domine Deus noster, ne inducas nos in tentationem, quam virtute destituti sustinere non possimus, sed fac etiam cum tentatione proventum, ut possimus sustinere, et libera nos a malo. Per Jesum Christum Dominum nostrum, per quem, etc.

Preface to  
the Lord's  
Prayer.

THE LORD'S  
PRAYER.

The Embo-  
lismus.

1 Cor. x. 13.



*Populus.* Amen.

*Sacerdos.* Pax, etc.

*Populus.* Et cum, etc.

**XIV.**

Prayer of  
Humble  
Access.

*Diaconus.* Inclinate capita vestra coram Deo misericordi, coram altari propitiatorio, et coram corpore et sanguine Salvatoris nostri, in quo vita posita est suscipientibus illa: et suscipite benedictionem a Domino.

**a**

*Sacerdos.* Tibi inclinant servi tui capita sua, expectantes misericordias uberes a te. Benedictiones copiosas quae a te sunt mitte, Domine; et sanctifica animas, corpora, spiritusque nostros, ut digni simus communicandi corpori et sanguini Christi Salvatoris nostri: per gratiam et misericordiam et amorem ejusdem Jesu Christi Domini nostri, cum quo laudatus et benedictus es, in coelis et in terra cum spiritu tuo, etc.

**b**

*Populus.* Amen.

*Sacerdos.* Pax, etc.

*Populus.* Et cum, etc.

*Sacerdos.* Misericordiae Dei, etc.

**XV.**

*Populus.* Et cum spiritu tuo.

*Diaconus.* Unusquisque cum timore et tremore ad Deum aspi-  
ciat, et misericordiam et gratiam a Domino postulet.

**a**

ELEVATION

*Sacerdos.* Sanctus, Sanctus, Sanctus Dominus Deus potens Sabaoth, pleni sunt coeli et terra laudibus tuis. Exaltare super coelos Deus, et super omnem terram gloria tua: ad te levavi oculos meos qui habitas in coelis, etc.

**b**

Ps. lvii. 5.

Ps. cxxiii.

*Et post pauca Eucharistiam accipiens in manibus dicit illa voce:*

Sancta sanctis in perfectione puritate et sanctitate traduntur.

Sancta  
Sanctis.

*Tum dicunt omnes simul:*

Unus Pater sanctus, unus Filius sanctus, unus Spiritus sanctus. Sit nomen Domini benedictum, qui unus est in coelo et in terra: ipsi gloria in saecula. Gloria Patri et Filio, et Spiritui sancto, omnia sanctificant, et omnia expiant.

**c**

Confession  
of Faith.

*Sacerdos.* Domine, vere et certo credimus, et in te credimus, quemadmodum credit in te Ecclesia sancta et Catholica: quod sis unus Pater sanctus, cui sit gloria, Amen. Unus Filius sanctus, ipsi laus, Amen. Unus Spiritus sanctus, ipsi gloria et gratiarum actio in saecula, Amen.

**d**



**XV. e** *Diaconus.* In resurrectione Christi Regis accipiamus veniam animabus nostris in fide, et dicamus omnes aequaliter Filio, qui salvavit nos per crucem suam :

Benedictus Salvator noster, Sanctus, Sanctus, Sanctus es omnibus modis, magnificans memoriam genitricis suae, sanctorum et defunctorum fidelium, Alleluia. Virtutes coelorum stant nobiscum in medio sanctuarii, et ministerium exhibent corpori Filii Dei, qui immolatus est coram nobis. Accedite, accipite ex eo remissionem peccatorum et delictorum, Alleluia. Super altare tuum sanctum, Domine, memoria fiat patrum, fratrum, doctorumque nostrorum; resurgantque ad dexteram tuam in die ortus majestatis tuae, Rex Christe. Alleluia. Benedictus Dominus qui dedit nobis corpus et sanguinem suum vivum, ut per illa veniam consequamur, etc. Cum statis in sanctuario, Sacerdotes, aperite ostia cordium vestrorum, dicite psalmum et benedicite super Eucharistiam hanc in sanctuario positam. *Psalmus 150.*

**XVI.** *Sacerdos interjectis aliquot orationibus quae pro Ecclesiarum consuetudine variae sunt, frangit ex majori Eucharistici panis parte minorem aliam, qua in calice intincta reliquas in modum crucis signat, dicens :*

COMMUNION.  
Third Fraction and  
Intinction.

**a** Inspergitur sanguis Domini nostri, corpori ejus, in nomine Patris ✠ et Filii, ✠ et Spiritus sancti. ✠

*Eandem particulam immittit in calicem dicendo :*

**b** Miscuisti, Domine, divinitatem tuam cum humanitate nostra, et humanitatem nostram cum divinitate tua; vitam tuam cum mortalitate nostra, et mortalitatem nostram cum vita tua; accepisti quae nostra erant, et dedisti nobis tua, ad vitam et salutem animarum nostrarum: tibi gloria in saecula.

*Sacerdos accipit corpus Christi, dicens :*

**c** Praesta, Domine, ut sanctificentur corpora nostra per corpus tuum sanctum, et purificentur animae nostrae per sanguinem tuum propitiatorium, sintque ad veniam delictorum et remissionem peccatorum nostrorum; Domine Deus, tibi gloria in saecula.

*Mox Eucharistiam distribuit Sacerdotibus, Diaconis, deinde Laicis, dicens :*

**d** Corpus et sanguis Domini nostri Jesu Christi datur tibi in veniam delictorum, et remissionem peccatorum in utroque saeculo.

*Interea dum communio administratur cum cochleari, Diaconus reliquis succinentibus clamat:*

Fratres mei accipite corpus Filii, clamat Ecclesia: bibite sanguinem ejus cum fide, et canite gloriam: hic est calix quem miscuit Dominus noster super lignum crucis: accedite mortales, bibite ex eo, in remissionem delictorum. Alleluia, et ipsi laus, de quo bibit grex ejus, et puritatem consequitur. XVI. e

*Qui versus, ut et multi alii, juxta communicantium numerum minuuntur vel producuntur: mox Sacerdos abstergit vasa Diaconorum ministerio, et deinde dicitur Oratio gratiarum actionis.*

Gratias agimus tibi, Deus, et praecipue laudamus te ob immensum et ineffabilem erga homines amorem tuum. O Domine, quos admittere dignatus es ad participationem mensae tuae coelestis, ne damnes ob susceptionem mysteriorum tuorum sanctorum et immaculatorum. Verum, O bone, custodi nos in justitia et sanctitate, ut digni effecti communicatione Spiritus tui sancti, partem, sortem et haereditatem consequamur cum sanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, etc. XVII. a

POST-COM-  
MUNION.

Thanksgiv-  
ing.

*Populus.* Amen.

*Sacerdos.* Pax.

*Populus.* Et cum spiritu tuo.

*Diaconus.* Iterum atque iterum pro consummatione mysteriorum horum sanctorum Deum precemur. b

*Sacerdos.* Deus magne et mirabilis, qui inclinasti coelos et descendisti pro nostra hominum salute, aspice nos per misericordiam et gratiam tuam: benedic populo tuo, et haereditatem tuam conserva: ut semper et omni tempore laudemus te, quia solus es Deus noster verus, et Deum Patrem genitorem tuum et Spiritum tuum sanctum, nunc et semper, etc. c

Benediction.

Ps. xxxiv. 1.

*Populus.* Amen.

*Diaconus.* Benedic, Domine.

*Sacerdos.* Benedic omnibus, conserva omnes, etc.

*Vel aliam benedictionem pro Ecclesiarum consuetudine et festorum varietate diversam: qua recitata Diaconus incipit psalmum Benedicam Dominum in omni tempore. Quo dicto abeunt, et finitur Liturgia.*



# LITURGIA CONSTANTINOPOLITANA.

(AD NORMAM HODIE ACCEPTAM.)

ii.

Preparation  
in the Vestry.  
Ps. lxvi. 13.

Ἐπειτα<sup>1</sup> ποιοῦσιν (sc. ὁ ἱερεὺς καὶ ὁ διάκονος) εἰς τοὺς χοροὺς προσ-  
κυνήματα ἀνὰ ἓν, καὶ οὕτως ἀπέρχονται εἰς τὸ θυσιαστήριον λέγοντες τὸ

Εἰσελεύσομαι εἰς τὸν οἶκόν σου, κ. τ. λ.

Εἰσελθόντες δὲ εἰς τὸ ἱερατεῖον ποιοῦσι προσκυνήματα τρία ἔμπροσθεν  
τῆς ἁγίας τραπέζης, καὶ ἀσπάζονται τὸ ἅγιον εὐαγγέλιον καὶ τὴν ἁγίαν  
τράπεζαν· εἶτα λαμβάνουσιν ἐν ταῖς χερσὶν αὐτῶν ἕκαστος τὸ στοιχάριον  
αὐτοῦ. Καὶ ποιοῦσι προσκυνήματα τρία κατ' ἀνατολὰς, λέγοντες καθ'  
αὐτοὺς τὸ

Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Prayers at  
Vesting :  
The Deacon.

Εἶτα ὁ διάκονος προσέρχεται τῷ ἱερεῖ, ὑποκλίνας τὴν κεφαλὴν, κρατῶν  
καὶ ἐν τῇ χειρὶ τῇ δεξιᾷ τὸ στοιχάριον σὺν τῷ ὠραρίῳ, λέγων·

Εὐλόγησον, δέσποτα, τὸ στοιχάριον σὺν τῷ ὠραρίῳ.

Ὁ δὲ ἱερεὺς λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς  
αἰῶνας τῶν αἰώνων. Ἀμήν.

a

Εἶτα ὑποχωρεῖ ὁ διάκονος καθ' ἑαυτὸν εἰς ἓν μέρος τοῦ ἱερατείου καὶ  
ἐνδύεται τὸ στοιχάριον, εὐχόμενος οὕτως·

Isa. lxi. 10.

Ἀγαλλιάσεται ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ. Ἐνέδυσέ με

<sup>1</sup> This is preceded by the directions for the private preparation (§ i) of the celebrant and deacon, consisting of certain prescribed prayers and troparia. The introductory rubric is as follows:—Μέλλων δὲ ἱερεὺς τὴν θείαν ἐπιτελεῖν μυσταγωγίαν ὀφείλει εἶναι προηγουμένως μὲν κατηλλαγμένος μετὰ πάντων, καὶ μὴ ἔχειν τι κατὰ τινος, καὶ τὴν καρδίαν, ὅση δύναμις, καθαρὰν τετηρηκῶς ἀπὸ πονηρῶν λογισμῶν, ἐγκρατεῦσθαι ἀφ' ἐσπέρας, καὶ ἐγρηγορηκῶς μέχρι τοῦ τῆς ἱεουργίας καιροῦ. Τοῦ δὲ καιροῦ ἐπιστάντος, μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ προεστῶτι μετάνοιαν, εἰσέρχεται ἐν τῷ ναῷ, καὶ ἐνωθεὶς τῷ διακόνῳ ποιοῦσιν ὁμοῦ πρὸς ἀνατολὰς ἔμπροσθεν τῶν ἁγίων θυρῶν προσκυνήματα τρία.



ἱμάτιον σωτηρίου, καὶ χιτῶνα εὐφροσύνης περιέβαλέ με, καὶ ii.  
ὡς νυμφίῳ περιέθηκέ μοι μίτραν, καὶ ὡς νύμφην περιέθηκέ με  
κόσμῳ.

Καὶ τὸ μὲν ὥράριον ἀσπασάμενος ἐπιτίθησι τῷ ἀριστερῷ ὤμῳ. Τὰ δὲ b  
ἐπιμανίκια ἐπιθέμενος ταῖς χερσὶν ἐν μὲν τῷ δεξιῷ λέγει·

Ἡ δεξιὰ σου χεῖρ, Κύριε, δεδοξασται ἐν ἰσχύι. ἡ δεξιὰ σου, Exod. xv. 6,  
Κύριε, ἔθραυσεν ἐχθρούς. Καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας 7.  
τοὺς ὑπεναντίους.

Ἐν δὲ τῷ ἀριστερῷ λέγει·

Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με. Συνέτισόν με καὶ Ps. cxix.  
μαθήσομαι τὰς ἐντολάς σου.

Εἶτα ἀπελθὼν ἐν τῇ προθέσει εὐτρεπίζει τὰ ἱερά. Τὸν μὲν ἅγιον δίσκον c  
τιθεὶς ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ ποτήριον ἐν τῷ δεξιῷ, καὶ τὰ ἄλλα  
σὺν αὐτοῖς.

Καὶ ὁ ἱερεὺς οὕτως ἐνδύεται. Λαβὼν τὸ στοιχάριον τῇ ἀριστερᾷ χειρὶ The Priest.  
καὶ προσκυνήσας τρίτον κατὰ ἀνατολάς, ὡς εἴρηται, σφραγίζων αὐτό,  
λέγει·

Εὐλογητὸς ὁ Θεός, κ. τ. λ. (*ut supra*).

Εἶτα ἐνδύεται αὐτό, λέγων·

Ἀγαλλιιάσεται ἡ ψυχὴ μου (*ut supra*).

Εἶτα λαβὼν τὸ ἐπιτραχήλιον καὶ σφραγίσας, περιτίθεται αὐτό, λέγων· d

Εὐλογητὸς ὁ Θεὸς ὁ ἐκχέων τὴν χάριν αὐτοῦ ἐπὶ τοὺς ἱερεῖς  
αὐτοῦ ὡς μύρον ἐπὶ κεφαλῆς, τὸ καταβαῖνον ἐπὶ πώγωνα τοῦ Ps. cxxxiii. 2.  
Ἀαρών, τὸ καταβαῖνον ἐπὶ τὴν ὦαν τοῦ ἐνδύματος αὐτοῦ.

Εἶτα λαβὼν τὴν ζώνην, λέγει περιζωννύμενος· e

Εὐλογητὸς ὁ Θεὸς ὁ περιζωννύων με δύναμιν, καὶ ἔθετο ἄμωμον Ps. xviii. 32.  
τὴν ὁδόν μου.

Τὰ δὲ ἐπιμανίκια, ὡς ἄνωθεν εἴρηται. Εἶτα λαβὼν τὸ ὑπογονάτιον, εἰ f  
ἔστι πρωτοσύγκελλος τῆς μεγάλης ἐκκλησίας ἢ ἄλλος τις ἔχων ἀξιότητά  
τινα, καὶ εὐλογήσας αὐτὸν καὶ ἀσπασάμενος, λέγει·

Περίζωσαι τὴν ῥομφαϊάν σου ἐπὶ τὸν μηρόν σου, δυνατέ, τῇ Ps. xlv. 3, 4.  
ὠραιότητί σου καὶ τῷ κάλλει σου, καὶ εὗθυνε καὶ κατευοδοῦ καὶ  
βασίλευε ἕνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης· καὶ  
ὁδηγήσει σε θαυμαστῶς ἡ δεξιὰ σου. Πάντοτε, νῦν καὶ ἀεί, καὶ  
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

- ii. g      Εἶτα λαβὼν τὸ φελώνιον καὶ εὐλογήσας, ἀσπάζεται, λέγων οὕτως·  
Ps. cxxxii. 9.      Οἱ ἱερεῖς σου, Κύριε, ἐνδύσονται δικαιοσύνην· καὶ οἱ ὅσιοί σου  
ἀγαλλιάσει ἀγαλλιᾶσονται. Πάντοτε, νῦν καὶ αἰεί, καὶ εἰς τοὺς  
αἰῶνας τῶν αἰώνων. Ἀμήν.
- iii.      Εἶτα ἀπελθόντες εἰς τὴν πρόθεσιν, νίπτουσι τὰς χεῖρας, λέγοντες·  
In the Pro-      Νίψομαι ἐν ἁθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριον  
thesis.  
Ps. xxvi.      σου, Κύριε, τοῦ ἀκούσαί με φωνῆς αἰνέσεώς σου, καὶ διηγῆσασθαι  
6-12.      πάντα τὰ θαυμάσιά σου. Κύριε, ἡγάπησα εὐπρέπειαν οἴκου σου,  
καὶ τόπον σκηνώματος δόξης σου. Μὴ συναπολέσης μετὰ ἀσεβῶν  
τὴν ψυχὴν μου, καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωὴν μου, ὣν ἐν  
χερσὶν αἱ ἀνομίαι, ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων. Ἐγὼ δὲ ἐν  
ἀκακίᾳ μου ἐπορεύθην· λύτρωσαί με, Κύριε, καὶ ἐλέησόν με. Ὁ  
πούς μου ἔστη ἐν εὐθύτητι, ἐν ἐκκλησίαις εὐλόγησω σε, Κύριε.
- Καὶ οὕτως ἀπέρχονται ἐν τῇ προθέσει. Εἶτα προσκυνήματα τρία ἔμ-  
προσθεν τῆς προθέσεως ποιήσαντες, λέγουσιν ἕκαστος τὸ
- Luke xviii.      Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ, καὶ ἐλέησόν με. Καὶ τὸ  
13.  
Cf. Gal. iii.      Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου τῷ τιμίῳ σου  
13.      αἵματι, τῷ σταυρῷ προσηλωθεὶς καὶ τῇ λόγχῃ κεντηθεὶς· τὴν  
ἀθανασίαν ἐπήγασας ἀνθρώποις· σωτὴρ ἡμῶν, δόξα σοι.
- First Obla-      Καὶ ὁ διάκονος. Εὐλόγησον, δέσποτα.  
tion.      Καὶ ποιεῖ ὁ ἱερεὺς εὐλογητόν.
- Preparation      Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν καὶ αἰεί, καὶ εἰς τοὺς  
of the Paten      αἰῶνας τῶν αἰώνων. Ἀμήν.  
and Chalice.
- a      Εἶτα λαμβάνει ὁ ἱερεὺς ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὴν προσφοράν, ἐν δὲ  
δεξιᾷ τὴν ἁγίαν λόγχην. Καὶ σφραγίζων σὺν αὐτῇ ἐπάνω τῆς σφραγίδος  
τῆς προσφορᾶς τρίς, λέγει·
- Εἰς ἀνάμνησιν τοῦ Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν  
Ἰησοῦ Χριστοῦ.
- Καὶ εὐθὺς πῆγνυσι τὴν ἁγίαν λόγχην ἐν τῷ δεξιῷ μέρει τῆς σφραγίδος,  
καὶ ἀνατέμνων λέγει·
- Isa. liii. 7.      Ὡς πρόβατον ἐπὶ σφαγὴν ἦχθη.
- Ἐν δὲ τῷ ἀριστερῷ ὁμοίως πηγνὺς τὴν ἁγίαν λόγχην, λέγει·
- v. 7.      Καὶ ὡς ἀμνὸς ἄκακος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος,  
οὕτως οὐκ ἀνοίξει τὸ στόμα αὐτοῦ.
- Ἐν δὲ τῷ ἄνω μέρει τῆς σφραγίδος πηγνὺς τὴν ἁγίαν λόγχην, λέγει·
- v. 3.      Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη.



Ἐν δὲ τῷ κάτω μέρει τῆς σφραγίδος πάλιν πηγνύς τὴν ἁγίαν λόγχην, iii. a  
λέγει·

Τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται ;

v. 8.

Ὁ δὲ διάκονος ἐνωρῶν εὐλαβῶς τῇ τοιαύτῃ τελετῇ, λέγει κατὰ μίαν ἐκάστην ἀνατομήν· Τοῦ Κυρίου δεηθῶμεν, κρατῶν καὶ τὸ ὠράριον αὐτοῦ ἐν τῇ δεξιᾷ.

Μετὰ ταῦτα λέγει ὁ διάκονος·

Ἐπαρον, δέσποτα.

Καὶ ὁ ἱερεὺς ἐμβαλὼν τὴν ἁγίαν λόγχην ἐκ πλαγίου τοῦ δεξιοῦ μέρους b  
τῆς προσφορᾶς, ἐπαίρει τὸν ἅγιον ἄρτον, λέγων οὕτως·

Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

v. 8.

Καὶ τιθεὶς αὐτὸν ὑπτίον ἐν τῷ ἁγίῳ δίσκῳ, εἰπόντος τοῦ διακόνου·  
Θῦσον δέσποτα, ὁ ἱερεὺς θύει αὐτὸν σταυροειδῶς, λέγων·

Θύεται ὁ ἄμνός τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, John i. 29.  
ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Καὶ στρέφει τὸ ἕτερον μέρος τὸ ἔχον ἐπάνω τὸν σταυρόν. Καὶ λέγει ὁ  
διάκονος·

Νύξον, δέσποτα.

Ὁ δὲ ἱερεὺς νύττων αὐτὸν ἐν τῷ δεξιῷ μέρει μετὰ τῆς ἁγίας λόγχης, c  
λέγει·

Εἰς τῶν στρατιωτῶν λόγχῃ τὴν πλευρὰν αὐτοῦ ἔνυξεν, καὶ εὐθέως John xix. 34,  
ἐξῆλθεν αἷμα καὶ ὕδωρ· καὶ ὁ ἑωρακὴς μεμαρτύρηκε, καὶ ἀληθινὴ 35.  
ἐστὶν ἡ μαρτυρία αὐτοῦ.

Ὁ δὲ διάκονος ἐγχέει ἐν τῷ ἁγίῳ ποτηρίῳ ἐκ τοῦ νάματος ὁμοῦ καὶ d  
ὑδατος, πρότερον πρὸς τὸν ἱερέα εἰπών·

Εὐλόγησον, δέσποτα, τὴν ἁγίαν ἔνωσιν·

Καὶ ὁ ἱερεὺς εὐλογεῖ.

Εἶτα λαβὼν ὁ ἱερεὺς τὴν δευτέραν προσφορὰν, λέγει·

e

Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξου δεσποίνης  
ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἧς ταῖς πρεσβείαις  
πρόσδεξαι, Κύριε, τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιον σου  
θυσιαστήριον.

Καὶ αἴρων μερίδα μετὰ τῆς ἁγίας λόγχης, τίθησιν ἐν τῷ δεξιῷ μέρει τοῦ  
ἁγίου ἄρτου πλησίον τῆς μέσης αὐτοῦ, λέγων·

Παρέστη ἡ βασιλίσσα ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρύσῳ Ps. xlv. 9.  
περιβεβλημένη, πεποικιλμένη.



iii. f Εἶτα λαβὼν τὴν τρίτην προσφορὰν, λέγει·

Τοῦ τιμίου ἐνδόξου προφήτου προδρόμου καὶ Βαπτιστοῦ Ἰωάννου.

Καὶ αἶρων τὴν πρώτην μερίδα, τίθησιν αὐτὴν ἐν τῷ δεξιῷ μέρει τοῦ ἁγίου ἄρτου πλησίον τῆς σφραγίδος τῆς θεοτόκου, ποιῶν ἀρχὴν τῆς πρώτης τάξεως. Ἐπειτα λέγει·

Τῶν ἁγίων ἐνδόξων Προφητῶν, Μώσεως καὶ Ἀαρών, Ἡλιοῦ καὶ Ἐλισσαίου, Δαβὶδ καὶ Ἰεσσαί, τῶν ἁγίων τριῶν Παίδων καὶ Δανιὴλ τοῦ προφήτου καὶ πάντων τῶν ἁγίων Προφητῶν.

Καὶ τίθησιν δευτέραν μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως. Εἶτα αὖθις λέγει·

Τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων Πέτρου καὶ Παύλου, τῶν δώδεκα καὶ τῶν ἐβδομήκοντα καὶ πάντων τῶν ἁγίων ἀποστόλων.

Καὶ οὕτω τίθησι τὴν τρίτην μερίδα ὑποκάτω τῆς δευτέρας, τελειῶν τὴν πρώτην τάξιν.

Τῶν ἐν ἁγίοις πατέρων ἡμῶν καὶ οἰκουμενικῶν μεγάλων διδασκάλων καὶ ἱεραρχῶν, Βασιλείου τοῦ μεγάλου, Γρηγορίου τοῦ θεολόγου, Ἰωάννου τοῦ Χρυσοστόμου, Ἀθανασίου καὶ Κυρίλλου, Νικολάου τοῦ ἐν μύροις, καὶ πάντων τῶν ἁγίων ἱεραρχῶν.

Αἶρων τετάρτην μερίδα, τίθησιν αὐτὴν πλησίον τῆς πρώτης μερίδος, ποιῶν δευτέραν ἀρχήν. Εἶτα πάλιν λέγει·

Τοῦ ἁγίου πρωτομάρτυρος καὶ ἀρχιδιακόνου Στεφάνου. Τῶν ἁγίων μεγάλων μαρτύρων, Γεωργίου, Δημητρίου, Θεοδώρου, καὶ πάντων καὶ πασῶν τῶν ἁγίων μαρτύρων.

Καὶ αἶρων πέμπτην μερίδα, τίθησιν αὐτὴν ὑποκάτω τῆς πρώτης, ἀρχὴ οὔσης τῆς δευτέρας τάξεως. Ἐπειτα λέγει·

Τῶν ὁσίων καὶ θεοφόρων πατέρων ἡμῶν, Ἀντωνίου, Εὐθυμίου, Σάβα, Ὀνουφρίου, Ἀθανασίου τοῦ ἐν τῷ Ἀθῶ, καὶ πάντων καὶ πασῶν τῶν ὁσίων.

Καὶ οὕτως αἶρων ἕκτην μερίδα, τίθησιν αὐτὴν ὑποκάτω τῆς δευτέρας μερίδος εἰς ἀναπλήρωσιν τῆς δευτέρας τάξεως. Μετὰ δὲ ταῦτα λέγει·

Τῶν ἁγίων καὶ θαυματουργῶν ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος, καὶ Ἑρμολάου καὶ πάντων τῶν ἁγίων ἀναργύρων.

Καὶ αἶρων ἐβδόμην μερίδα, τίθησιν αὐτὴν ἄνω, ποιῶν τρίτην ἀρχὴν κατὰ τάξιν. Εἴτ' αὖθις λέγει· iii. f

Τῶν ἁγίων καὶ δικαίων θεοπατρόρων Ἰωακείμ καὶ Ἀννης, (τοῦ Ἀγίου τῆς ἡμέρας), καὶ πάντων τῶν ἁγίων, ὧν ταῖς ἰκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός.

Καὶ τίθησιν ὀγδόην μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως· ἔτι δὲ πρὸς τούτοις λέγει·

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινοπόλεως τοῦ Χρυσοστόμου (εἵπερ λέγεται ἡ λειτουργία αὐτοῦ. εἰ δὲ λέγεται τοῦ Μεγάλου Βασιλείου, τούτου μνημονεύει).

Καὶ οὕτως αἶρων καὶ τὴν ἐννάτην μερίδα, τίθησιν αὐτὴν ἐν τῷ τέλει τῆς τρίτης τάξεως εἰς ἀναπλήρωσιν.

Εἴτα λαβὼν καὶ ἑτέραν προσφοράν, λέγει· g

Μνήσθητι, δέσποτα φιλόανθρωπε, πάσης ἐπισκοπῆς ὀρθοδόξων, τοῦ ἐπισκόπου ἡμῶν τοῦ δεῖνος, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος, τοῦ δεῖνος καθηγουμένου τῶν ἀδελφῶν καὶ συλλειτουργῶν ἡμῶν, πρεσβυτέρων, διακόνων καὶ πάντων τῶν ἀδελφῶν ἡμῶν οὓς προσεκαλέσω εἰς τὴν σὴν κοινωνίαν διὰ τῆς σῆς εὐσπλαγχνίας, πανάγαθε δέσποτα.

Καὶ αἶρων μερίδα τίθησιν αὐτὴν ὑποκάτω τοῦ ἁγίου ἄρτου. Εἴτα μνημονεύει καὶ ὧν ἔχει ζώντων κατ' ὄνομα, καὶ οὕτως αἶρων τὰς μερίδας τίθησιν αὐτὰς ὑποκάτω.

Ἔπειτα λαβὼν ἑτέραν σφραγίδα, λέγει· h

Ἐπεὶ μνήμης καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν μακαρίων κτητόρων τῆς ἁγίας μονῆς ταύτης.

Εἴτα μνημονεύει τοῦ χειροτονήσαντος αὐτὸν ἀρχιερέως, καὶ ἑτέρων ὧν θέλει κεκοιμημένων κατ' ὄνομα, καὶ τελευταῖον ἐπιλέγει οὕτω·

Καὶ πάντων τῶν ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου καὶ τῇ σῇ κοινωνίᾳ κεκοιμημένων ὀρθοδόξων πατέρων καὶ ἀδελφῶν ἡμῶν, φιλόανθρωπε Κύριε.

Καὶ αἶρει μερίδα·

Ὁ δὲ διάκονος, λαβὼν καὶ αὐτὸς σφραγίδα καὶ τὴν ἁγίαν λόγχην, μνημονεύει ὧν βούλεται τεθνεώτων, καὶ τελευταῖον λέγει οὕτω· k

Μνήσθητι, Κύριε, καὶ τῆς ἐμῆς ἀναξιότητος καὶ συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον.



iii. k Εἶτα μνημονεύει καὶ ὧν βούλεται ζώντων ἐν ἑτέρα σφραγίδι ὡσαύτως καὶ τίθησι τὰς μερίδας ἐν τῷ κάτωθεν μέρει τοῦ ἁγίου ἄρτου, ὥσπερ καὶ ὁ ἱερεὺς, καὶ λαβὼν τὴν μοῦσαν συστέλλει τὰς ἐν τῷ δίσκῳ μερίδας ὑποκάτω τοῦ ἁγίου ἄρτου, ὥστε εἶναι ἐν ἀσφαλεῖ, καὶ μὴ ἐκπεσεῖν τι.

1 Εἶτα ὁ διάκονος λαβὼν τὸ θυμιατήριον, καὶ θυμίαμα βαλὼν ἐν αὐτῷ, λέγει πρὸς τὸν ἱερέα·

Εὐλόγησον, δέσποτα, τὸ θυμίαμα.

Καὶ ὁ ἱερεὺς τὴν εὐχὴν τοῦ θυμιάματος.

Θυμίαμά σοι προσφέρομεν, Χριστέ ὁ Θεὸς ἡμῶν, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ὃ προσδεξάμενος εἰς τὸ ὑπερουράνιον σου θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου πνεύματος.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

m Καὶ ὁ ἱερεὺς, θυμιάσας τὸν ἀστερίσκον, τίθησιν ἐπάνω τοῦ ἁγίου ἄρτου, λέγων·

Matt. ii. 9. Καὶ ἐλθὼν ὁ ἀστὴρ ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς θυμιῶν τὸ πρῶτον κάλυμμα, σκεπάζει τὸν ἅγιον ἄρτον σὺν τῷ δίσκῳ, λέγων·

Ps. xciii. 1, 5. Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο, ἐνεδύσατο Κύριος δύναμιν καὶ περιεζώσατο. Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἣτις οὐ σαλευθήσεται. Τῷ οἴκῳ σου πρέπει ἁγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν. Κάλυψον, δέσποτα.

Καὶ ὁ ἱερεὺς θυμιῶν τὸ δεύτερον κάλυμμα, καὶ σκεπάζων τὸ ἅγιον ποτήριον, λέγει·

Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ σου, Χριστέ, καὶ τῆς αἰνέσεώς σου πλήρης ἡ γῆ, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν. Σκέπασον, δέσποτα.

Καὶ ὁ ἱερεὺς θυμιῶν τὸ κάλυμμα, ἥτοι τὸν ἀέρα, σκεπάζει ἀμφότερα, λέγων·

Cf. Ps. xvii. 8. Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου, ὁ Θεὸς ἡμῶν· ἀποδιώξον ἀφ' ἡμῶν πάντα ἐχθρὸν καὶ πολέμιον. Εἰρήνευσον ἡμῶν τὴν ζωὴν, Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου, καὶ



σώσον τὰς ψυχὰς ἡμῶν ὡς ἀγαθὸς καὶ φιλόανθρωπος. Εὐλογη- iii.  
τὸς ὁ Θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας, δόξα σοι.

Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν θυμιᾷ τὴν πρόθεσιν, λέγων ἐκ τρί-  
του τὸ

Εὐλογητὸς ὁ Θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας, δόξα σοι.

‘Ὁ δὲ διάκονος ἐν ἐκάστη λέγει·

Πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.  
’Αμήν.

Καὶ προσκυνοῦσιν εὐλαβῶς ἀμφότεροι ἐκ τρίτου. Ἐπειτα λαβὼν ὁ  
διάκονος τὸν θυμιατὸν, λέγει·

’Επὶ τῇ προθέσει τῶν τιμίων δώρων. Τοῦ Κυρίου δεηθῶμεν.

’Ὁ ἱερεὺς τὴν εὐχὴν τῆς προθέσεως.

’Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον τὴν τροφήν τοῦ Prayer of  
Oblation  
(cf. VII. d 11  
p. 33).  
παντὸς κόσμου, τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν  
ἐξαποστείλας σωτῆρα καὶ λυτρωτὴν, καὶ εὐεργέτην, εὐλογοῦντα  
καὶ ἀγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ  
πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνη-  
μόνευσον ὡς ἀγαθὸς καὶ φιλόανθρωπος τῶν προσευγκάντων, καὶ  
δι’ οὓς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ  
ἱεουργίᾳ τῶν θείων σου μυστηρίων. (Ἐκφώνως) Ὅτι ἡγία-  
σται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου,  
τοῦ πατρός, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· νῦν καὶ αἰεὶ,  
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ’Αμήν.

Καὶ μετὰ τοῦτο ποιεῖ ἀπόλυσιν, λέγων·

Δόξα σοι, Χριστέ ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι.

’Ὁ διάκονος. Δόξα, καὶ νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν  
αἰώνων. ’Αμήν. Κύριε ἐλέησον. Δέσποτα, εὐλόγησον.

’Ὁ ἱερεὺς ποιεῖ τὴν ἀπόλυσιν, οὕτω λέγων, εἰ μὲν ἐστι κυριακή·

’Ὁ ἀνάστας ἐκ νεκρῶν, Χριστὸς ὁ ἀληθινὸς Θεός, κ. τ. λ.  
εἰ δ’ οὐ· Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς  
παναχράντου αὐτοῦ μητρός, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου  
ἀρχιεπισκόπου Κωνσταντινοπόλεως τοῦ Χρυσοστόμου, [Εἰ δὲ τε-  
λείται ἡ λειτουργία τοῦ μεγάλου Βασιλείου, λέγει· Βασιλείου Καισα-  
ρείας Καππαδοκίας τοῦ μεγάλου,] καὶ πάντων τῶν ἁγίων, ἐλέησαι  
ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Ὁ χορός. Ἀμήν.

iv.  
Preparation  
of the Sanc-  
tuary.

Μετὰ δὲ τὴν ἀπόλυσιν θυμιᾷ ὁ διάκονος τὴν ἁγίαν πρόθεσιν. Εἴτα ἀπέρχεται καὶ θυμιᾷ τὴν ἁγίαν τράπεζαν κύκλῳ σταυροειδῶς λέγων καθ' ἑαυτόν·

- a Ἐν τάφῳ σωματικῶς, ἐν ᾗδου δὲ μετὰ ψυχῆς ὡς Θεός, ἐν παραδείσῳ δὲ μετὰ ληστοῦ, ὡς ἐν θρόνῳ ὑπῆρχες, Χριστέ, μετὰ πατρὸς καὶ πνεύματος, πάντα πληρῶν ὁ ἀπερίγραπτος.

Καὶ λέγει τὸν πεντηκοστὸν ψαλμόν·

Ps. li.

Ἐλέησόν με ὁ Θεός, κ. τ. λ.

- b Καὶ ἐν τῷ θυμιᾶσαι τό τε ἱερατεῖον καὶ τὸν ναὸν ὅλον εἰσέρχεται αὐθις εἰς τὸ ἅγιον βῆμα, καὶ θυμιάσας αὐθις τὴν ἁγίαν τράπεζαν, καὶ τὸν ἱερέα, τὸ μὲν θυμιατήριον ἀποτίθησιν ἐν τῷ ἰδίῳ τόπῳ, αὐτὸς δὲ προσέρχεται τῷ ἱερεῖ. Καὶ στάντες ὁμοῦ πρὸ τῆς ἁγίας τραπέζης προσκυνοῦσι ἐκ τρίτου, καθ' ἑαυτοὺς εὐχόμενοι καὶ λέγοντες·

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἐλθὲ καὶ σκηνώσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σῶσον, Ἀγαθέ, τὰς ψυχὰς ἡμῶν.

Δόξα ἐν ὑψίστοις Θεῷ. (δύς.)

Κύριε, τὰ χεῖλη μου ἀνοίξεις, κ. τ. λ. (ᾠπαξ.)

Εἴτα ἀσπάζεται ὁ μὲν ἱερεὺς τὸ εὐαγγέλιον, ὁ δὲ διάκονος τὴν ἁγίαν τράπεζαν. Εἴτα ὁ διάκονος ὑποκλίνας τὴν κεφαλὴν τῷ ἱερεῖ, κρατῶν καὶ τὸ ὥράριον αὐτοῦ τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός, λέγει·

- c Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ. Δέσποτα, εὐλόγησον.

Καὶ ὁ ἱερεὺς σφραγίζων αὐτόν, λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Εὐξαι ὑπὲρ ἐμοῦ δέσποτα.

Ὁ δὲ ἱερεὺς. Κατευθύναί Κύριος τὰ διαβήματά σου.

Καὶ πάλιν ὁ διάκονος. Μνήσθητί μου, δέσποτα ἅγιε.

Ὁ ἱερεὺς. Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ὁ διάκονος. Ἀμήν.

- d Καὶ προσκυνήσας ἐξέρχεται ὁ διάκονος τοῦ βήματος, καὶ στὰς ἐν τῷ συνήθει τόπῳ κατέναντι τῶν ἁγίων θυρῶν προσκυνεῖ μετ' εὐλαβείας τρίτον, λέγων καθ' ἑαυτόν τὸ



Κύριε, τὰ χεῖλη μου ἀνοίξεις, κ. τ. λ.

Ὁ διάκονος· Εὐλόγησον, δέσποτα.

Missa  
Catechu-  
menorum.

Ὁ ἱερεὺς (ἐκφώνως). Εὐλογημένη ἡ βασιλεία τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. I.

Ὁ χορός· Ἀμήν.

Ὁ διάκονος· Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Deacon's  
Litany or  
Bidding  
Prayer.

Ὁ χορός<sup>1</sup>. Κύριε, ἐλέησον.

Ἐπὲρ τῆς ἁνθου ἐιρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς ἐιρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δεινός), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου, καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ συμπολεμῆσαι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς ἁγίας μονῆς ταύτης, πάσης πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

<sup>1</sup> And so in response to each petition.



- I. Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πάσαν τὴν ζῶν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ χορός· Σοὶ, Κύριε.

Ὁ ἱερεὺς (ἐκφώνως)· Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορός· Ἀμήν.

THE INTROIT (3-fold).

Καὶ ψάλλεται τὸ πρῶτον ἀντίφωνον παρὰ τῶν ψαλτῶν· καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ ἀντιφώνου· ὁ δὲ διάκονος προσκυνήσας μεθίσταται ἐκ τοῦ τόπου αὐτοῦ, καὶ ἀπελθὼν ἵσταται ἐνώπιον τῆς εἰκόνης τῆς θεοτόκου, βλέπων πρὸς τὴν εἰκόνα τοῦ Χριστοῦ, κρατῶν καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός.

Εὐχὴ ἀντιφώνου α.

- a Κύριε ὁ Θεὸς ἡμῶν, οὗ τὸ κράτος ἀνείκαστον, καὶ ἡ δόξα ἀκατάληπτος, οὗ τὸ ἔλεος ἀμέτρητον, καὶ ἡ φιλανθρωπία ἄφατος· αὐτός, δέσποτα, κατὰ τὴν εὐσπλαγχνίαν σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον, καὶ ποιήσου μεθ' ἡμῶν, καὶ τῶν συνευχομένων ἡμῖν, πλούσια τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμούς σου.

Prayer of the first Anthem.

Μετὰ δὲ τὴν συμπλήρωσιν τοῦ ἀντιφώνου, ἐλθὼν ὁ διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ, καὶ προσκυνήσας, λέγει·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, κ. τ. λ.

Ὁ χορός· Σοί, Κύριε.

Ὁ ἱερεὺς (ἐκφώνως)· Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

- b Καὶ ψάλλεται ὁμοίως παρὰ τῶν ψαλτῶν τὸ β' ἀντίφωνον. Ὁ δὲ διάκονος ὁμοίως ποιεῖ, ὡς καὶ ἐν τῇ προτέρᾳ εὐχῇ.

Εὐχὴ ἀντιφώνου β'.

Prayer of the second.

Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον,

ἀγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου. Σὺ I. b  
αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς  
ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ.

Ὁ διάκονος.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, κ. τ. λ.

Ὁ χορός· Σοί, Κύριε.

Ὁ ἱερεὺς (ἐκφώνως)· Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρ-  
χεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ,  
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν  
αἰώνων.

Εὐχὴ<sup>1</sup> ἀντιφώνου γ'.

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος c  
προσευχάς, ὁ καὶ δυσι καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί Prayer of  
the third.  
σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν  
δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν  
ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ  
ἐν τῷ μέλλοντι ζῶν αἰώνιον χαριζόμενος.

Ψαλλομένου δὲ τοῦ τρίτου ἀντιφώνου παρὰ τῶν ψαλτῶν, ἢ τῶν μακα- II. a  
ρισμῶν, εἴαν ἐστι κυριακὴ, ὅταν ἔλθωσιν εἰς τὸ δόξα, ὁ ἱερεὺς καὶ ὁ διά- THE LITTLE  
ENTRANCE.  
κονος ἔμπροσθεν τῆς ἁγίας τραπέζης ποιοῦσι προσκυνήματα τρία. Εἴτα  
λαβὼν ὁ ἱερεὺς τὸ ἅγιον εὐαγγέλιον, δίδωσι τῷ διακόνῳ. Καὶ οὕτως  
ἐξελθόντες διὰ τοῦ βορείου μέρους, προπορευομένων αὐτοῖς λαμπάδων,  
ποιοῦσι τὴν μικρὰν εἴσοδον· καὶ στάντες ἐν τῷ συνήθει τόπῳ, κλίνουσιν  
ἀμφοτέροι τὰς κεφαλὰς. Καὶ τοῦ διακόνου εἰπόντος ἡρέμα, Τοῦ Κυρίου  
δεηθῶμεν, λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς εἴσοδου μυστικῶς.

Εὐχὴ τῆς εἰσόδου.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς b  
τάγματα, καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων εἰς λειτουργίαν Prayer of the  
Entrance.  
τῆς σῆς δόξης, ποιήσον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων  
ἀγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν, καὶ συνδοξολο-  
γούντων τὴν σὴν ἀγαθότητα. Ὅτι πρέπει σοι πᾶσα δόξα, τιμή,

<sup>1</sup> This is the original of the so-called 'Prayer of St. Chrysostom' in our Prayer Book.



II. b καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

c Τῆς εὐχῆς δὲ τελεσθείσης, λέγει ὁ διάκονος πρὸς τὸν ἱερέα, δεικνύων πρὸς ἀνατολὰς τῇ δεξιᾷ, κρατῶν ἅμα καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις·

Εὐλόγησον, δέσποτα, τὴν ἁγίαν εἴσοδον.

Καὶ ὁ ἱερεὺς εὐλογῶν, λέγει·

Εὐλογημένη ἡ εἴσοδος τῶν ἁγίων σου, πάντοτε, νῦν, καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

d Εἰθ' οὕτως ἀπέρχεται πρὸς τὸν ἡγούμενον ὁ διάκονος, καὶ ἀσπάζεται τὸ εὐαγγέλιον, εἰ πάρεστι· εἰ δ' οὐ, ἀσπάζεται τοῦτο ὁ ἱερεὺς. Πληρωθέντος δὲ τοῦ τελευταίου τροπαρίου, εἰσέρχεται ὁ διάκονος εἰς τὸ μέσον, καὶ στὰς ἔμπροσθεν τοῦ ἱερέως, ἀνυψοῖ μικρὸν τὰς χεῖρας, καὶ δεικνύων τὸ ἅγιον εὐαγγέλιον, λέγει μεγαλοφώνως·

Σοφία, ὀρθοί.

e Εἶτα προσκυνήσας αὐτός τε, καὶ ὁ ἱερεὺς κατόπισθεν αὐτοῦ, εἰσέρχονται εἰς τὸ ἅγιον βῆμα· καὶ ὁ μὲν διάκονος ἀποτίθησι τὸ ἅγιον εὐαγγέλιον ἐν τῇ ἁγίᾳ τραπέζῃ, οἱ δὲ ψάλλται λέγουσι τὰ συνήθη τροπάρια· καὶ ὅτε ἔλθωσιν εἰς τὸ ὕστερον, λέγει ὁ διάκονος πρὸς τὸν ἱερέα, κλίνων ἅμα τὴν κεφαλὴν, κρατῶν καὶ τὸ ὠράριον ἐν τῇ χειρὶ τοῖς τρισὶ δακτύλοις.

Εὐλόγησον, δέσποτα, τὸν καιρὸν τοῦ Τρισαγίου.

f Καὶ ὁ ἱερεὺς σφραγίζων αὐτόν, λέγει·

Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, πάντοτε, καὶ νῦν, καὶ αἰεί.

g Καὶ πληρωθέντος τοῦ τροπαρίου, ἔρχεται ὁ διάκονος ἐγγὺς τῶν ἁγίων θυρῶν, καὶ δεικνύων τὸ ὠράριον πρῶτον μὲν πρὸς τὴν εἰκόνα τοῦ Χριστοῦ, λέγει·

Κύριε, σῶσον τοὺς εὐσεβεῖς, καὶ ἐπάκουσον ἡμῶν.

Εἶτα ἐπάγει, λέγων πρὸς τοὺς ἐκτὸς μεγαλοφώνως·

Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορὸς· Ἀμήν.

Ψαλλομένου δὲ τοῦ τρισαγίου<sup>1</sup>, λέγει ὁ ἱερεὺς τὴν εὐχὴν ταύτην μυστικῶς.

Εὐχὴ τοῦ τρισαγίου ὕμνου.

h Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπανόμενος, ὁ τρισαγίῳ φωνῇ ὑπὸ τῶν Σεραφὶμ ἀνυμνούμενος, καὶ ὑπὸ τῶν Χερουβὶμ δοξολογούμενος, καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος·

THE TRIS-  
AGION.

Prayer of the  
Trisagion.

<sup>1</sup> Sc. Ὁ ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.



ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ παντί σου χαρίσματι κατακοσμήσας· ὁ διδοὺς αἰτοῦντι σοφίαν καὶ σύνεσιν, καὶ μὴ παρορῶν ἁμαρτάνοντα, ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν· ὁ καταξιώσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου, καὶ ἐν τῇ ὥρᾳ ταύτῃ στήναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου, καὶ τὴν ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν· αὐτός, δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον, καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου. Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον. Ἀγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα· καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἁγίας θεοτόκου, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων. Ὅτι ἅγιος εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

II. h

Ταύτης δὲ τελεσθείσης, λέγουσι καὶ αὐτοί, ὃ τε ἱερεὺς καὶ ὁ διάκονος, τὸ τρισάγιον, ποιοῦντες ὁμοῦ καὶ προσκυνήματα τρία ἔμπροσθεν τῆς ἁγίας τραπέζης.

k

Εἶτα λέγει ὁ διάκονος πρὸς τὸν ἱερέα·

Κέλευσον, δέσποτα.

Καὶ ἀπέρχονται ἐν τῇ καθέδρᾳ.

1

Καὶ ὁ ἱερεὺς λέγει, ἀπερχόμενος·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Ps. cxviii. 26.

Ὁ δὲ διάκονος· Εὐλόγησον, δέσποτα, τὴν ἄνω καθέδραν.

Καὶ ὁ ἱερεὺς· Εὐλογημένος εἶ ἐπὶ θρόνου δόξης τῆς βασιλείας σου, ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ συμπλήρωσιν τοῦ τρισαγίου, ὁ διάκονος ἔλθων ἔμπροσθεν τῶν ἁγίων θυρῶν, λέγει·

III.

THE LEC-  
TIONS.

Πρόσχωμεν.

Καὶ ὁ ἀναγνώστης. Ἀλληλούϊα, ψαλμὸς τῷ Δαυΐδ.

Alleluia.

Καὶ ὁ διάκονος αὐθις.

Σοφία.

Καὶ ὁ ἀναγνώστης τὸ προκείμενον τοῦ ἀποστόλου.

Prelude.

III. Καὶ αὖθις ὁ διάκονος.

Πρόσχωμεν.

Epistle. Καὶ τοῦ ἀποστόλου πληρωθέντος, λέγει ὁ ἱερεὺς·

Εἰρήνη σοι.

Alleluia. Καὶ ὁ ἀναγνώστης· Ἀλληλούϊα, ψαλμὸς τῷ Δαυΐδ.

Incense. Τοῦ δὲ Ἀλληλούϊα ψαλλομένου, λαβὼν ὁ διάκονος τὸ θυμιατήριον, καὶ τὸ θυμίαμα, πρόσσεισι τῷ ἱερεῖ, καὶ λαβὼν εὐλογίαν παρ' αὐτοῦ θυμιᾷ τὴν ἁγίαν τράπεζαν γύρωθεν, καὶ τὸ ἱερατεῖον ὅλον, καὶ τὸν ἱερέα. Καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην.

Εὐχὴ πρὸ τοῦ εὐαγγελίου.

a Prayer before the Gospel. Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε δέσποτα, τὸ τῆς σῆς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμούς, εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. Ἐνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονοῦντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστὲ ὁ Θεός, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

b Ὁ δὲ διάκονος τὸ θυμιατήριον ἀποθέμενος, ἔρχεται πρὸς τὸν ἱερέα, καὶ ὑποκλίνας αὐτῷ τὴν κεφαλὴν, κρατῶν τὸ ὠράριον σὺν τῷ ἀγίῳ εὐαγγελίῳ ἄκροισ τοῖς δακτύλοις, δηλονότι ἐν ἐκείνῳ τῷ τόπῳ τῆς ἁγίας τραπέζης, λέγει·

Εὐλόγησον, δέσποτα, τὸν εὐαγγελιστὴν τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ (τοῦδε).

Ὁ δὲ ἱερεὺς σφραγίζων αὐτόν, λέγει·

c Ὁ Θεὸς διὰ πρεσβειῶν τοῦ ἁγίου ἐνδόξου ἀποστόλου καὶ εὐαγγελιστοῦ (τοῦδε) δῶη σοι ῥῆμα τῷ εὐαγγελιζομένῳ, δυνάμει πολλῇ, εἰς ἐκπλήρωσιν τοῦ εὐαγγελίου τοῦ ἀγαπητοῦ Υἱοῦ αὐτοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ.

d Ὁ δὲ διάκονος εἰπὼν τό, Ἀμήν, καὶ προσκυνήσας μετ' εὐλαβείας τὸ ἅγιον εὐαγγέλιον, αἶρει αὐτό· καὶ ἐξελθὼν διὰ τῶν ἁγίων θυρῶν, πορευομένων αὐτῷ λαμπάδων, ἔρχεται, καὶ ἵσταται ἐν τῷ ἄμβωνι, ἢ ἐν τῷ τεταγμένῳ τόπῳ.



Ὁ δὲ ἱερεὺς ἱστάμενος ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ βλέπων πρὸς III. d  
 δυσμὰς, ἐκφωνεῖ·

Σοφία· ὀρθοί· ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου. Εἰρήνη  
 πᾶσι.

Καὶ ὁ διάκονος· Ἐκ τοῦ κατὰ (τόνδε) ἁγίου εὐαγγελίου τὸ  
 ἀνάγνωσμα.

Ὁ ἱερεὺς· Πρόσχωμεν.

The Gospel.

Καὶ πληρωθέντος τοῦ εὐαγγελίου, λέγει πρὸς τὸν διάκονον ὁ ἱερεὺς·

Εἰρήνη σοι τῷ εὐαγγελιζομένῳ.

Καὶ ὁ διάκονος ἐλθὼν ἕως τῶν ἁγίων θυρῶν, ἀποδίδωσι τὸ ἅγιον εὐαγ- e  
 γέλιον τῷ ἱερεῖ· καὶ στὰς ἐν τῷ συνήθει τόπῳ, ἄρχεται οὕτως·

Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς διανοίας IV. a  
 ἡμῶν εἴπωμεν.

General In-  
 tercession,  
 or Bidding  
 Prayer.

Ὁ χορὸς (τρίς)· Κύριε, ἐλέησον.

Κύριε Παντοκράτορ, ὁ Θεὸς τῶν Πατέρων ἡμῶν, δεόμεθά  
 σου, ἐπάκουσον, καὶ ἐλέησον.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά  
 σου, ἐπάκουσον, καὶ ἐλέησον.

Εὐχὴ τῆς ἐκτενοῦς ἱκεσίας.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην ἱκεσίαν πρόσδεξαι b  
 παρὰ τῶν σῶν δούλων, καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλήθος τοῦ  
 ἐλέους σου, καὶ τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ' ἡμᾶς, καὶ  
 ἐπὶ πάντα τὸν λαόν σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλού-  
 σιον ἔλεος.

Ὁ διάκονος.

Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν, καὶ ὀρθοδόξων Χρι- c  
 στιανῶν.

Ἔτι δεόμεθα ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος).

Ἔτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν ἱερέων, ἱερομονά-  
 χων, καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.

Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων, καὶ ἀειμνήστων κτητόρων  
 τῆς ἁγίας μονῆς ταύτης, καὶ ὑπὲρ πάντων τῶν προαναπαυσά-  
 μένων πατέρων, καὶ ἀδελφῶν ἡμῶν, τῶν ἐνθάδε κειμένων, καὶ  
 ἀπανταχοῦ ὀρθοδόξων.

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας,



IV. c ἐπισκέψεως, συγχωρήσεως, καὶ ἀφέσεως ἁμαρτιῶν, τῶν δούλων τοῦ Θεοῦ, τῶν ἀδελφῶν τῆς ἁγίας μονῆς ταύτης.

Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῷ τούτῳ, κοπιόντων, ψαλλόντων· καὶ ὑπὲρ τοῦ περιστῶτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος.

Ἐκφώνησις.

d Ὅτι ἐλεήμων, καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

V. Εὐξασθε<sup>1</sup> οἱ κατηχούμενοι τῷ Κυρίῳ.

Prayer for  
the Catechu-  
mens.

Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθῶμεν.

a

Ἵνα ὁ Κύριος αὐτοὺς ἐλεήσῃ· κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας· ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης· ἐνώσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ.

Σῶσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός.

Οἱ κατηχούμενοι, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε.

<sup>2</sup> Εὐχὴ κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς.

b Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων ἐξαποστείλας τὸν μονογενῆ σου Υἱόν, καὶ Θεόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους, τοὺς ὑποκεκλικότας σοι τὸν ἑαυτῶν αὐχένα· καὶ καταξίωσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς

<sup>1</sup> Compare the order in the Clementine Liturgy (p. 4 supra).

<sup>2</sup> The Liturgy of S. Basil has the following Prayer instead of that in the text:—

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοικῶν, καὶ ἐπιβλέπων ἐπὶ πάντα τὰ ἔργα σου, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους, τοὺς ὑποκεκλικότας τοὺς ἑαυτῶν αὐχένα ἐνώπιόν σου, καὶ δὸς αὐτοῖς τὸν ἐλαφρὸν ζυγόν· ποιήσον αὐτοὺς μέλη τίμια τῆς ἁγίας σου ἐκκλησίας, καὶ καταξίωσον αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας, εἰς ἐπίγνωσιν σοῦ τοῦ ἀληθινοῦ Θεοῦ ἡμῶν.

Ἐκφώνησις.

Ἵνα καὶ αὐτοί, κ. τ. λ.

ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· V. b  
ἔνωσον αὐτοὺς τῇ ἁγίᾳ σου καθολικῇ, καὶ ἀποστολικῇ ἐκκλησίᾳ,  
καὶ συγκαταρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποίμνῃ.

Ἐκφώνησις.

Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον, καὶ μεγαλο-  
πρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου  
Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορός· Ἀμήν.

Καὶ ἐξαπλοῖ τὸ εἰλητὸν ὁ ἱερεὺς.

Καὶ ὁ διάκονος·

Ὅσοι κατηχούμενοι προέλθετε, οἱ κατηχούμενοι προέλθετε· Dismissal of  
ὅσοι κατηχούμενοι προέλθετε· μήτις τῶν κατηχουμένων· ὅσοι the Catechu-  
πιστοί. mens.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Missae  
Fidelium.

<sup>1</sup> Εὐχὴ πιστῶν α'. μετὰ τὸ ἀπλωθῆναι τὸ εἰλητόν.

VI.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν δυνάμεων, τῷ καταξι- Prayers of  
ώσαντι ἡμᾶς παραστήναι καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ a the Faithful.  
προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν ἡμετέρων ἁμαρτη-  
μάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· πρόσδεξαι, ὁ Θεός, τὴν  
δέησιν ἡμῶν· ποιήσον ἡμᾶς ἀξίους γενέσθαι τοῦ προσφέρειν σοι  
δεήσεις, καὶ ἱκεσίας, καὶ θυσίας ἀναιμάκτους, ὑπὲρ παντὸς τοῦ  
λαοῦ σου· καὶ ἰκάνωσον ἡμᾶς, οὓς ἔθου εἰς τὴν διακονίαν σου  
ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ ἁγίου, ἀκατα-  
γνώστως, καὶ ἀπροσκόπτως, ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδή-  
σεως ἡμῶν, ἐπικαλεῖσθαί σε ἐν παντὶ καιρῷ, καὶ τόπῳ· ἵνα  
εἰσακούων ἡμῶν, ἴλεως ἡμῖν εἴῃς ἐν τῷ πλήθει τῆς σῆς ἀγα-  
θότητος.

<sup>1</sup> For the Prayer in the text, the following occurs in S. Basil's Liturgy:—

Σὺ, Κύριε, κατέδειξας ἡμῖν τὸ μέγα τοῦτο τῆς σωτηρίας μυστήριον· σὺ κατη-  
ξίωσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου, γενέσθαι λειτουργοὺς τοῦ  
ἁγίου σου θυσιαστηρίου· σὺ ἰκάνωσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου Πνεύματος  
εἰς τὴν διακονίαν ταύτην, ἵνα ἀκατακρίτως στάντες ἐνώπιον τῆς ἁγίας δόξης σου,  
προσάγωμέν σοι θυσίαν αἰνέσεως. Σὺ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι· δός,  
Κύριε, καὶ ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,  
δεκτὴν γενέσθαι τὴν θυσίαν ἡμῶν, καὶ εὐπρόσδεκτον ἐνώπιόν σου.

Ἐκφώνησις.

Ὅτι πρέπει σοι, κ. τ. λ.



VI. a Ὁ διάκονος· Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ. Σοφία.  
Ἐκφώνησις.

Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

<sup>1</sup> Εὐχὴ πιστῶν β'.

b Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν, καὶ σοῦ δεόμεθα, ἀγαθὲ καὶ φιλόανθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθάρισης ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος· καὶ δώῃς ἡμῖν ἀνενόχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου θυσιαστηρίου· χάρισαι δέ, ὁ Θεός, τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου, καὶ πίστεως, καὶ συνέσεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύειν σοι ἀνενόχως, καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων σου μυστηρίων, καὶ τῆς ἐπουρανίου σου βασιλείας ἀξιωθῆναι.

Ὁ διάκονος· Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ. Σοφία.

Ἐκφώνησις.

Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορός. Ἀμήν.

## VII.

THE OFFERTORY.

CHERUBIC HYMN.

Μετὰ τὴν ἐκφώνησιν οἱ ψάλται ψάλλουσι τὸν χερουβικὸν ὕμνον.

Οἱ τὰ Χερουβὶμ μυστικῶς εἰκονίζοντες καὶ τῇ ζωοποίῳ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντες πᾶσαν τὴν βιωτικὴν ἀποθώμεθα

<sup>1</sup> For the Prayer in the text, the following occurs in S. Basil's Liturgy:—

Ὁ Θεός, ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς τὴν ταπείνωσιν ἡμῶν, ὁ στήσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου, κατενώπιον τῆς ἁγίας δόξης σου, λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, σὺ ἐνίσχυσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος εἰς τὴν διακονίαν ταύτην, καὶ δὸς ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἐπὶ τῶν μελλόντων προτιθέσθαι δώρων.

Ἐκφώνησις.

Ὅπως ὑπὸ τοῦ κράτους σου, κ. τ. λ.



μέριμναν, ὡς τὸν βασιλέα τῶν ὅλων ὑποδεξάμενοι, ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσι· ἀλληλούϊα ἀλληλούϊα ἀλληλούϊα. VII.

Εὐχή, ἣν λέγει ὁ ἱερεὺς καθ' ἑαυτόν, τοῦ χερουβικοῦ ἁδομένου.

a

Οὐδεὶς ἅγιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι, ἢ προσεγγίζειν, ἢ λειτουργεῖν σοι, βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν σοι μέγα, καὶ φοβερόν, καὶ αὐταῖς ταῖς ἐπουρανίαις δυνάμεσιν· Ἄλλ' ὅμως διὰ τὴν ἄφατον καὶ ἀμέτρητόν σου φιλανθρωπίαν, ἀτρέπτως καὶ ἀναλ-  
λοιώτως γέγονας ἄνθρωπος, καὶ ἀρχιερεὺς ἡμῶν ἐχρημάτισας, καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς δεσπότης τῶν πάντων· σὺ γὰρ μόνος, Κύριε ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν ἐπι-  
γείων, ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφὶμ Κύριος, καὶ βασιλεὺς τοῦ Ἰσραήλ, ὁ μόνος ἅγιος, καὶ ἐν ἁγίοις ἀναπαυόμενος. Σὲ τοίνυν δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐή-  
κοον· ἐπίβλεψον ἐπ' ἐμέ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δοῦλόν σου, καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνει-  
δήσεως πονηρᾶς· καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, ἐνδεδυμένον τὴν τῆς ἱερατείας χάριν, παραστήναι τῇ ἀγίᾳ σου ταύτῃ τραπέζῃ, καὶ ἱεουργῆσαι τὸ ἅγιον καὶ ἄχραν-  
τόν σου σῶμα, καὶ τὸ τίμιον αἷμα. Σὲ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτοῦ αὐχένα, καὶ δέομαί σου· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων σου· ἀλλ' ἀξιώσον προσενεχθῆναί σοι ὑπ' ἐμοῦ τοῦ ἁμαρτω-  
λοῦ καὶ ἀναξίου δούλου σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων, καὶ προσφερόμενος, καὶ προσδεχόμενος, καὶ δια-  
διδόμενος, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμ-  
πομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Prayer of  
the Cherubic  
Hymn.

Πληρωθείσης δὲ τῆς εὐχῆς, λέγουσι καὶ αὐτοὶ τὸν χερουβικὸν ὕμνον.

Εἴτα λαβὼν ὁ διάκονος τὸν θυμιατόν, καὶ θυμίαμα βαλὼν, πρόσσεισι τῷ ἱερεῖ· καὶ λαβὼν εὐλογίαν παρ' αὐτοῦ, θυμιᾷ τὴν ἁγίαν τράπεζαν γύρωθεν, καὶ τὸ ἱερατεῖον ὅλον, καὶ τὸν ἱερέα· λέγει δὲ καὶ τὸν b

Incense and  
Preparation.

VII. b πεντηκοστόν, καὶ τροπάρια κατανυκτικά ὅσα καὶ βούλεται, ὁμοῦ μετὰ τοῦ ἱερέως. Καὶ ἀπέρχονται ἐν τῇ προθέσει, προπορευομένου τοῦ διακόνου. Αὐτὸς δὲ θυμιάσας τὰ ἅγια, καθ' ἑαυτὸν εὐχόμενος τό, 'Ο Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ, λέγει πρὸς τὸν ἱερέα, Ἐπαρον, δέσποτα. Καὶ ὁ ἱερεὺς ἄρας τὸν ἀέρα, ἐπιτίθησι τῷ ἀριστερῷ ὤμῳ αὐτοῦ, λέγων·

Ps. cxxxiv. 2. Ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια, καὶ εὐλογεῖτε τὸν Κύριον.

c Εἶτα τὸν ἅγιον δίσκον λαβὼν, ἐπιβάλλει τῇ τοῦ διακόνου κεφαλῇ μετὰ πάσης προσοχῆς καὶ εὐλαβείας, κρατοῦντος ἅμα τοῦ διακόνου καὶ τὸν θυμιατὸν ἐνὶ τῶν δακτύλων. Αὐτὸς δὲ τὸ ἅγιον ποτήριον ἀνὰ χεῖρας λαβὼν, ἐξέρχονται διὰ τοῦ βορείου μέρους, προπορευομένων αὐτοῖς λαμπάδων· καὶ περιέρχονται τὸν ναόν, εὐχόμενοι ἀμφότεροι ὑπὲρ πάντων, καὶ λέγοντες·

THE GREAT  
ENTRANCE.

Πάντων ἡμῶν μνησθείη Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

d Εἰσελθὼν δὲ ὁ διάκονος ἔνδον τῶν ἁγίων θυρῶν, ἵσταται ἐν τοῖς δεξιοῖς. Καὶ μέλλοντος τοῦ ἱερέως εἰσελθεῖν, λέγει πρὸς αὐτὸν ὁ διάκονος·

Μνησθείη Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ ὁ ἱερεὺς πρὸς αὐτόν·

Μνησθείη Κύριος ὁ Θεὸς τῆς ἱεροδιακονίας σου ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

e Καὶ ὁ μὲν ἱερεὺς ἀποτίθησι τὸ ἅγιον ποτήριον ἐν τῇ ἁγίᾳ τραπέζῃ· τὸν δὲ ἅγιον δίσκον λαβὼν ἀπὸ τῆς τοῦ διακόνου κεφαλῆς, ἀποτίθησι καὶ αὐτὸν τῇ ἁγίᾳ τραπέζῃ, λέγων·

f Ὁ εὐσχήμων Ἰωσήφ ἀπὸ τοῦ ξύλου καθελὼν τὸ ἄχραντόν σου σῶμα, σινδόνι καθαρᾷ εἰλήσας καὶ ἀρώμασιν, ἐν μνήματι καινῷ κηδεύσας ἀπέθετο.

g Ἐν τάφῳ σωματικῶς, ἐν ἄδου δὲ μετὰ ψυχῆς, κ.τ.λ. (cf. p. 90).

h Ὡς ζωηφόρος, ὡς παραδείσου ωραιότερος ὄντως καὶ παστάδος πάσης βασιλικῆς ἀναδέδεικται λαμπρότερος, Χριστέ, ὁ τάφος σου, ἡ πηγὴ τῆς ἡμῶν ἀναστάσεως.

i Εἶτα τὰ μὲν καλύμματα ἄρας ἀπὸ τε τοῦ ἱεροῦ δίσκου, καὶ τοῦ ἁγίου ποτηρίου, τίθησιν ἐν ἐνὶ μέρει τῆς ἁγίας τραπέζης, τὸν δὲ ἀέρα ἀπὸ τῶν τοῦ διακόνου ὤμων, καὶ θυμιάσας, σκεπάζει δι' αὐτοῦ τὰ ἅγια, λέγων·

Ὁ εὐσχήμων Ἰωσήφ, ἕως τοῦ, κηδεύσας ἀπέθετο.



Καὶ λαβὼν τὸν θυμιατὸν ἐκ τῶν τοῦ διακόνου χειρῶν, θυμιᾷ τὰ ἅγια **VII. k**  
 τρίς, λέγων·

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Ps. li. 19.

Καὶ ἀποδοὺς τὸν θυμιατόν, καὶ χαλάσας τὸ φελώνιον, κλίνας τε τὴν **l**  
 κεφαλὴν, λέγει πρὸς τὸν διάκονον·

Μνησθητί μου, ἀδελφὲ καὶ συλλειτουργγέ.

Καὶ ὁ διάκονος πρὸς αὐτόν·

Μνησθείη Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῇ βασιλείᾳ  
 αὐτοῦ.

Εἶτα ὁ διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν, κρατῶν ἅμα καὶ τὸ **m**  
 ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς, λέγει πρὸς τὸν ἱερέα·

Εὐξαι ὑπὲρ ἐμοῦ, δέσποτα ἅγιε.

Καὶ ὁ ἱερεύς·

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιά- **n**  
 σει σοι. Luke i. 35.

Καὶ ὁ διάκονος· Αὐτὸ τὸ Πνεῦμα συλλειτουργγήσει ἡμῖν, πάσας  
 τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

Καὶ αὖθις ὁ αὐτός·

Μνησθητί μου, δέσποτα ἅγιε.

Καὶ ὁ ἱερεύς· Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ  
 αὐτοῦ, πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ἐπειπὼν τό, Ἀμήν, καὶ ἀσπασάμενος τὴν τοῦ ἱερέως δεξιάν, ἐξέρ- **n**  
 χεται, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ χορός· Κύριε, ἐλέησον.

**o**  
 Interces-  
 sions.

Ὑπὲρ τῶν προτεθέντων τιμίων δώρων, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλα-  
 βείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύ-  
 νου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

<sup>1</sup> Εὐχὴ τῆς προσκομιδῆς, μετὰ τὴν ἐν τῇ ἁγίᾳ τραπέζῃ τῶν θείων δώρων **Prayer of**  
 ἀπόθεσιν. **(second)**  
**Oblation**

<sup>1</sup> For the Prayer in the text, S. Basil's Liturgy has the following:—

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας, καὶ ἀγαγὼν ἡμᾶς εἰς τὴν ζωὴν ταύτην, ὁ ὑπο-  
 δείξας ἡμῖν ὁδὸν εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκά-  
 λυψιν· σὺ εἰ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην, ἐν τῇ δυνάμει τοῦ



VII. p

Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος ἅγιος, ὁ δεχόμενος  
 θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλῃ καρδίᾳ,  
 πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε  
 τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ ἱκάνωσον ἡμᾶς προσενεγκεῖν σοι  
 δῶρά τε καὶ θυσίας πνευματικὰς, ὑπὲρ τῶν ἡμετέρων ἁμαρτη-  
 μάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, καὶ καταξίωσον ἡμᾶς  
 εὐρεῖν χάριν ἐνώπιόν σου, τοῦ γενέσθαι σοι εὐπρόσδεκτον τὴν  
 θυσίαν ἡμῶν, καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς χάριτός σου τὸ  
 ἀγαθὸν ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ ἐπὶ  
 πάντα τὸν λαόν σου.

Ὁ διάκονος.

q

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν, τελείαν, κ. τ. λ.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν, καὶ  
 τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ χορός· Παράσχου, Κύριε.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν, καὶ τῶν πλημμελημά-  
 των ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ  
 κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετανοίᾳ  
 ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα,

Πνεύματός σου τοῦ ἁγίου. Εὐδόκησον δὴ, Κύριε, τοῦ γενέσθαι ἡμᾶς διακόνους  
 τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἁγίων σου μυστηρίων· πρόσδεξαι  
 ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ, κατὰ τὸ πλῆθος τοῦ ἐλέους  
 σου· ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον  
 θυσίαν, ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἦν  
 πρόσδεξάμενος εἰς τὸ ἅγιον καὶ νοερὸν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας,  
 ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος. Ἐπίβλεψον ἐφ'  
 ἡμᾶς, ὁ Θεός, καὶ ἔπιδε ἐπὶ τὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς  
 προσεδέξω Ἀβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὀλοκαρπώσεις, Μωσέως  
 καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικὰς· ὡς προσεδέξω ἐκ τῶν ἁγίων  
 σου Ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω καὶ ἐκ τῶν χειρῶν ἡμῶν  
 τῶν ἁμαρτωλῶν πρόσδεξαι τὰ δῶρα ταῦτα ἐν τῇ χρηστότητί σου, Κύριε· ἵνα  
 καταξιωθέντες λειτουργεῖν ἀμέμπτως τῷ ἁγίῳ σου θυσιαστηρίῳ, εὖρωμεν τὸν  
 μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀντα-  
 ποδόσεώς σου τῆς δικαίας.

εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα. VII. α

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, κ. τ. λ.

Ὁ ἱερεὺς ἐκφώνως·

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλο- r  
γητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύ-  
ματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς.

Εἰρήνη πᾶσι.

Ὁ διάκονος.

**VIII.**

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ ὁμολογήσωμεν

KISS OF  
PEACE.

Ὁ χορός. Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον,  
καὶ ἀχώριστον.

Καὶ ὁ μὲν ἱερεὺς προσκύνησας τρίς, ἀσπάζεται τὰ ἅγια οὕτως, ὥς εἰσὶ  
κεκαλυμμένα, λέγων μυστικῶς (τρὶς)·

Ἀγαπήσω σε, Κύριε ἡ ἰσχὺς μου, Κύριος στερέωμά μου, καὶ Ps. xviii. 1,  
2.  
καταφυγὴ μου.

Ὁμοίως καὶ ὁ διάκονος συμπροσκυνεῖ, ἐν ᾧ ἴσταται τόπῳ, καὶ ἀσπάζεται  
τὸ ὥράριον αὐτοῦ, ἔνθα ἐστὶ σταυροῦ τύπος, καὶ οὕτως ἐκφωνεῖ·

Τὰς θύρας, τὰς θύρας· ἐν σοφίᾳ πρόσχωμεν.

**IX.**

Ὁ λαὸς τό, Πιστεύω εἰς ἓνα Θεόν, κ. τ. λ.

THE CREED.

Ὁ διάκονος.

Στῶμεν καλῶς, στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν  
ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Ὁ χορός. Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.

Καὶ ὁ μὲν ἱερεὺς ἐπάρας τὸν αἶρα ἀπὸ τῶν ἁγίων, ἀποτίθησιν ἐν ἐνὶ Removal of  
the Veil.  
τόπῳ, λέγων·

Ἡ χάρις τοῦ Κυρίου ἡμῶν.

Ὁ δὲ διάκονος προσκυνήσας, εἰσέρχεται ἐν τῷ ἁγίῳ βήματι· καὶ λαβὼν  
ρίπιδιον, ρίπίζει τὰ ἅγια εὐλαβῶς.

(The service thus far is used with either of the following Anaphoræ.)



## ANAPHORA OF S. BASIL.

The Ana-  
phora.

X.

Benediction.

Ὁ ἱερεὺς ἐκφώνως.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν.

Ὁ χορός· Καὶ μετὰ τοῦ πνεύματός σου.

SURSUM  
CORDA.

Ὁ ἱερεὺς· Ἄνω σχῶμεν τὰς καρδίας.

Ὁ χορός· Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

a Ὁ χορός· Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Ὁ ἱερεὺς κλινόμενος, ἐπεύχεται μυστικῶς.

PREFACE.

b Ὁ ὦν, Δέσποτα, Κύριε, Θεέ, Πάτερ παντοκράτορ, προσκυνητέ, ἄξιον ὡς ἀληθῶς, καὶ δίκαιον, καὶ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σοὶ εὐχαριστεῖν, σὲ δοξάζειν τὸν μόνον ὄντως ὄντα Θεόν, καὶ σοὶ προσφέρειν ἐν καρδίᾳ συντετριμμένη, καὶ πνεύματι ταπεινώσεως, τὴν λογικὴν ταύτην λατρείαν ἡμῶν· ὅτι σὺ εἶ ὁ χαρισάμενος ἡμῖν τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας. Καὶ τίς ἱκανὸς λαλῆσαι τὰς δυναστείας σου, ἀκουστὰς ποιῆσαι πάσας τὰς αἰνέσεις σου; ἢ διηγῆσασθαι πάντα τὰ θαυμάσιά σου ἐν παντὶ καιρῷ; Δέσποτα τῶν ἀπάντων, Κύριε οὐρανοῦ, καὶ γῆς, καὶ πάσης κτίσεως ὀρωμένης τε καὶ οὐχ ὀρωμένης, ὁ καθημένος ἐπὶ θρόνου δόξης, καὶ ἐπιβλέπων ἀβύσσους, ἀναρχε, ἀόρατε, ἀκατάληπτε, ἀπερίγραπτε, ἀναλλοίωτε, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος τῆς ἐλπίδος ἡμῶν· ὅς ἐστιν εἰκὼν τῆς σῆς ἀγαθότητος, σφραγὶς ἰσότητος, ἐν ἑαυτῷ δεικνὺς σὲ τὸν Πατέρα, Λόγος ζῶν, Θεὸς ἀληθινὸς πρὸ αἰώνων, σοφία, ζωὴ, ἁγιασμός, δύναμις, τὸ φῶς τὸ ἀληθινόν, παρ' οὗ τὸ Πνεῦμα τὸ ἅγιον ἐξεφάνη, τὸ τῆς ἀληθείας Πνεῦμα, τὸ τῆς υἰοθεσίας χάρισμα, ὁ ἀρράβων τῆς μελλούσης κληρονομίας, ἡ ἀπαρχὴ τῶν αἰώνιων ἀγαθῶν, ἡ ζωοποιὸς δύναμις, ἡ πηγὴ τοῦ ἁγιασμοῦ, παρ' οὗ πᾶσα κτίσις λογικὴ τε καὶ νοερά, δυναμουμένη σοὶ λατρεύει, καὶ σοὶ τὴν

Cf. Ps. xxvi.  
7.

Eph. i. 14.

ANAPHORA OF S. CHRYSOSTOM.

Ὁ ἱερεὺς ἐκφωνεῖ·

The Ana-  
phora.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ  
Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ  
πάντων ὑμῶν. X.  
Benediction.

Ὁ χορός· Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς· Ἄνω σχῶμεν τὰς καρδίας.

SURSUM  
CORDA.

Ὁ χορός· Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ χορός· Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν Πατέρα, Υἱόν, α  
καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον, καὶ ἀχώριστον.

Ὁ ἱερεὺς ἐπεύχεται.

Ἄξιον, καὶ δίκαιον, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ b  
εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. PREFACE.  
Σὺ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατά-  
ληπτος, ἀεὶ ὢν, ὡσαύτως ὢν· σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ  
τὸ Πνεῦμά σου τὸ ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι  
ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ  
ἀπέστης πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες, καὶ  
τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων  
ἀπάντων εὐχαριστοῦμέν σοι, καὶ τῷ μονογενεῖ σου Υἱῷ, καὶ τῷ  
Πνεύματί σου τῷ ἁγίῳ, ὑπὲρ πάντων ὧν ἴσμεν, καὶ ὧν οὐκ  
ἴσμεν, τῶν φανερῶν, καὶ ἀφανῶν ἐργεσιῶν, τῶν εἰς ἡμᾶς  
γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς λειτουργίας  
ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας, καίτοι  
σοι παρεστήκασι χιλιάδες ἀρχαγγέλων, καὶ μυριάδες ἀγγέλων,  
τὰ Χερουβὶμ, καὶ τὰ Σεραφὶμ ἑξαπτέρυγα, πολυόμματα, μετάρ-  
σια, πτερωτά.

Ἐκφώνως.

Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγόντα, καὶ λέγοντα.



## Anaphora of S. Basil.

**X. b** *Ps. cxix. 91.* αἰδίου ἀναπέμπει δοξολογίαν, ὅτι τὰ σύμπαντα δοῦλα σά. Σὲ γὰρ αἰνοῦσιν ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαί, ἔξουσαι, δυνάμεις, καὶ τὰ πολυόμματα Χερουβίμ· σοὶ παρίστανται κύκλῳ τὰ Σεραφίμ, ἐξ πτέρυγες τῷ ἐνί, καὶ ἐξ πτέρυγες τῷ ἐνί· καὶ ταῖς μὲν δυσὶ κατακαλύπτουσι τὰ πρόσωπα ἐαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶ πετόμενα, κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στόμασιν, ἀσιγήτοις δοξολογίαις·

Ἐκφώνως ὁ ἱερεὺς.

**XI.** *Triumphal Hymn.* Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κέκραγότα, καὶ λέγοντα· Ὁ χορός. Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις.

Κἀνταῦθα ὁ διάκονος τὰ αὐτὰ ποιεῖ, ὡς ἐν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ· ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

**XII. a** *Recital of the Work of Redemption.* Μετὰ τούτων τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ βοῶμεν, καὶ λέγομεν· Ἅγιος εἶ ὡς ἀληθῶς καὶ πανάγιος, καὶ οὐκ ἔστι μέτρον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις σου, ὅτι ἐν δικαιοσύνῃ καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν· πλάσας γὰρ τὸν ἄνθρωπον, χοῦν λαβὼν ἀπὸ τῆς γῆς, καὶ εἰκόνι τῇ σῇ, ὁ Θεός, τιμήσας, τέθεικας αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς, ἀθανασίαν ζωῆς καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει τῶν ἐντολῶν σου ἐπαγγειλάμενος αὐτῷ· ἀλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ, τοῦ κτίσαντος αὐτόν, καὶ τῇ ἀπάτῃ τοῦ ὄφews ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις αὐτοῦ παραπτώμασιν, ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρίσει σου, ὁ Θεός, ἐκ τοῦ παραδείσου εἰς τὸν κόσμον τοῦτον, καὶ ἀπέστρεψας εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῷ τὴν ἐκ παλιγγενεσίας σωτηρίαν, τὴν ἐν αὐτῷ τῷ Χριστῷ σου. Οὐ γὰρ ἀπεστράφης τὸ πλάσμα σου εἰς τέλος, ὃ ἐποίησας, ἀγαθέ, οὐδὲ ἐπελάθου ἔργα χειρῶν σου, ἀλλ' ἐπεσκέψω πολυτρόπως διὰ σπλάγχνα ἐλέους σου· προφήτας ἐξαπέστειλας· ἐποίησας δυνάμεις διὰ τῶν ἁγίων σου



Anaphora of S. Chrysostom.

Ὁ χορός.

Ἄγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ δόξης σου. Ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις. XI. TRIUMPHAL HYMN.

Ἐνταῦθα πάλιν λαβὼν ὁ διάκονος τὸν ἀστερίσκον ἐκ τοῦ ἁγίου δίσκου, ποιεῖ σταυροῦ τύπον ἐπάνω αὐτοῦ, καὶ ἀσπασάμενος αὐτὸν ἀποτίθησιν.

Ὁ δὲ ἱερεὺς ἐπεύχεται.

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν, καὶ λέγομεν· Ἄγιος εἶ καὶ πανάγιος, σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Ἄγιος εἶ καὶ πανάγιος, καὶ μεγαλοπρεπὴς ἡ δόξα σου· ὃς τὸν κόσμον σου οὕτως ἡγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον· ὃς ἐλθὼν, καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ᾗ παρεδίδοτο, μᾶλλον δὲ αὐτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσίν, εὐχαριστήσας, καὶ εὐλογήσας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών· XII. a Recital of the Work of Redemption. John iii. 16. THE INSTITUTION.

Ἐκφώνως.

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλῶμενον, εἰς ἄφεσιν ἁμαρτιῶν. b

Ὁ χορός. Ἀμήν.

Τούτου δὲ λεγομένου, δεικνύει τῷ ἱερεῖ ὁ διάκονος τὸν ἅγιον δίσκον, κρατῶν καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς· ὁμοίως καὶ ὅταν λέγῃ ὁ ἱερεὺς τό· Πίετε ἐξ αὐτοῦ πάντες, συνδεικνύει καὶ αὐτὸς τὸ ἅγιον ποτήριον. c

Εἶτα μυστικῶς ὁ ἱερεὺς.

Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων· d

Ἐκφώνως.

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν. e

**XII. a** τῶν καθ' ἑκάστην γενεὰν εὐαρεστησάντων σοι· ἐλάλησας ἡμῖν διὰ στόματος τῶν δούλων σου τῶν προφητῶν, προκαταγγέλλων ἡμῖν τὴν μέλλουσαν ἔσεσθαι σωτηρίαν· νόμον ἔδωκας εἰς βοήθειαν· ἀγγέλους ἐπέστησας φύλακας. Ὅτε δὲ ἦλθε τὸ πλήρωμα τῶν καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ Υἱῷ σου, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησας. Ὅς ὢν ἀπαύγασμα τῆς δόξης σου, καὶ χαρακτὴρ τῆς ὑποστάσεώς σου, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα σοὶ τῷ Θεῷ, καὶ Πατρί· ἀλλὰ Θεὸς ὢν προαιώνιος, ἐπὶ τῆς γῆς ὥφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη, καὶ ἐκ παρθένου ἁγίας σαρκωθείς, ἐκένωσεν ἑαυτόν, μορφὴν δούλου λαβών, σύμμορφος γενόμενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν, ἵνα ἡμᾶς συμμόρφους ποιήσῃ τῆς εἰκόνος τῆς δόξης αὐτοῦ. Ἐπειδὴ γὰρ δι' ἀνθρώπου ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, εὐδόκησεν ὁ μονογειῆς σου Υἱός, ὁ ὢν ἐν τοῖς κόλποις σοῦ τοῦ Θεοῦ καὶ Πατρός, γενόμενος ἐκ γυναικός, τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, γενόμενος ὑπὸ νόμον, κατακρίναι τὴν ἁμαρτίαν ἐν τῇ σαρκὶ αὐτοῦ· ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες, ζωοποιηθῶσιν ἐν αὐτῷ τῷ Χριστῷ σου· καὶ ἐμπολιτευσάμενος τῷ κόσμῳ τούτῳ, δὸς προσταγμάτων σωτηρίας, ἀποστήσας ἡμᾶς τῆς πλάνης τῶν εἰδώλων, προσήγαγε τῇ ἐπιγνώσει σοῦ τοῦ ἀληθινοῦ Θεοῦ καὶ Πατρός, κτησάμενος ἡμᾶς ἑαυτῷ λαὸν περιούσιον, βασίλειον ἱεράτευμα, ἔθνος ἅγιον· καὶ καθάρισας ἐν ὕδατι, καὶ ἁγιάσας τῷ Πνεύματι τῷ ἁγίῳ, ἔδωκεν ἑαυτόν ὑπὸ ἀντάλλαγμα τῷ θανάτῳ, ἐν τῷ κατειχόμεθα πεπραμένοι ὑπὸ τὴν ἁμαρτίαν· καὶ κατελθὼν διὰ τοῦ σταυροῦ εἰς τὸν ἄδην, ἵνα πληρώσῃ ἑαυτῷ τὰ πάντα, ἔλυσε τὰς ὁδύνας τοῦ θανάτου· καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι ὑπὸ τῆς φθορᾶς τὸν ἀρχηγὸν τῆς ζωῆς, ἐγένετο ἀπαρχὴ τῶν κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα ἡ αὐτὸς τὰ πάντα ἐν πᾶσι πρωτεύων· καὶ ἀνελθὼν εἰς τοὺς οὐρανοὺς, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης σου ἐν ὑψηλοῖς· ὃς καὶ ἥξει ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· κατέλιπε δὲ ἡμῖν ὑπομνήματα τοῦ σωτηρίου αὐτοῦ



Anaphora of S. Chrysostom.

Ὁ χορός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς, καὶ πάντων XIII. a  
τῶν ὑπὲρ ἡμῶν γεγεννημένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τρι-  
μέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν  
καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας,

Ἐκφώνως.

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα, καὶ διὰ b  
πάντα. THE GREAT  
OBLATION.

Ὁ χορός.

Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ c  
δεόμεθά σου, ὁ Θεὸς ἡμῶν.

Ὁ ἱερεὺς ἐπεύχεται.

Ἐτι προσφέρονέν σοι τὴν λογικὴν ταύτην, καὶ ἀναίμακτον XIV. a  
λατρείαν, καὶ παρακαλοῦμεν, καὶ δεόμεθα, καὶ ἱκετεύομεν. THE INVO-  
CATION.  
Κατάπεμψον τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ  
προκείμενα δῶρα ταῦτα.

Καὶ ὁ μὲν διάκονος ἀποτίθῃσι τὸ ριπίδιον, καὶ ἔρχεται ἐγγύτερον τῷ b  
ιερεί, καὶ προσκυνοῦσιν ἀμφότεροι τρις ἔμπροσθεν τῆς ἁγίας τραπέζης,  
εὐχόμενοι καθ' ἑαυτούς, καὶ λέγοντες·

Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν τῇ τρίτῃ ὥρᾳ τοῖς ἀπο-  
στόλοις καταπέμψας, τοῦτο, ἀγαθέ, μὴ ἀντανέλῃς ἀφ' ἡμῶν.

Καὶ τό, Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός, καὶ πνεῦμα Ps. ii. 10, 11.  
εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

Εἶτα· Κύριε, ὁ τὸ πανάγιον, κ. τ. λ.

Καί· Μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου·

Καὶ αὖθις τό, Κύριε, ὁ τὸ πανάγιον, κ. τ. λ.

Εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος, καὶ δεικνύων σὺν τῷ ὡραίῳ c  
τὸν ἅγιον ἄρτον, λέγει μυστικῶς·

Εὐλόγησον, δέσποτα, τὸν ἅγιον ἄρτον.

## Anaphora of S. Basil.

**XII. a**  
THE INSTI-  
TUTION.

πάθους, ταῦτα, ἃ προτεθείκαμεν κατὰ τὰς αὐτοῦ ἐντολάς· μέλ-  
λων γὰρ ἐξιέναι ἐπὶ τὸν ἐκούσιον καὶ ἀοίδιμον καὶ ζωοποιὸν  
αὐτοῦ θάνατον, τῇ νυκτὶ ἧ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ  
κόσμου ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων  
χειρῶν, ἀναδείξας σοὶ τῷ Θεῷ, καὶ Πατρὶ, εὐχαριστήσας, εὐ-  
λογήσας, ἁγιάσας, κλάσας,

Ὁ ἱερεὺς αἴρων τῇ δεξιᾷ αὐτοῦ, δεικνύει τὸν ἅγιον δίσκον, λέγων ἐκ-  
φώνως·

**b** Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·  
λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώ-  
μενον, εἰς ἅφεσιν ἁμαρτιῶν.

Ὁ χορὸς ψάλλει· Ἀμήν.

**c** Τότε ὁ ἱερεὺς, καὶ ὁ διάκονος, τὰ αὐτὰ πράττουσιν, ὡς ἐν τῇ τοῦ Χρυ-  
σοστόμου.

Ὁ δὲ ἱερεὺς μυστικῶς.

**d** Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου  
λαβὼν, κεράσας, εὐχαριστήσας, εὐλογήσας, ἁγιάσας.

Καὶ αἴρων τῇ δεξιᾷ δεικνύει ὁμοίως μετ' εὐλαβείας τὸ ἅγιον ποτήριον,  
λέγων ἐκφώνως·

**e** Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·  
πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς  
διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἅφεσιν  
ἁμαρτιῶν.

Ὁ χορὸς ψάλλει· Ἀμήν.

Ὁ ἱερεὺς κλίνας τὴν κεφαλὴν, ἐπεύχεται μυστικῶς.

**f** Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὅσάκις γὰρ ἂν ἐσθίητε  
τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνετε, τὸν ἐμὸν θάνα-  
τον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

**XIII. a** Μεμνημένοι οὖν, Δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ  
παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ  
νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν σοῦ  
τοῦ Θεοῦ καὶ Πατρὸς καθέδρας, καὶ τῆς ἐνδόξου καὶ φοβερᾶς  
δευτέρας αὐτοῦ παρουσίας,



Anaphora of S. Chrysostom.

Καὶ ὁ ἱερεὺς ἀνιστάμενος, σφραγίζει τρὶς τὰ ἅγια δῶρα, λέγων·

XIV. c

Καὶ ποιήσου τὸν μὲν ἄρτον τοῦτον, τίμιον σῶμα τοῦ Χριστοῦ σου.

Ὁ διάκονος· Ἀμήν.

Καὶ αὐθις ὁ αὐτός·

d

Εὐλόγησον, δέσποτα, τὸ ἅγιον ποτήριον.

Καὶ ὁ ἱερεὺς εὐλογῶν, λέγει·

Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου.

Ὁ διάκονος· Ἀμήν.

Καὶ αὐθις ὁ διάκονος δεικνύων μετὰ τοῦ ὠραρίου ἀμφοτέρα τὰ ἅγια, λέγει· Εὐλόγησον, δέσποτα. e

Ὁ δὲ ἱερεὺς εὐλογῶν ἀμφοτέρα τὰ ἅγια, λέγει·

Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

Ὁ διάκονος. Ἀμήν, Ἀμήν, Ἀμήν.

Καὶ τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος τῷ ἱερεῖ, καὶ εἰπὼν τό, Μνή- f  
σθητί μου, ἅγιε δέσποτα, τοῦ ἁμαρτωλοῦ, ἵσταται ἐν ᾧ πρότερον  
ἵστατο τόπῳ, καὶ λαβὼν τὸ ῥιπίδιον, ῥιπίζει τὰ ἅγια, ὡς καὶ τὸ πρότερον.  
Ὁ δὲ ἱερεὺς ἐπεύχεται.

Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς  
ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου σου Πνεύματος, εἰς  
βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, μὴ  
εἰς κρίμα, ἢ εἰς κατάκριμα.

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν XV.  
ἐν πίστει ἀναπαυσαμένων προπατόρων, πατέρων, πατριαρχῶν, GREAT IN-  
προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμο- a  
λογητῶν, ἐγκρατευτῶν, καὶ παντὸς πνεύματος δικαίου ἐν πίστει  
τετελειωμένου.

Ὁ δὲ διάκονος θυμῷ τὴν ἁγίαν τράπεζαν γύρωθεν, καὶ μνημονεύει ὧν b  
βούλεται ζώντων, καὶ τεθνεώτων.

Ὁ ἱερεὺς ἐκφώνως.

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐν-  
δόξου, δεσποίνης ἡμῶν θεοτόκου, καὶ ἀειπαρθένου Μαρίας·

## Anaphora of S. Basil.

## XIII. b

GREAT OB-  
LATION.

Ἐκφώνως.

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν, κατὰ πάντα, καὶ διὰ πάντα.

c

Ὁ χορὸς ψάλλει τό, Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.

Ὁ ἱερεὺς κλίνας τὴν κεφαλὴν, εὐχεται μυστικῶς.

## XIV. a

THE INVO-  
CATION.

Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν· οὐ γὰρ ἐποιήσαμεν τι ἀγαθὸν ἐπὶ τῆς γῆς· ἀλλὰ διὰ τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρρόντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προσθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα, καὶ σὲ παρακαλοῦμεν, Ἄγιε Ἀγίων, εὐδοκίᾳ τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτά, καὶ ἁγιάσαι, καὶ ἀναδεῖξαι.

b

Ὁ διάκονος ὑποτίθῃσι τὸ ριπίδιον, ὅπερ ἐκράτει, ἢ κάλυμμα, καὶ ἔρχεται ἐγγύτερον τῷ ἱερεῖ· καὶ προσκυνοῦσιν ἀμφότεροι τρις ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ εὐχόμενοι καθ' ἑαυτοὺς τό,

Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ· λέγουσι μυστικῶς τρις·

Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν τῇ τρίτῃ ὥρᾳ τοῖς ἀποστόλοις σου καταπέμψας, τοῦτο, ἀγαθέ, μὴ ἀντανέλῃς ἀφ' ἡμῶν.

Καὶ τό· Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ Θεός, καὶ Πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου (cf. Lit. S. Chrys. p. 111).

c

Εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος δείκνυσι τῷ ὡραρίῳ τὸν ἅγιον ἄρτον, καὶ λέγει μυστικῶς·

Εὐλόγησον, δέσποτα, τὸν ἅγιον ἄρτον.

Καὶ ὁ ἱερεὺς ἀνιστάμενος σφραγίζει τὰ ἅγια δῶρα, λέγων μυστικῶς·

Τὸν μὲν ἄρτον τοῦτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ διάκονος· Ἀμήν.

d

Καὶ αὐθις ὁ αὐτός. Εὐλόγησον, δέσποτα, τὸ ἅγιον ποτήριον.



Anaphora of S. Chrysostom.

Ὁ διάκονος μνημονεύει τὰ δίπτυχα τῶν κεκοιμημένων.

XV. c

Ὁ δὲ ἱερεὺς ἐπεύχεται.

Diptychs of the dead.

Τοῦ ἁγίου Ἰωάννου προφήτου προδρόμου, καὶ βαπτιστοῦ· τῶν αἱ δὲ ἁγίων, ἐνδόξων καὶ πανευφήμων ἀποστόλων· τοῦ ἁγίου (τοῦ δαείνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκειψαι ἡμᾶς, ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου, καὶ ἀνάπαυσον αὐτούς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

Ἔτι παρακαλοῦμέν σε· Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικοῦ τάγματος.

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἀγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν. Δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ, καὶ σεμνότητι.

Ἐκφώνως.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δαείνος), ὃν χάρισαι ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὁ διάκονος πρὸς τῇ θύρᾳ στάς, λέγει·

e

Τοῦ δαείνος πατριάρχου, μητροπολίτου, ἢ ἐπισκόπου, ὅστις ἂν ᾖ.

Ἐῖτα μνημονεύει ὁ αὐτὸς τὰ δίπτυχα τῶν ζώντων.

Diptychs of the living.

Ὁ δὲ ἱερεὺς ἐπεύχεται.

Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾗ παροικοῦμεν, καὶ πάσης πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς.

f

## Anaphora of S. Basil.

- XIV. d 'Ο δὲ ἱερεὺς εὐλογῶν, λέγει·  
 Τὸ δὲ ποτήριον τοῦτο, αὐτὸ τὸ τίμιον αἷμα τοῦ Κυρίου, καὶ  
 Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ·  
 'Ο διάκονος· Ἀμήν.  
 Καὶ ὁ ἱερεὺς.  
 Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.  
 e 'Ο διάκονος· Ἀμήν. Καὶ αὖθις ὁ αὐτὸς δεικνύων μετὰ τοῦ ὠραρίου  
 τὰ ἅγια ἄμφω, λέγει·  
 Εὐλόγησον, δέσποτα, τὰ ἀμφοτέρα.  
 'Ο δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς ἀμφοτέρα τὰ ἅγια, λέγει·  
 Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.  
 'Ο διάκονος· Ἀμήν, Ἀμήν, Ἀμήν.  
 f Καὶ τὴν κεφαλὴν ὁ διάκονος ὑποκλίνας τῷ ἱερεῖ, καὶ εἰπὼν τό,  
 Μνήσθητί μου, ἅγιε δέσποτα, τοῦ ἁμαρτωλοῦ, μεθίσταται ἐν ᾧ  
 πρότερον ἴστατο τόπῳ, λαβὼν καὶ τὸ ῥιπίδιον αὖθις, ὡς πρότερον.  
 'Ο δὲ ἱερεὺς ἐπεύχεται.
- XV. GREAT IN-  
 TERCESSION. a 'Ημᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου καὶ τοῦ ποτηρίου  
 μετέχοντας, ἐνώσαις ἀλλήλοις εἰς ἐνὸς Πνεύματος ἁγίου κοινω-  
 νίαν, καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα ποιήσαις  
 μετασχεῖν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου·  
 ἀλλ' ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων,  
 τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, προπατόρων, πατέρων,  
 πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν,  
 μαρτύρων, ὁμολογητῶν, διδασκάλων, καὶ παντὸς πνεύματος  
 δικαίου ἐν πίστει τετελειωμένου.  
 Εἶτα ἐκφώνως.  
 'Εξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐν-  
 δόξου, δεσποίνης ἡμῶν θεοτόκου, καὶ ἀειπαρθένου Μαρίας·  
 'Ο χορὸς ψάλλει. Ἐπὶ<sup>1</sup> σοὶ χαίρει, κ. τ. λ.  
 [Εἰ δέ ἐστιν ἡ μεγάλη πέμπτη, ψάλλει, κατ' ἥχον πλ. β'.  
 Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, Υἱέ Θεοῦ, κοινωνόν με παρά-  
 λαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἶπω· οὐ φίλημά σοι  
 δώσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ ληστής ὁμολογῶ σοι· Μνήσθητί μου,  
 Κύριε, ἐν τῇ βασιλείᾳ σου.]

<sup>1</sup> For this anthem, see p. 45.



Anaphora of S. Chrysostom.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσούντων, καμ- XV. f  
νούντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν.

Μνήσθητι, Κύριε, τῶν καρποφορούντων, καὶ καλλιεργούντων  
ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων,  
καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον· [Ἐκφώνως] Καὶ  
δοῦς ἡμῖν ἐν ἐνὶ στόματι, καὶ μιᾷ καρδίᾳ δοξάζειν, καὶ ἀννυμεῖν  
τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ  
Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας  
τῶν αἰώνων.

Ὁμοίως.

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν g  
Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.

Ὁ δὲ διάκονος λαβὼν καιρὸν παρὰ τοῦ ἱερέως, καὶ ἐξελθὼν, καὶ στὰς ἐν h  
τῷ συνήθει τόπῳ, λέγει·

Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ  
Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων δώρων  
τοῦ Κυρίου δεηθῶμεν.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς  
τὸ ἅγιον, καὶ ὑπερουράνιον, καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς  
ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν  
χάριν, καὶ τὴν δωρεὰν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κ. τ. λ.

Ὁ ἱερεὺς ἐπεύχεται.

Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν, καὶ τὴν k  
ἐλπίδα, Δέσποτα φιλόανθρωπε· καὶ παρακαλοῦμεν καὶ δεόμεθα,  
καὶ ἱκετεύομεν· Καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων  
σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς  
τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς  
συγχώρησιν πλημμελημάτων, εἰς Πνεύματος ἁγίου κοινωνίαν,  
εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρῤῥησίαν τὴν πρὸς  
σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

## Anaphora of S. Basil.

XV. a Εἰ δέ ἐστι τὸ μέγα σάββατον, ψάλλει τοῦτο τὸ παρὸν τροπάριον, εἰς ἦχον πλ. α΄.

Σιγησάτω<sup>1</sup> πᾶσα σὰρξ βροτεία, κ. τ. λ.]

The Dip-  
tychs of the  
living and  
dead.

b Ὁ διάκονος θυμιᾷ γύρωθεν τὴν ἁγίαν τράπεζαν, καὶ τὰ δίπτυχα τῶν τε ζώντων καὶ κεκοιμημένων, ὧν βούλεται, μνημονεύει.

Ὁ δὲ ἱερεὺς εὐχεται μυστικῶς.

c Τοῦ ἁγίου Ἰωάννου προφήτου προδρόμου, καὶ βαπτιστοῦ τῶν ἁγίων καὶ πανευφήμων ἀποστόλων· τοῦ ἁγίου (τοῦ δέινος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός. Καὶ μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου.

d Ἐνταῦθα ὁ ἱερεὺς μνημονεύει ὧν θέλει ζώντων, καὶ τεθνεώτων· καὶ ὑπὲρ μὲν ζώντων λέγει·

Ὑπὲρ σωτηρίας, ἐπισκέψεως, ἀφέσεως τῶν ἁμαρτιῶν τοῦ δούλου τοῦ Θεοῦ (τοῦ δέινος).

Ὑπὲρ δὲ τεθνεώτων, λέγει·

e Ὑπὲρ ἀναπαύσεως, καὶ ἀφέσεως τῆς ψυχῆς τοῦ δούλου σου (τοῦ δέινος), ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδρα λύπη καὶ στεναγμός· ἀνάπαυσον αὐτόν, ὁ Θεὸς ἡμῶν.

Καὶ τὴν εὐχὴν ταύτην μυστικῶς.

Καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

f Ἐτι σοῦ δεόμεθα, μνήσθητι, Κύριε, τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης, καὶ εἰρήνευσον αὐτήν, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, καὶ τὸν ἅγιον οἶκον τοῦτου στερέωσον μέχρι τῆς συντελείας τοῦ αἰῶνος.

Μνήσθητι, Κύριε, τῶν τὰ δῶρά σοι ταῦτα προσκομισάντων, καὶ ὑπὲρ ὧν, καὶ δι' ὧν, καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν.

Μνήσθητι, Κύριε, τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· ἄμειψαι αὐτοὺς τοῖς πλουσίοις σου καὶ ἐπουρανίοις χαρίσμασι· χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ ἐπουρανία, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα.

<sup>1</sup> For this anthem, see p. 32.



Anaphora of S. Chrysostom.

Ὁ διάκονος.

XV. 1

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν τελείαν, κ. τ. λ.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, κ. τ. λ.

Συγγνώμην, καὶ ἄφεσιν, κ. τ. λ.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς, κ. τ. λ.

Τὸν ὑπόλοιπον χρόνον, κ. τ. λ.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, κ. τ. λ.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ ἱερεὺς ἐκφώνως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν·

Ὁ λαὸς τό, Πάτερ ἡμῶν.

m

Ὁ ἱερεὺς· Ὅτι σοῦ ἐστίν, κ. τ. λ.

THE LORD'S PRAYER.

Εἰτα, Εἰρήνη πᾶσι.

Ὁ διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

XVI.

Ὁ δὲ ἱερεὺς ἐπεύχεται.

Prayer of Humble Access.

Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὃ τῇ ἀμετρήτῳ σου  
δυνάμει τὰ πάντα δημιουργήσας, καὶ τῷ πλήθει τοῦ ἐλέους σου  
ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός,  
Δέσποτα, οὐρανόθεν ἐπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς  
ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ  
φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς  
ἀγαθὸν ἐξομάλισον, κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς πλέουσι  
σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· τοὺς νοσοῦντας  
ἴασαι, ὃ ἱατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν. [Ἐκφώ-  
νησις] Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπία τοῦ μονογενοῦς  
σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ,

a

*Anaphora of S. Basil.*

**XV. f** Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὁπαῖς τῆς γῆς.

Μνήσθητι, Κύριε, τῶν ἐν παρθενία, καὶ εὐλαβείᾳ, καὶ ἀσκήσει, καὶ σεμνῇ πολιτεία διαγόντων.

Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων, οὓς ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς· ὅπλῳ ἀληθείας, ὅπλῳ εὐδοκίας στεφάνωσον αὐτούς· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτῶν ἐν ἡμέρᾳ πολέμου· ἐνίσχυσον αὐτῶν τὸν βραχίονα· ὕψωσον αὐτῶν τὴν δεξιάν· κράτυνον αὐτῶν τὴν βασιλείαν· ὑπόταξον αὐτοῖς πάντα τὰ βάρβαρα ἔθνη, τὰ τοὺς πολέμους θέλοντα· χάρισαι αὐτοῖς βαθεῖαν καὶ ἀναφαίρετον εἰρήνην· λάλησον εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας σου, καὶ παντὸς τοῦ λαοῦ σου· ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Ps. lxxviii. 30.

1 Tim. ii. 2.

Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ ἐξουσίας, καὶ τῶν ἐν παλατίῳ ἀδελφῶν ἡμῶν, καὶ παντὸς τοῦ στρατοπέδου. Τοὺς ἀγαθοὺς ἐν τῇ ἀγαθότητί σου διατήρησον· τοὺς πονηροὺς ἀγαθοὺς ποίησον ἐν τῇ χρηστότητί σου.

Μνήσθητι, Κύριε, τοῦ περιστώτος λαοῦ, καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ τὸ πλῆθος τοῦ ἐλέους σου· τὰ ταμεῖα αὐτῶν ἔμπλησον παντὸς ἀγαθοῦ· τὰς συζυγίας αὐτῶν ἐν εἰρήνῃ καὶ ὁμονοίᾳ διατήρησον· τὰ νήπια ἔκθρεψον· τὴν νεότητα παιδαγώγησον· τὸ γῆρας περικράτησον· τοὺς ὀλιγοψύχους παραμύθησον· τοὺς ἐσκορπισμένους ἐπισυνάγαγε· τοὺς πεπλανημένους ἐπανάγαγε, καὶ συναψον τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ· τοὺς ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἐλευθέρωσον· τοῖς πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· χηρῶν πρόστηθι· ὀρφανῶν ὑπεράσπισον· αἰχμαλώτους ῥῦσαι· νοσοῦντας ἴασαι· τῶν ἐν βήμασι, καὶ ἐξορίαις, καὶ πάσῃ θλίψει, καὶ ἀνάγκῃ, καὶ περιστάσει ὄντων, μνημόνευσον, ὁ Θεός, καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας· καὶ τῶν ἀγαπώντων ἡμᾶς, καὶ τῶν μισούντων, καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὔχεσθαι ὑπὲρ αὐτῶν.



Anaphora of S. Chrysostom.

καὶ ζωοποιῶ σου Πνεύματι, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας **XVI. a**  
τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

Πρόσχες, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικη- **b**  
τηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ  
έλθέ, εἰς τὸ ἁγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ  
ὧδε ἡμῖν ἀοράτως συνών· καὶ καταξίωσον τῇ κραταιᾷ σου χειρὶ,  
μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου, καὶ τοῦ τιμίου  
αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Εἴτα προσκυνεῖ ὁ ἱερεὺς, ὁμοίως καὶ ὁ διάκονος ἐν ᾧ ἴστανται τόπῳ, **c**  
λέγοντες μυστικῶς τρίς·

Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Ὅταν δὲ ἴδῃ ὁ διάκονος τὸν ἱερέα ἐκτείνοντα τὰς χεῖρας, καὶ ἀπτόμενον **XVII. a**  
τοῦ ἁγίου ἄρτου, πρὸς τὸ ποιῆσαι τὴν ἁγίαν ὑψωσιν, ἐκφωνεῖ·

Πρόσχωμεν.

Elevation.

Καὶ ὁ ἱερεὺς ὑψῶν τὸν ἅγιον ἄρτον, ἐκφωνεῖ·

Τὰ ἅγια τοῖς ἁγίοις.

SANCTA  
SANCTIS.

Ὁ χορὸς· Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν **b**  
Θεοῦ Πατρός.

Confession of  
Faith.

Καὶ ψάλλει ὁ χορὸς τὸ κοινωνικὸν τῆς ἡμέρας ἢ τοῦ ἁγίου.

Εἴτα ζώννυται ὁ διάκονος τὸ ὥραριον αὐτοῦ σταυροειδῶς, καὶ εἰσέρχεται **c**  
ἐν τῷ ἀγίῳ βήματι, καὶ στὰς ἐκ δεξιῶν, τοῦ ἱερέως κρατοῦντος τὸν ἅγιον  
ἄρτον, λέγει·

Μέλισον, δέσποτα, τὸν ἅγιον ἄρτον.

Ὁ δὲ ἱερεὺς μερίζων αὐτὸν εἰς τέσσαρα, μετὰ προσοχῆς καὶ εὐλαβείας, **d**  
λέγει· **FRACTION.**

Μελίζεται, καὶ διαμερίζεται ὁ ἀμνὸς τοῦ Θεοῦ, ὁ μελιζόμενος,  
καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος, καὶ μηδέποτε δαπα-  
νώμενος, ἀλλὰ τοὺς μετέχοντας ἁγιάζων.

Καὶ ὁ διάκονος δεικνύων σὺν τῷ ὡραρίῳ τὸ ἅγιον ποτήριον, λέγει· **e**

Πλήρωσον, δέσποτα, τὸ ἅγιον ποτήριον.

## Anaphora of S. Basil.

XV. f Καὶ παντὸς τοῦ λαοῦ σου μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου ἔλεος, πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα. Καὶ ὧν ἡμεῖς οὐκ ἐμνημονεύσαμεν δι' ἄγνοιαν, ἢ λήθην, ἢ πλήθος ὀνομάτων, αὐτὸς μνημόνευσον, ὁ Θεός, ὁ εἰδὼς ἑκάστου τὴν ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἕκαστον ἐκ κοιλίας μητρὸς αὐτοῦ. Σὺ γὰρ εἶ, Κύριε, ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἐλπίς τῶν ἀπηλπισμένων, ὁ τῶν χειμαζομένων σωτήρ, ὁ τῶν πλεόντων λιμὴν, ὁ τῶν ἰοσούντων ἱατρός· αὐτὸς τοῖς πᾶσι τὰ πάντα γενοῦ, ὁ εἰδὼς ἕκαστον, καὶ τὸ αἶτημα αὐτοῦ, οἶκον, καὶ τὴν χρεῖαν αὐτοῦ. Ῥῦσαι, Κύριε, τὴν πόλιν ταύτην, καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς ἀλλοφύλων, καὶ ἐμφυλίου πολέμου.

Εἶτα ἐκφωνεῖ·

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος)· ὃν χάρισαι ταῖς ἀγlais σου ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὁ διάκονος λέγει πρὸς τῇ θύρᾳ στάς·

g Τοῦ δεῖνος πανιερωτάτου μητροπολίτου, ἢ ἐπισκόπου, (ὅστις ἂν ᾖ), καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια δῶρα ταῦτα· καὶ τὰ λοιπὰ μέχρι τοῦ, καὶ πάντων καὶ πασῶν.

Καὶ ὁ χορὸς ψάλλει· καὶ πάντων καὶ πασῶν.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

h Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας.

Μνήσθητι, Κύριε, κατὰ τὸ πλήθος τῶν οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιότητος· συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσης τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἀπὸ τῶν προκειμένων δώρων.

Μνήσθητι, Κύριε, τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικοῦ τάγματος, καὶ μηδένα ἡμῶν καταισχύνῃς, τῶν κυκλούντων τὸ ἅγιόν σου θυσιαστήριον.

Ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου, Κύριε· ἐπιφάνηθι



Anaphora of S. Chrysostom.

Ὁ δὲ ἱερεὺς λαβὼν τὴν ἄνω κειμένην μερίδα, ποιεῖ σὺν αὐτῇ σταυρὸν **XVII. f**  
ἐπάνω τοῦ ἁγίου ποτηρίου, λέγων·

Πλήρωμα πίστεως, Πνεύματος ἁγίου.

Καὶ οὕτως ἐμβάλλει εἰς τὸ ἅγιον ποτήριον.

Ὁ διάκονος· Ἀμήν.

Καὶ δεχόμενος τὸ ζέον, λέγει πρὸς τὸν ἱερέα·

Εὐλόγησον, δέσποτα, τὸ ζέον·

Ὁ δὲ ἱερεὺς εὐλογεῖ, λέγων·

Εὐλογημένη ἡ ζέσις τῶν ἁγίων σου, πάντοτε, νῦν καὶ ἀεί, καὶ  
εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.

Καὶ ὁ διάκονος ἐκχέει τὸ ἀρκοῦν σταυροειδῶς ἔνδον τοῦ ἁγίου ποτηρίου, **k**  
λέγων·

Ζέσις πίστεως, πλήρης Πνεύματος ἁγίου· Ἀμήν.

Καὶ ἀποτιθέμενος τὸ ζέον, ἵσταται μικρὸν ὀπισθεν. Ὁ δὲ ἱερεὺς λαβὼν **XVIII.**  
μίαν μερίδα τοῦ ἁγίου ἄρτου, λέγει· **COMMUNION**

Τὸ τίμιον καὶ πανάγιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ **a**  
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι (τῷ δεῖνι), ἱερεῖ, **of the Cele-**  
εἰς ἀφεσίν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. **brant and**  
**Clergy;**

Πιστεύω, Κύριε, καὶ ὁμολογῶ, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς  
τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶ-  
σαι, ὃν πρῶτος εἰμὶ ἐγώ. Ἔτι πιστεύω, ὅτι τοῦτο αὐτό ἐστι τὸ  
ἄχραντον σῶμά σου, καὶ τοῦτο αὐτό ἐστι τὸ τίμιον αἷμά σου.  
Δέομαι οὖν σου· ἐλέησόν με καὶ συγχώρησόν μοι τὰ παραπτώ-  
ματά μου, τὰ ἐκούσια, καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ,  
τὰ ἐν γνώσει καὶ ἀγνοίᾳ· καὶ ἀξιώσόν με ἀκατακρίτως μετασχεῖν  
τῶν ἀχράντων σου μυστηρίων, εἰς ἀφεσιν ἁμαρτιῶν, καὶ εἰς  
ζωὴν αἰώνιον. Ἀμήν.

Καί, Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, κ.τ.λ. (cf. p. 116).

Καὶ τελευταῖον τό, Μή μοι εἰς κρίμα, ἢ εἰς κατάκριμα γένοιτο ἡ  
μετάληψις τῶν ἁγίων σου μυστηρίων, Κύριε, ἀλλ' εἰς ἱασιν  
ψυχῆς καὶ σώματος.

<sup>1</sup> This ceremony is peculiar to the rite of Constantinople.

*Anaphora of S. Basil.*

**XV. h** ἡμῖν ἐν τοῖς πλουσίοις σου οἰκτιρμοῖς· εὐκράτους καὶ ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι· ὄμβρους τῇ γῇ πρὸς καρποφορίαν δώρησαι· εὐλόγησον τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν· σβέσον τὰ φρυάγματα τῶν ἐθνῶν· τὰς τῶν αἱρέσεων ἐπαναστάσεις ταχέως κατάλυσον τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος· πάντας ἡμᾶς πρόσδεξαι εἰς τὴν βασιλείαν σου, υἱοὺς φωτὸς καὶ υἱοὺς ἡμέρας ἀναδείξας· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, Κύριε ὁ Θεὸς ἡμῶν· πάντα γὰρ ἀπέδωκας ἡμῖν.

Ἐκφώνως.

Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀννυμεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

**k** Ὁ ἱερεὺς ἐπιστρέφει πρὸς τῇ θύρᾳ, καὶ εὐλογῶν, λέγει ἐκφώνως·

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μετὰ πάντων ἡμῶν.

**l** Καὶ ὁ διάκονος ἐξέρχεται, (εἰ ἔστιν· εἰ δ' οὐ, ὁ ἱερεὺς), καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ χορὸς· Κύριε, ἐλέησον.

Καὶ τὰ λοιπά, ὡς ἐν τῇ τοῦ Χρυσοστόμου Λειτουργίᾳ.

Ὑπὲρ τῶν προσκομισθέντων, κ. τ. λ.

Ὅπως ὁ φιλάνθρωπος Θεὸς ἡμῶν, κ. τ. λ.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς, κ. τ. λ.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

**m** Ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σώζειν, σὺ ἡμᾶς δίδαξον εὐχαριστεῖν σοι ἀξίως ὑπὲρ τῶν εὐεργεσιῶν σου, ὧν ἐποίησας καὶ ποιεῖς μεθ' ἡμῶν. Σὺ ὁ Θεὸς ἡμῶν, ὁ προσδεξάμενος τὰ δῶρα ταῦτα, καθάρισον ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δίδαξον ἁγιωσύνην ἐπιτελεῖν ἐν φόβῳ σου· ἵνα ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ὑποδεχόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου, ἐνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ Χριστοῦ σου· καὶ ὑποδεξάμενοι αὐτὰ ἀξίως, σχῶμεν



Anaphora of S. Chrysostom.

Καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ μετὰ φόβου, καὶ πάσης ἀσφα- XVIII. a  
λείας. Εἶτα λέγει·

Ὁ διάκονος, πρόσελθε.

Καὶ προσελθὼν ὁ διάκονος, ποιεῖ μετάνοιαν εὐλαβῶς αἰτῶν συγχώρησιν· b  
ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον, δίδωσι τῷ διακόνῳ· καὶ ἀσπασάμενος  
ὁ διάκονος τὴν μεταδιδούσαν αὐτῷ χεῖρα, λαμβάνει τὸν ἅγιον ἄρτον,  
λέγων·

Μετάδος μοι, δέσποτα, τὸ τίμιον καὶ ἅγιον σῶμα τοῦ Κυρίου,  
καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ δὲ ἱερεὺς λέγει·

(Τῷ δεῖνι) ἱεροδιακόνῳ μεταδίδονται τὸ τίμιον, καὶ ἅγιον, καὶ  
ἄχραντον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ  
Χριστοῦ, εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Καὶ ἀπέρχεται ὁ διάκονος ὀπισθεν τῆς ἱερᾶς τραπέζης, κλίνας τὴν κεφαλῇ· c  
λήν, καὶ προσεύχεται, ὥς ὁ ἱερεὺς.

Εἶτα ἀναστὰς ὁ ἱερεὺς, λαμβάνει ταῖς χερσὶν ἀμφοτέραις μετὰ καλύμ-  
ματος τὸ ἅγιον ποτήριον, καὶ μεταλαμβάνει τρίτον ἐξ αὐτοῦ, καὶ οὕτω τά  
τε ἴδια χεῖλη, καὶ τοῦ ἱεροῦ ποτηρίου, τῷ ἐν χερσὶ καλύμματι ἀποσπογ-  
γίσας, καλεῖ τὸν διάκονον, λέγων·

Διάκονε, πρόσελθε.

Καὶ ὁ διάκονος ἔρχεται, καὶ προσκυνεῖ ἅπαξ, λέγων· d

Ἴδου προσέρχομαι τῷ ἀθανάτῳ βασιλεῖ·

Καὶ τό, Πιστεύω, Κύριε, καὶ ὁμολογῶ, κ. τ. λ. Ὅλον·

Καὶ λέγει ὁ ἱερεὺς·

Μεταλαμβάνει ὁ δοῦλος τοῦ Θεοῦ διάκονος, (ὁ δεῖνα) τὸ τίμιον  
καὶ ἅγιον αἷμα τοῦ Κυρίου, καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ  
Χριστοῦ, εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Μεταλαβόντος δὲ τοῦ διακόνου, λέγει ὁ ἱερεὺς·

Τοῦτο ἤψατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ Isa. vi. 7.  
τὰς ἁμαρτίας σου περικαθαριεῖ.

Τότε λαβὼν τὸν ἅγιον δίσκον ὁ διάκονος, ἐπάνω τοῦ ἁγίου ποτηρίου, e  
ἀποσπογγίζει τῷ ἁγίῳ σπόγγῳ πάνυ καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλα-

## Anaphora of S. Basil.

**XV. m** τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν, καὶ γενώμεθα  
 ναὸς τοῦ ἁγίου σου Πνεύματος. Ναί, ὁ Θεὸς ἡμῶν, καὶ μηδένα  
 ἡμῶν ἔνοχον ποιήσης τῶν φρικτῶν σου τούτων καὶ ἐπουρανίων  
 μυστηρίων, μηδὲ ἀσθενῇ ψυχῇ καὶ σώματι, ἐκ τοῦ ἀναξίως  
 τούτων μεταλαμβάνειν· ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν  
 ἀναπνοῆς, ἀξίως ὑποδέχεσθαι τὴν μερίδα τῶν ἁγιασμάτων σου,  
 εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογία ἐνπρόσδεκτον τὴν ἐπὶ  
 τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου· ὅπως ἂν καὶ ἡμεῖς μετὰ  
 πάντων τῶν ἁγίων, τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, γενώ-  
 μεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν, ὧν ἡτοίμασας τοῖς  
 ἀγαπῶσί σε, Κύριε.

Ὁ διάκονος.

**n** Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν τελείαν, κ. τ. λ.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, κ. τ. λ.

Συγγνώμην καὶ ἄφεσιν, κ. τ. λ.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς, κ. τ. λ.

Τὸν ὑπόλοιπον χρόνον, κ. τ. λ.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, κ. τ. λ.

Τὴν ἐνότητα τῆς πίστεως, κ. τ. λ.

Ἐκφώνησις παρὰ τοῦ ἱερέως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας ἀκατα-  
 κρίτως, τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα,  
 καὶ λέγειν.

**o** Ὁ λαὸς τό, Πάτερ ἡμῶν.

Ὁ ἱερεὺς ἐκφώνως.

Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα τοῦ  
 Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

Ὁ ἱερεὺς· Εἰρήνη πᾶσι.

Ὁ διάκονος.

**XVI.** Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ δὲ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης  
 παρακλήσεως, τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς

THE LORD'S  
 PRAYER.

Prayer of  
 Humble  
 Access.

**a**



## Anaphora of S. Chrysostom.

Βείας σκεπάζει τὸ ἅγιον ποτήριον τῷ καλύμματι, ὁμοίως καὶ ἐπὶ τὸν **XVIII. e**  
ἅγιον δίσκον ἀνατίθησι τὸν ἀστέρα, καὶ τὰ καλύμματα.

Εἶτα ἐπιλέγει τὴν τῆς εὐχαριστίας εὐχὴν ὁ ἱερεὺς.

Εὐχαριστοῦμέν σοι, Δέσποτα φιλόανθρωπε, εὐεργέτα τῶν **f**  
ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν  
ἐπουρανίων σου, καὶ ἀθανάτων μυστηρίων. Ὁρθοτόμησον ἡμῶν  
τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρού-  
ρησον ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα· εὐχαῖς,  
καὶ ἱκεσίαις τῆς ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ  
πάντων τῶν ἁγίων σου.

Καὶ οὕτως ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος. Καὶ ὁ διάκονος **g**  
προσκυνήσας ἅπαξ, λαμβάνει τὸ ποτήριον μετὰ εὐλαβείας, καὶ ἔρχεται εἰς **of the Laity.**  
τὴν θύραν, καὶ ὑψῶν τὸ ἅγιον ποτήριον, δείκνυσιν αὐτὸ τῷ λαῷ, λέγων·

Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγάπης προσέλθετε.

**h**

Benediction.

Ὁ δὲ ἱερεὺς εὐλογεῖ τὸν λαόν, ἐπιλέγων ἐκφώνως·

Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν **Ps. xxviii. 9.**  
σου.

Καὶ ἐπιστρέφουσιν ὃ τε διάκονος καὶ ὁ ἱερεὺς εἰς τὴν ἁγίαν τράπεζαν, **k**  
καὶ θυμιᾷ ὁ ἱερεὺς τρίς, λέγων καθ' ἑαυτόν·

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ **Ps. lvii. 11.**  
δόξα σου.

Εἶτα λαβὼν τὸν ἅγιον δίσκον, τίθησιν ἐπὶ τὴν κεφαλὴν τοῦ διακόνου· **l**  
καὶ ὁ διάκονος λαβὼν μετ' εὐλαβείας, θεωρῶν ἔξω πρὸς τὴν θύραν, οὐδὲν  
λέγων, ἀπέρχεται εἰς τὴν πρόθεσιν, καὶ ἀποτίθησιν αὐτόν· ὁ δὲ ἱερεὺς  
προσκυνήσας, καὶ λαβὼν τὸ ἅγιον ποτήριον, καὶ ἐπιστραφεὶς πρὸς τὴν  
θύραν, ὁρᾷ τὸν λαόν, λέγων μυστικῶς·

Εὐλογητὸς ὁ Θεὸς ἡμῶν·

Εἶτα ἐκφωνεῖ·

Πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.  
Ἀμήν.

Καὶ ἐξελθὼν ὁ διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

**XIX.**

Ὁρθοὶ μεταλαμβάνοντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων,

POST-COM-  
MUNION.

*Anaphora of S. Basil.*

**XVI. a** εὐλόγησον, ἀγίασον, ἐνδυνάμωσον, ὀχύρωσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπόστησον, παντὶ δὲ ἔργῳ ἀγαθῷ σύναψον, καὶ καταξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου τούτων, καὶ ζωοποιῶν μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, εἰς Πνεύματος ἁγίου κοινωνίαν.

Ἐκφώνως.

Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

**b** Πρόσχες, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἔλθε εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ ὦδε ἡμῖν ἀοράτως συνών· καὶ καταξίωσον τῇ κραταίᾳ σου χειρὶ, μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου, καὶ τοῦ τιμίου αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Ἐκφώνως.

**XVII<sup>1</sup>.** Ὁ διάκονος· Πρόσχωμεν.

SANCTA  
SANCTIS.

Ὁ ἱερεὺς. Τὰ ἅγια τοῖς ἁγίοις.

[XVIII]<sup>1</sup>

COMMUNION.

Εἴτα τῆς μεταλήψεως τελειωθείσης, καὶ τῶν ἁγίων μυστηρίων ἀπὸ τῆς ἱερᾶς ἀρθέντων τραπέζης, ἐπεύχεται ὁ ἱερεὺς.

**XIX. a**

POST-COM-  
MUNION.

Thanksgiv-  
ing.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου μυστηρίων, ἃ ἔδωκας ἡμῖν ἐπ' ἐνεργεσίᾳ, καὶ ἁγιασμῷ, καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν. Αὐτός, Δέσποτα τῶν ἀπάντων, δὸς γενέσθαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφίας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἀπολογία ἐνπρόσδεκτον, τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου.

<sup>1</sup> The ritual of the Fraction and its accompanying ceremonies, and of the Communion, has to be supplied from the Anaphora of S. Chrysostom.



Anaphora of S. Chrysostom.

ἐπουρανίων, καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, **XIX. a**  
ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ. Thanksgiv-  
ing.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, κ. τ. λ.

Ἐκφώνησις.

Ὅτι σὺ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν,  
τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ  
εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορός. Ἀμήν.

Ὁ ἱερεὺς. Ἐν εἰρήνῃ προέλθωμεν.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος, ἐκφωνουμένη παρὰ τοῦ ἱερέως ἔξω τοῦ βήματος.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἁγιάζων τοὺς ἐπὶ **b**  
σοὶ πεποιθότας, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρο- Benediction.  
νομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἁγιάσον  
τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντι-  
δόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς  
ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλη-  
σίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, τῷ στρατῷ, καὶ  
παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθή, καὶ πᾶν δώρημα τέ- James i. 17.  
λειον, ἄνωθέν ἐστι, καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ  
σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν,  
τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ  
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ταύτης δὲ τελεσθείσης, ὁ μὲν ἱερεὺς εἰσέρχεται διὰ τῶν ἁγίων θυρῶν,  
καὶ ἀπελθὼν ἐν τῇ προθέσει, λέγει τὴν παροῦσαν εὐχήν.

Εὐχὴ λεγομένη ἐν τῷ συστεῖλαι τὰ ἅγια μυστικῶς.

**XX.**

Cleansing of  
the Holy  
Vessels.

Τὸ πλήρωμα τοῦ νόμου καὶ τῶν προφητῶν αὐτὸς ὑπάρχων,  
Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονο- **a**  
μίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάν-  
τοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

## Anaphora of S. Basil.

XIX. b

Ὁ διάκονος· Ὁρθοὶ μεταλαμβάνετε τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν μυστηρίων, κ. τ. λ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικὴν, κ. τ. λ.

Ὁ δὲ ἱερεὺς ἐκφωνεῖ·

Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς· Ἐν εἰρήνῃ προέλθωμεν.

Ὁ διάκονος· Τοῦ Κυρίου δεηθώμεν.

Εὐχὴ ὀπισθάμβωνος, ἐκφωνουμένη παρὰ τοῦ ἱερέως.

c

Benediction.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἁγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἁγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς, τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθή, καὶ πᾶν δώρημα τέλειον, ἄνωθέν ἐστι, καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

James i. 17.

XX.

Cleansing of  
the Holy  
Vessels.

Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια.

Ἦνυσται, καὶ τετέλεσται, ὅσον εἰς τὴν ἡμετέραν δύναμιν, Χριστὲ ὁ Θεὸς ἡμῶν, τὸ τῆς σῆς οἰκονομίας μυστήριον· ἔχομεν γὰρ τοῦ θανάτου σου τὴν μνήμην, εἶδομεν τῆς ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσθημεν τῆς ἀτελευτήτου σου ζωῆς, ἀπηλάυσσαμεν<sup>1</sup> τῆς ἀκενώτου σου τρυφῆς, ἥς καὶ ἐν τῷ μέλλοντι αἰῶνι πάντα ἡμᾶς καταξιωθῆναι εὐδόκησον. Χάριτι τοῦ ἀνάρχου σου Πατρός, καὶ τοῦ ἁγίου, καὶ ἀγαθοῦ, καὶ ζωοποιοῦ σου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

<sup>1</sup> This form of the 1st aor. seems to exist, though late.



Anaphora of S. Chrysostom.

Ὁ δὲ διάκονος εἰσελθὼν καὶ αὐτὸς διὰ τοῦ βορείου μέρους, συστέλλει XX. b  
τὰ ἅγια μετὰ φόβου καὶ πάσης ἀσφαλείας, ὥστε μηδὲν τι τῶν ἁγαν  
λεπτοτάτων ἐκπεσεῖν, ἢ καταλειφθῆναι, καὶ ἀπονίπτεται τὰς χεῖρας ἐν  
τῷ συνήθει τόπῳ. Ὁ δὲ ἱερεὺς ἐξελθὼν, δίδωσι τῷ λαῷ τὸ ἀντίδωρον, The Anti-  
doron.  
λέγων·

Ἡ εὐλογία τοῦ Θεοῦ ἐφ' ὑμᾶς τῇ αὐτοῦ χάριτι καὶ φιλαν- c  
θρωπία, πάντοτε, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Final Bene-  
diction.

Ὁ χορός· Ἀμήν.

Ὁ ἱερεὺς· Δόξα σοι, Χριστὲ ὁ Θεὸς ἡμῶν, ἡ ἐλπίς ἡμῶν, δόξα  
σοι.

Καὶ ὁ χορός· Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, νῦν καὶ  
αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ εἰ ἔστι κυριακή, λέγει ὁ ἱερεὺς· d

Ὁ ἀναστὰς ἐκ νεκρῶν Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, κ. τ. λ.

Εἰ δὲ οὐκ ἔστιν ἀναστάσιμος, λέγει·

Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, κ. τ. λ.

Καὶ εἰσελθὼν ἐν τῷ ἁγίῳ βήματι ἀποδύεται τὴν ἱερατικὴν στολήν, e  
λέγων· Private  
Thanks-  
giving.

Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κ. τ. λ.

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, κ. τ. λ.

Παναγία Τριάς, κ. τ. λ.

Καὶ τό, Πάτερ ἡμῶν.

Εἶτα λέγει τὸ ἀπολυτίκιον τοῦ Χρυσοστόμου· f

Ἡ τοῦ στόματός σου καθάπερ πυρσὸς ἐκλάμψασα χάρις τὴν  
οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέ-  
θετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν· ἀλλὰ σοῖς  
λόγοις παιδεύων, πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε τῷ  
Λόγῳ Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Καὶ τὸ κοντάκιον τῆς ἡμέρας. Καὶ ποιεῖ ἀπόλυσιν. Καὶ προσκυνήσας  
καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πᾶσιν, ἐξέρχεται.

# THE LITURGY OF THE ORTHODOX ARMENIAN CHURCH.

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*When the Priest intends to bring the oblation he must put on vestments suitable for the service.*

i. a  
Preparation  
of the Minis-  
ters in the  
Vestry.

*He then, with the deacons, goes into the vestry where the vestments are kept.*

*Then the several ministers being appareled, every one according to his order, they shall say in antiphone Psalm cxxxii.*

*The Priest :* Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness.

*The Deacon :* Lord, remember David : etc.

*The Priest :* How he sware unto the Lord : etc., *to the end of the Psalm.*

Glory be to the Father, etc.

[<sup>1</sup> *Let every one take his part in the Service.*]

*The Deacon, aloud :* Let us pray to the Lord in peace.

[<sup>2</sup> *The Congregation :* Lord, have mercy upon us.]

*The Deacon :* Let us ask the Lord in faith, and with one accord, that He will bestow on us the grace of His mercy.

O Lord, our God Almighty, save us and have mercy upon us.

[<sup>3</sup> *The Congregation :* Save us, O Lord.]

*Then the Priest says, twelve times :*

Lord, have mercy upon us.

[<sup>4</sup> *The Congregation :* Lord, have mercy upon us.]



*After that the Priest [bows and <sup>1</sup>] says [privately <sup>2</sup>] the following prayer, before putting on his robes :*

i. a  
Prayers at  
vesting.  
b

O Lord Jesu Christ, who art clothed with light as with a garment, Thou didst appear on earth in unspeakable humility, and didst converse with men. Thou who wast made eternal High Priest after the order of Melchisedec, and who didst adorn Thy Holy Church ; O Lord Almighty, who hast vouchsafed unto us to put on that same heavenly garment, fit me, Thine unworthy servant, at this hour, when I venture to draw nigh to this spiritual service of Thy glory. Wherefore, in order that I be stripped of the defiled garment of all ungodliness, and that I be [clothed upon and] adorned with Thy light, remove my wickedness from me, and blot out my transgressions, that I be made worthy of the light Thou hast prepared for me. Grant me to enter with priestly glory upon the ministry of Thy holy things, in company with those who have kept Thy commandments without sin. So that I also be found prepared for the heavenly marriage feast with the wise virgins ; there to glorify Thee, O Christ, who didst take away the sins of all men. For Thou art the holiness of our persons, and unto Thee, O beneficent God, belong glory, dominion, and honour, now and ever, world without end. Amen.

*Then the Deacons, drawing near, shall robe him, saying :*

Let us also pray to the Lord in peace.

*The Priest :* Blessing and glory to the Father, and to the Son, and to the Holy Ghost ; now and ever, world without end. Amen.

*After the blessing he shall first put the mitre upon his head, and say :*

Lord, put upon me the helmet of salvation, that with strength I may fight the enemy. By the grace of our Lord Jesus Christ ; unto whom belong glory, dominion, and honour ; now and ever, world without end. Amen.

*While putting on the albe <sup>3</sup>, or surplice, he shall say :*

Clothe me, O Lord, with the garment of salvation, in the robe of joyfulness ; and surround me with a vesture of salvation. By the grace of our Lord Jesus Christ, etc.

<sup>1</sup> N.

<sup>2</sup> R.

<sup>3</sup> στιχάριον.

i. *While putting on the stole*<sup>1</sup>, he shall say:

f Clothe my neck, O Lord, with righteousness, and cleanse my heart from all defilement of sin. By the grace of our Lord Jesus Christ, etc.

*While fastening the girdle, he shall say:*

g Bind the girdle of faith in the middle of my heart and my mind; wipe off from them the thought of impurity; and cause the power of Thy grace to abide in them at all times. By the grace, etc.

*While putting on the right (left) maniple, he shall say:*

h Give strength, O Lord, to my right (left) hand, and wash away all my filthiness; that I be enabled to wait on Thee in cleanness of mind and body. By the grace of our Lord Jesus Christ, etc.

*While putting on the vagas, or ephod, he shall say:*

k Clothe my neck, O Lord, with righteousness, and cleanse my heart from all filthiness of sin. By the grace, etc.

*While putting on the chasuble*<sup>2</sup>, he shall say:

l Lord, of Thy mercy, clothe me with a bright garment, and protect me against the wiles of the wicked; that I be counted worthy to glorify Thy glorious name. By the grace, etc.

*After having put on all his vestments, the Priest shall say:*

m My soul shall rejoice in the Lord, because He has clothed me with a garment of salvation, and with a vesture of gladness; He has put upon me a crown as upon a bridegroom, and has adorned me like a bride with her jewels. By the grace, etc.<sup>3</sup>

ii. *The Priest celebrant, preceded by the Deacon carrying a lighted taper in his left hand and a censer in his right, comes out of the vestry, with the other clergy.*

Preparation  
in the Sanc-  
tuary.

*Water is then brought, and while taking the towel, or handkerchief, the Priest says:*

Cleanse my hands, O Lord, from all filthiness of sin. By the grace, etc.

*After this, they all step in front of the Holy Table, where the Priest washes his hands, saying:*

<sup>1</sup> Arm., *urar*, *orarium*. Russian translation, *epitrachil*, ἐπιτραχήλιον. (M.)

<sup>2</sup> Arm., *churchar*, φελόνιον, *pluviale*. It is longer than the Greek chasuble, and fastens in front. (M.)

<sup>3</sup> *While the Priest celebrant is being robed, the choir outside the vestry-door sing a hymn.*



I will wash my hands in innocency, O Lord, and so will I go ii.  
to Thine altar.

*Then, with the Deacons, he says in antiphone, Ps. xxvi, with Gloria Patri.*

Be thou my Judge, O Lord, etc.

*The Priest:* For the sake of the Holy Mother of God, O Lord, accept our supplications, and save us alive.

*The Deacon:* Let us make the Holy Mother of God and all a  
the saints our intercessors with the Father in Heaven, that He will be pleased to have mercy, and, in his pity, to save alive his creatures. Almighty Lord God, save us and have mercy on us.

*The Priest:* Receive, O Lord, our supplications through the b  
intercession of the Holy Mother of God, the Immaculate Mother of Thine only begotten Son, and through the entreaties of all Thy saints. Hear us, O Lord, and have mercy [on us]; bear with us, do away our offences, and forgive us our sins. And make us worthy, with praises, to glorify Thee, with Thy Son and the Holy Ghost; now and ever, world without end. Amen.

*The Priest celebrant then turns to the other clergy, and says:*

I confess before God and the Holy Mother of God, and c  
before all the Saints, and before you, fathers and brethren, all the sins I have committed. For I have sinned in thought, word, and deed, and through every sin committed by men; I have sinned, sinned! I pray ye, entreat God for me.

*One of the bystanders [of the clerks] answers:*

God Almighty have mercy on thee, and grant thee forgiveness d  
of all thy trespasses, past and present; let Him deliver thee from those that are to come; confirm thee in every good work, and give thee rest in life everlasting.

*To which the Priest [turned towards the people] replies:*

God who loves men, set you also free, and forgive you your e  
trespasses; give you time for repentance, and for the practice of good works; and [turning to the altar] be pleased to direct your future life, through the Grace of the Holy Ghost, who is both mighty and pitiful; and unto whom be glory for ever. Amen.



ii. e *The Clerks*: Remember us before the immortal Lamb of God.

*The Priest*: Ye are remembered in presence of the immortal Lamb of God.

*The Clerks then say Psalm c, in antiphone, with the Priest celebrant.*

O be joyful in the Lord, all ye lands, etc.

f *The Deacon*: In the name of the Holy Church do we pray the Lord, that through her He will save us from [our] sins, and keep us alive through the grace of His mercy. O our Lord God Almighty, save us alive, and have mercy [on us].

g *The Priest*: In the midst of Thy temple [O Lord], and in presence of these bright and holy tokens acceptable unto God, and of this holy place, do we humble ourselves in fear and worship, and glorify Thy holy, wonderful, and triumphant Resurrection. And unto Thee do we offer blessing and glory with the Father, and the Holy Ghost: now and ever, world without end. Amen.

*The Priest*: I will go unto the altar of God; even unto the God of my joy and gladness.

*The Deacon then says Psalm xliii alternately with him.*

Give sentence with me, O God, etc.

h *The Deacon, aloud*: Let us again pray to the Lord in peace; and bless the Father of our Lord Jesus Christ, who has counted us worthy to stand in the abode of praise, and to sing spiritual songs; Lord God Almighty, save us alive, and have mercy [on us].

k *The Priest*: In this abode of holiness and in the seat of praise, in this dwelling of angels, and of expiation for me, we fall down and in awe worship in presence of these glorious and divine tokens, and of the Holy Table, and we glorify Thy wonderful and triumphant Resurrection. And unto Thee we bring blessing and glory, with the Father and the Holy Ghost, now and ever, world without end. Amen.

[After these prayers the curtain is drawn, and remains so during the whole of the Oblation. If the celebrant is a bishop, however, the curtain is drawn only after the two following prayers of S. Gregory of Nareg.]<sup>1</sup>

<sup>1</sup> This § ii. is entirely omitted by Archbishop Nerses in his 'Rules for

*If the celebrant is a bishop, he draws over his breast the venerable omiphorion<sup>1</sup>; he then draws nigh to the table of offering [credence table on the north side of the altar]. And there, falling on his knees, he says privately, and his eyes streaming with tears, the following prayers to the Holy Ghost, who is the Agent and Dispenser [Steward or Economist] of the work.*

iii.

First Oblation.

*Prayer of S. Gregory of Nareg.*

O Almighty, beneficent God of all things and Lover of men, Creator of things visible and invisible, Saviour and Preserver, Protector and Giver of Peace, Mighty Spirit of the Father, we entreat Thee with open arms, with humble earnest prayer, in Thine awful presence. We draw nigh in great fear and trembling, in order to offer this reasonable sacrifice; first to Thine unsearchable power, being, as Thou art, equal in throne, in glory, and in creative energy, with the unchangeable Majesty of the Father; and Searcher as Thou art also of the hidden, deep counsels of the Almighty Father of Emmanuel, who sent Thee, He who is the Saviour, Verifier, and Creator of all things. Through Thee was made known to us the threefold personality in one essence of the Godhead; of which Three Persons Thou art known as one and incomprehensible. By Thee and through Thee did the first race of the patriarchal house, called Seers, declare aloud and clearly the things past and to come. The Spirit of God announced Thee to Moses, even Thee, who, moving on the surface of the waters, as an energy which no one can restrain, and by Thy solemn going to and fro while brooding over them, and under Thy sheltering wings fondly calling new beings into life, didst foreshadow the mystery wrought at Holy Baptism; who after this pattern, and ere the vault of the firmament above was spread on high, like a veil, didst, as Absolute Ruler, create the complete natures of all beings that are, from all things that are not. In thy creating power shall all men by Thee be renewed at the Resurrection, at the last day of this existence, but the first of heavenly life. Thee also did

the Due Performance of the Church Service' (A.D. 1150). It is therefore probably later than his time.

<sup>1</sup> Thus written for ἡμιφάριον or ἡμιφόριον. No mention of it is made in the Russian translation. (M.)



iii. a the Father's First-born Son, Thy fellow, and of the same essence with the Father, in one likeness, obey with oneness of will, as He did His Father; He announced Thee as the true God, equal and of the same substance as His Mighty Father; He declared that blasphemy against Thee should never be forgiven, thus cutting short the railing accusations of Thine impious gainsayers, while He, the just and innocent Creator of all, forgave His accusers; He who for our sins was betrayed to death, and rose again for our justification. Unto Him be glory through Thee, unto Thee praise, blessing with the Father Almighty, for ever and ever. Amen.

*The same kind of earnest supplication shall again be repeated, until firm confidence through the contemplation of [heavenly] light, become wonderfully revealed, signifying and again boding peace from above.*

b We entreat and beseech with sighs and tears wrung from our innermost soul Thy glorious and creative essence, neither brought into existence nor created, and not limited by time, O Merciful Spirit! who art our advocate with the Father of Mercies, in groanings that cannot be uttered; who keepest the saints, and cleanseest sinners, and makest them temples of the living and quickening will of the exalted Father. Set us now free from all unclean deeds, that are not agreeable to Thine indwelling [with us]; so that the bright light of Thy gifts may not be quenched within us, from the contemplative eyes of our understanding; that we may possess Thee in us, united with us by prayer, and the incense of a godly life. And since one of the Most Holy Trinity is being offered, and another takes pleasure in us through the blood of His First-born Son that reconciles us to Him, do Thou, O Holy Spirit, receive our supplications, and make us a fit habitation for Thee, through every worthy preparation for the delicious tasting of the Heavenly Lamb; and without risk of condemnation, meet to receive this manna of immortality, of the life of a new Salvation [existence]. And let this fire consume every cause of offence in us, like the live coal brought to the lips of the Prophet by the angel holding the tongs; so that in every way Thy mercy and pity may be proclaimed, as the Father's loving kindness is manifested through



the Son; who received the Prodigal Son and brought him into the Fatherly inheritance, and directed impure sinners to the Heavenly Kingdom, the bliss of the righteous. Yes, yes, I also am one of them; receive me therefore with them, as requiring great love and pity, destitute as I am of Thy graces purchased for me by the Blood of Christ. That in all this, Thy godhead be made manifest unto all, glorified together with the Father with like honour in one will, and in one power of praise. (*Aloud.*) For Thine is the pity, the power, the charity, the strength, and the glory, for ever and ever. Amen. iii. b

*The Priest then rising, comes to the table of oblation, [credence table] where the Protodiacon brings the bread which the Priest takes and places upon the paten, saying :* Preparation  
of the Holy  
Vessels.

Memorial of our Lord Jesus Christ, [Who sits at table resting on a throne not made with hands. He gave Himself up to the death upon the Cross, for the race of men; Praise Him and bless Him and extol Him for ever and ever.]<sup>1</sup> c

*Then taking the wine, he pours it cross-wise into the chalice, saying :*

In remembrance of the saving dispensation of our Lord and Saviour Jesus Christ; [through the fountain of Whose Blood flowing from His side, His creatures have been renewed and made immortal. Bless Him, and praise Him, and extol Him for ever.]<sup>1</sup> d

*Then shall he say privately this prayer of St. John Chrysostom.*

O Lord God, our Saviour, Preserver and Benefactor, who didst send into the world the Heavenly bread of our Lord Jesus Christ as food for this world, to bless and to sanctify us; be pleased, O Lord, Thyself to bless this our oblation. Receive it on Thy heavenly table. Remember, beneficent and loving as Thou art, both those who offer it to Thee and those for whom it is offered. And keep us without rebuke in the priestly function of Thy holy mysteries. For holy and glorious is the great and most honourable Majesty of Thy glory, of the Father, and of the Son, and of the Holy Ghost, now and for ever, world without end. Amen. e

<sup>1</sup> The words here enclosed within brackets are found neither in the Venice edition, nor in the Russian and French translations, nor yet in Archbishop Nerses of Lampron. (M.)

iii. e     *He then covers [the chalice] with a veil, saying Psalm xciii.*

The Lord is King, and hath put on glorious apparel: etc.

*He then thrice makes the sign of the Cross, saying:*

Let the Holy Ghost come upon thee, and let the power of the Most High overshadow thee.

*[The Deacon then presents the censer to the Priest, saying:*

Let us again pray to the Lord in peace, that He will hear us, save us, and have mercy upon us.

*The Priest.* Blessing and glory be to the Father, and to the Son, and to the Holy Ghost.] <sup>1</sup>

*He then censes [the credence table] saying:*

f     I offer Thee incense, O Christ, the sweet smell of a  
Incense.     spiritual offering. Receive it as a sweet smelling savour unto Thy heavenly and intellectual place of offering: Send upon us in return the graces and gifts of Thy Holy Spirit; for unto Thee do we ascribe glory, with the Father, and with the Holy Ghost, for ever and ever. Amen.

*While saying this prayer, the Priest leaves the credence table, and with the deacon comes towards the Holy Table, which he censes. Here is the curtain drawn aside.*

iv.     *And the Priest waving the censer, descends into the middle of the Church, with*  
Procession.     *the deacons, [who go before him, bearing lighted tapers, round the Church, while he censes the images of Saints and the congregation.*

*Meanwhile this hymn is sung: ]* <sup>1</sup>

O Christ, who through Thy Blood hast made Thy Church brighter than the heavens, and who hast ordained in her, after the manner of the heavenly [hosts], orders of apostles, prophets and holy teachers: we, of the orders of priests, deacons, clerks and ecclesiastics gathered together on this day, offer thee incense, O Lord, after the example of Zacharias of old. Let our supplications sent up through this incense, be acceptable to thee, as were the sacrifices of Abel, Noah and Abraham. And through the intercession of Thy hosts above, keep ever unshaken the Armenian chair, [of Etchmiadzin].

*Towards the end of this hymn the Priest, having gone round the church,*



*ascends the steps on the right side of the Holy Table, which he worships three times. [He then takes the censer from the deacon, who stands at his right hand.]* iv.

*Then the Protodiacon goes into the middle of the church, [clasps his hands<sup>2</sup>] and calls aloud towards the Holy Table where the Priest is.*

Missa  
Catechu-  
menorum.  
I.

Bless, O Lord.

*The Priest answers with a loud voice :* Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now and ever. Amen.

Benediction.

*Then the Clerks sing the introit for the day, [or the following hymn :*

INTROIT.

O Only Begotten Son and Word of God, Thou who art immortal, for the sake of our salvation Thou didst consent to take flesh from the holy Mother of God, ever virgin, Mary, and didst really become man like us without feint ; Thou, O Christ God, who, by being crucified, didst abolish death by Thy death, Thou, one of the Holy Trinity who art glorified with the Father and the Holy Ghost, have mercy on us.]<sup>3</sup>

*When this is ended, the Protodiacon says :*

Let us again pray to the Lord in peace. Receive us, save us, and have pity on us, O Lord. [*The congregation*]<sup>4</sup>, Bless us, O Lord !

*Then the Priest [turning towards the congregation, and blessing the people with his hand] says :*

Peace be to all.

*The Clerks :* And with Thy Spirit.

*The Deacon :* Let us worship God.

*The Clerks :* In Thy presence, O Lord.

*Then the Priest says aloud :*

O Lord our God, Whose power is unsearchable, and Whose glory is incomprehensible, Whose mercy is infinite, and Whose clemency is unspeakable ; in great compassion look down upon Thy congregation and upon this holy temple ; and abundantly show Thy mercy and pity on us and on those who pray with us. For unto Thee belong glory, dominion and honour, now and ever, world without end. Amen. a

<sup>1</sup> RN.

<sup>2</sup> N.

<sup>3</sup> R.

<sup>4</sup> N.

- I. a *Then the Clerks begin the Psalm and the hymn appointed for the day, [as well as this hymn:]*

Let all the earth bless Jesus Christ the King, with a song of praise.

Let all the earth sing a song of thanksgiving unto the Creator of Heaven and Earth.

To the Holy Trinity, one God, we bring honour and worship, now and ever. Amen.

*And while they sing [that hymn] the Priest says privately:*

- b O Lord our God, save alive Thy congregation, and bless Thine inheritance: keep whole the fulness of Thy church; sanctify those who visit [or greet] the beauty of Thy house; do Thou glorify us, O Lord, by Thy divine power, and forsake not those who put their trust in Thee. [*Aloud*, Abp. N. of L.] For thine is the power, the dominion, and the glory, for ever and ever. Amen.

(*Aloud*.) Peace be to all.

*The Clerks.* Amen.

- c *The Priest, aloud:* O Thou who didst teach us to pray both in common as we do now, and in secret, and who didst promise to grant the supplications of two or three gathered together in Thy name: Do Thou now fulfil the requests of Thy servants according to their wants: Granting us in this world the knowledge of Thy truth, and in the world to come, life everlasting. For Thou, O God, art beneficent and loving; and unto Thee belong glory, dominion and honour; now and ever. Amen.

[*Here the Priest turns round and blesses the people.*]<sup>1</sup>

- II. *Then, while the Clerks give glory, they all bow to the earth before the Sanctuary.*

*And the Priest bowing to the Holy Table, says the following prayer:*

- a O Lord God, who hast established in the heavens the orders and the legions of angels and of archangels to wait upon Thy Glorious Majesty, grant that now Thy holy angels may come among us, and minister with us, and with us also praise Thy



goodness. (*Aloud.*) For thine is the power, the dominion, **II. a**  
and the glory, for ever and ever. Amen.

*Then the Priest [with the Deacon] kisses the Holy Table, and the Deacon cries aloud :*

Proschume, [*πρόσχωμεν*, let us attend.]

*And the Clerks sing the Trisagion, three times.*

Holy God, Holy and Mighty, Holy and Immortal, who wast **THE TRISA-**  
crucified for us, have mercy upon us. **GION.**

[*While the Clerks sing three times the Trisagion, the Protodiacon receives the* **b**  
*Gospel from the Priest, and raising it above his head, he enters the Sanctuary at* **THE LITTLE**  
*the northern door, goes round the altar behind the image gallery, [*εἰκονοστάσιον*], **ENTRANCE.**  
*and comes out at the southern door. Then coming forward at the end of the*  
*platform on which stands the altar, he holds the Gospel to the oldest Priest in the*  
*choir to kiss. The Deacon then brings back the Gospel which he places upon the*  
*altar, and the Priest gives his blessing to the one who has just kissed the*  
*Gospel.]*<sup>1</sup>*

*Then the Priest shall at the same time say this prayer privately.*

O Thou Holy God, who reposest among the Saints, whom **c**  
Seraphim praise saying: Holy, holy, holy; whom Cherubim **Prayer of the**  
extol in glory, and before whom all the hosts of Heaven fall **Trisagion.**  
down in worship: Thou who didst bring all creatures into  
being out of that which did not exist; who didst make man  
after thine own image and similitude, and didst adorn him with  
Thy manifold gifts, and didst teach him to seek wisdom and  
good understanding; Thou who didst not think scorn of sinners,  
but who didst place within reach of them repentance unto salva-  
tion: Thou hast made us, Thy humble, unworthy servants,  
worthy at this hour to stand in presence of the glorious holiness  
of Thy table; there to offer unto Thee legitimate worship. There-  
fore, O Lord, do Thou accept from the lips of us sinners, the  
blessing of the Trisagion, and keep us by Thy loving mercy.  
Forgive us all our trespasses, whether committed with the will  
or without it; purify our souls, our minds and our bodies; and  
vouchsafe unto us to serve Thee in holiness all the days of our  
life; through the intercession of the Holy Mother of God and  
of all Thy Saints, who have pleased Thee unto all eternity.  
(*Aloud.*) For Thou art holy, O Lord our God; and unto Thee

<sup>1</sup> This rubric is taken from R.

II. c belong glory, dominion and honour, now and ever, world without end. Amen.

*When the Trisagion and this prayer are ended, the Deacon then proclaims aloud:*

The Deacon's  
Litany.

Let us again pray to the Lord in peace.

*The Clerks [or Choir]:* Lord, have mercy upon us <sup>1</sup>.

*The Deacon:* For the peace of the whole world, and for the establishment of our holy church, we pray Thee, O Lord.

For all the holy and orthodox bishops, let us pray the Lord.

For our holy Lord Patriarch or Archbishop N., or for our Lord Bishop N., let us pray the Lord.

For the vartabeds, priests, deacons, clerks, and for every rank of the Church's children, let us pray the Lord.

For religious kings and God-loving princes, for their generals and their armies, let us pray the Lord.

For the souls of those who rest in death, who are fallen asleep in Christ in the true and orthodox faith, let us pray the Lord.

*The Clerks:* Lord, remember Thine, and have mercy upon us.

*The Deacon:* Also for the unity of our true and holy faith, let us pray the Lord.

*The Clerks:* Lord, have mercy upon us.

*The Deacon:* Let us commit our own selves and one another unto the Lord.

*The Clerks:* Unto Thee, O Lord, do we commit ourselves.

*The Deacon:* Have mercy upon us, O Lord God, according to Thy great mercy. Let us say so together, with one accord.

*The Clerks:* Lord, have mercy upon us. (*Three times.*)

d *Meanwhile the Priest says this prayer privately, with open arms:*

O Lord our God, accept and pity the supplications of Thy servants according to Thy great mercy. Have compassion on us; and on all the congregations that have an eye unto Thee, send down Thine abundant mercy.

*The Deacon, aloud:* Bless us, O Lord.

<sup>1</sup> This response is said after each of the following suffrages.



*Then shall the Priest say aloud:* For Thou art merciful and Thou lovest men, God as Thou art; and unto Thee belong glory, dominion, and honour, now and ever, world without end. Amen. II. e

*After this the Priest bows to the Holy Table, and stepping forward,* III.  
*sits down on the steps, while the Clerks begin to sing the Psalm appointed* THE LEC-  
*for the day.* TIONS.

*Then are read the books of the Prophets and of the Evangelists.* Psalm.

*Then after the Alleluia, according to the direction for it in the Lesson, and at* Epistle.  
*the end of it all, the Deacon exclaims:* Alleluia.

Orthi [ὄρθοι, stand up].

*Then the Priest turns towards the people and makes the sign of the Cross over the congregation, saying:*

Peace be to all.

*The Clerks:* And with Thy Spirit.

*The Deacon:* Let us hearken with fear to the Holy Gospel according to N. N.

*The Clerks:* Glory be to Thee O Lord our God.

*The Deacon:* Proschume [πρόσχωμεν, let us attend].

*The Clerks:* God speaks.

*Then the Deacon shall read the Holy Gospel*<sup>1</sup>; *at the end of which all shall* Gospel.  
*say*<sup>2</sup>:

Glory be to Thee O Lord our God.

*Then shall the Nicene Creed be said in full.* IV.

We believe in one God the Father Almighty, Maker of THE CREED.  
heaven and earth, of things visible and invisible.

And in one Lord Jesus Christ, the Son of God, [born<sup>3</sup> or] begotten of God the Father, that is, only Son of the essence of the Father.

<sup>1</sup> The Protodiacon reads the Gospel, standing on the edge of the platform on which the altar stands. While he reads, the Priest takes off his crown (or mitre). (M.)

<sup>2</sup> Here the Priest puts on his mitre. After reading the Gospel, the Protodiacon comes near to the altar, at the Priest's right hand, and, holding up the Gospel over his head, he repeats the Creed. (M.)

<sup>3</sup> The Armenian has only one term for 'begetting' and 'bringing forth,' and therefore uses the same verb for 'begotten' of the Father and 'born' of the Virgin Mary. This shows how easily mistakes may arise, and quarrels from them, when terms are not accurately defined or understood, as in the case of ὁμοούσιος, 'person' and 'nature,' etc., concerning which there has been endless controversy between the Armenian Church and the Greek. (M.)

IV. God of God, Light of Light, true [very] God of true [very] God; [a thing begotten or] an offspring, and not a thing made.

Himself of the nature of the Father, by Whom all things came into existence in heaven and upon earth, things visible and invisible. Who for us men and for our salvation, having come down from heaven, was made flesh [or was made body], was made Man, was born <sup>1</sup> perfectly of the Holy Virgin Mary by the Holy Ghost <sup>2</sup>.

Of Whom He took body, soul [spirit], and mind, and everything that is in man, truly and not having semblance.

[After having] suffered, [and being] crucified, buried, the third day risen again, [and] gone up into heaven in the same body, sat down at the right hand of the Father.

[He] is to come in the same body and in the glory of the Father, to judge the quick and dead; to Whose kingdom there is no end.

We also believe in the Holy Ghost, uncreated and perfect <sup>3</sup>, Who spake in the Law, and in the Prophets, and in the Gospels. Who came down upon the Jordan, preached [or proclaimed] the Apostle <sup>4</sup> [or, the one sent, Shiloh, Christ <sup>5</sup>]; and dwelt in the Saints.

We also believe in one only Universal and Apostolic Church;

In one Baptism, in repentance, in the expiation and forgiveness of sins;

In the resurrection of the dead;

In the everlasting judgment [sentence, or condemnation] of souls and bodies <sup>6</sup>; in the kingdom of heaven, and in the life everlasting.

<sup>1</sup> Same term as above. (M.)

<sup>2</sup> 'Holy Ghost,' in the instrum. case only, without preposition, Πνεύματι Ἀγίῳ. (M.)

<sup>3</sup> Τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον is omitted in all the Armenian editions of the Nicene Creed I have, as well as in the Russian translation. The Venice copy (p. 52) inserts, 'who cometh forth from the Father, and the Son,' and so do, of course, the other Romish editions. (M.)

<sup>4</sup> N. has 'To the Apostles.'

<sup>5</sup> As explained by some. (M.)

<sup>6</sup> N. omits 'of souls and bodies,' and ends with 'life everlasting. Amen.'



But, those who say, there was [a time] when the Son was not ; IV.  
or that there was [a time] when there was no Holy Ghost ; or that  
they came into being of things that were not ; or who say that  
the Son of God and the Holy Ghost be of different natures, and  
that they be changeable and alterable, such does the Holy  
Catholic and Apostolic Church anathematize.

[*To which S. Gregory the Illuminator added :*]

But we will glorify Him Who was before the worlds by wor-  
shipping the Holy Trinity and One Godhead of the Father and  
of the Son and of the Holy Ghost ; now and ever, world without  
end. Amen <sup>1</sup>.

*The Deacon then proclaims aloud :*

Let us again pray to the Lord in peace.

*The Clerks :* Lord, have mercy upon us.

V.

General  
Intercession.

*The Deacon :* Let us again pray in faith, and request of the a  
Lord God, and of our Saviour Jesus Christ, at this hour of  
service and of prayer, that He will make us worthy of being  
accepted of Him [or, of receiving the Holy Sacrament] that He  
will hearken to the voice of our supplications ; that He will  
receive the requests of our hearts, forgive our trespasses, and  
have mercy upon us. Let our requests at all times enter into  
the presence of His great Majesty, and let Him give us the  
one united faith, to set to the doing of good works in  
righteousness, that the Lord Almighty may shed abroad on  
us the gifts of His mercy, and keep us alive and show us  
pity.

*The Clerks :* Keep us alive, O Lord.

*The Deacon :* Let us seek in faith of the Lord, that we may  
pass in peace this hour of the oblation [or sacrifice] and the day  
now before us.

*The Clerks :* Grant it, O Lord <sup>2</sup>.

*The Deacon :* Let us seek of the Lord [to send us] an angel  
of peace to guard our persons.

Let us seek of the Lord the expiation and forgiveness of our  
sins.

<sup>1</sup> The Venice edition omits this clause.

<sup>2</sup> This response is said after each of the three following suffrages.

V. a Let us seek of the Lord the great, powerful strength of the Holy Cross for the help of our persons.

Let us entreat the Lord in behalf of the unity of our holy and true faith.

*The Clerks :* Lord, have mercy [upon us].

*The Deacon :* Let us commit our own selves and one another unto the Lord.

*The Clerks :* Lord, unto Thee, let us be committed.

*The Deacon :* Have mercy upon us, O Lord our God, according to Thy great mercy. Let us all say together with one accord :

*The Clerks :* Lord, have mercy upon us. (*Three times.*)

*While they sing this antiphone, the Priest shall say this prayer privately :*

b  
Prayers for  
the Faithful.

O our Lord and Saviour Jesus Christ, Who art great in mercy, and abundant in gifts of Thy bounty ; Thou, who at this hour didst endure the sufferings of the cross and of death on account of our sins, and didst abundantly bestow the gifts of Thy Holy Spirit on the blessed Apostles, make us also, O Lord, we beseech Thee, partakers of Thy divine gifts, of the forgiveness of our sins, and of the gift of the Holy Ghost. (*Aloud.*) That we may be made worthy to praise and glorify Thee with the Father and the Holy Ghost, now and ever, world without end. Amen.

[*Then, turning towards the people, he says :*]

Peace be to all.

c With Thy peace, O Christ our Saviour, which passes all understanding and words—strengthen us and keep us fearless from all evil ; reckon us among Thy true worshippers, who worship Thee in spirit and in truth ; for unto the Most Holy Trinity belong glory, dominion, and honour, now and ever. Amen.

Blessed be our Lord Jesus Christ. Amen.

*The Deacon :* Bless us, O Lord.

*Then the Priest shall make the sign of the Cross over the congregation, saying aloud :*

The Lord God bless you all.

*The Clerks :* Amen.



*After these things, if the celebrant is a bishop, he shall lay aside the hemiphorion.* V. c

*The Deacon :* Say [sing] a psalm unto our Lord God, O ye clerks, a spiritual song with melody.

*Then the Clerks shall sing the Trisagion according to the mystery of the day* [of the festival].

*The Deacon :* Let none of the catechumens, no men of little faith, none of the penitents, nor of the unclean draw near to this divine mystery. VI. (Dismissal of the Catechumens.)

*The Clerks :* The Body of the Lord and the Blood of the Saviour lie before [you]. The invisible powers sing unseen, and say, with uninterrupted voice : Holy, holy, holy Lord of Hosts. Missal. Fidelium. VII. a Ritual of the Second Oblation.

*Then they come burning incense to the Holy Mystery.* b

*The Deacon :* In them hath He set a tabernacle for the sun, which cometh forth as a bridegroom out of his chamber. Incense.

*The Clerks :* And rejoiceth as a giant to run his course.

*They now also sing in harmony The Song of the Cherubim :* c

We who mystically represent the Cherubim, and who sing the thrice holy hymn to the Holy Trinity, let us lay aside all worldly care, that we may welcome the King of Heaven and earth, whom legions of angels escort unseen. CHERUBIC HYMN.

*Then the Sacred Bread shall be brought to the Holy Table by the Deacons, together with the Cup of immortality. And while they sing, the Priest shall humble himself before the Holy Table, and shall thus pray mystically in silence :* d GREAT ENTRANCE.

None of those who are held by fleshly lusts and passions is worthy to come near Thy Table, or to wait upon Thy glory, O King ; for to serve Thee is a great and awful duty, even for the heavenly hosts. But in Thine infinite goodness, Thou, ineffable Word of the Father, wast made man, and didst appear as our High Priest ; and, as Lord of all, didst Thou commit unto us this service and office of priest of a bloodless sacrifice, because Thou art our Lord God, who rulest things on earth and things in heaven ; who sittest upon a throne of Cherubim, O Thou Lord of the Seraphim, and King of Israel ; who alone art Holy, and reposest among the Saints. I beseech Thee, who alone art beneficent and mild, look upon me, Thy sinful and e Prayer of the Cherubic Hymn.

**VII. e** unworthy servant, and cleanse my soul and my mind from all filthiness of evil. And make me fit, through the strength of Thy Holy Spirit, me who am clothed upon with the grace of the priestly office, to stand before Thy Holy Table, and to administer in the quality of priest Thy pure Word and Thy precious Blood. I also entreat Thee, with my neck bowed [before Thee], turn not Thy face away from me; and sever me not from among Thy servants. But make me worthy to bring to Thee these offerings, [and receive them] at the hands of me, Thine unworthy and sinful servant. For Thou art He who offers and was offered, who art received and who givest, O Christ our God. To Thee, therefore, do I ascribe glory with Thy eternal Father, and Thy most Holy and beneficent Spirit, now and ever; world without end. Amen.

*The Oblations are then placed upon the Holy Table.*

*And the Priest shall burn incense, and then wash his fingers, saying :*

I will wash my hands in innocency, O Lord.

*The Deacon :* Let us again pray to the Lord in peace.

**f** Exhortation. Let us again, in faith and purity, stand in awe before the Holy Table of God. Not with scruple or offence; not with deceit or guile; not with wiles or cheating; not with doubt, and not with little faith; but with an upright conduct, a pure mind, with a single heart, a perfect faith, being filled with love, full and overflowing with deeds of goodness; let us stand in prayer before the Holy Table of God, and there find grace and mercy, in the day of His appearing, and at the second coming of our Lord and Saviour Jesus Christ. Let him save us alive and have mercy on us.

*The Clerks :* Save us, O Lord, and have mercy upon us.

*While they repeat this exhortation, the Priest shall thus pray in silence, with open arms :*

**g** Prayer of the  
(Second)  
Oblation. Lord God of Hosts, and Maker of all things that can be, who didst bring all things into visible existence out of nothing; who also with charity didst honour our earthly nature, and didst raise us to the rank of ministers of such an awful and inexplicable mystery; Thou, O Lord, to whom we offer this oblation [or this sacrifice] accept this our oblation [pro-position] and con-



summate it into a sacramental rite and offering of the body and blood of Thine Only Begotten. And grant the remedy of forgiveness of sins to those who taste of this bread and of this cup. (*Aloud.*) Through the grace and charity of our Lord and Saviour Jesus Christ, with whom unto Thee, O Father, and to the Holy Ghost, belong glory, dominion, and honour, now and ever, world without end. Amen. VII. g

[*Then, turning to the people, he says :*]

Peace be to all.

*The Clerks :* Amen ; and with Thy Spirit.

*The Deacon :* Let us worship God.

*The Clerks :* In Thy presence, O Lord.

*The Deacon :* Salute one another with the kiss of holiness, and those of you who are not able to partake of these divine mysteries, go to the doors and pray. VIII. a

KISS OF  
PEACE.

*Meanwhile the Clerks sing :*

Christ shall be manifested among us ; He, that is, the Being God, shall be raised up on high ; the voice of peace has been heard ; the command for the holy greeting has been given ; enmity has been removed, and love has been spread abroad among us all. Now, O ye ministers, raise your voice and bless with one voice the united Trinity, unto whom Seraphim sing the Trisagion. b

*Then they kiss the Holy Table and one another ; and the Deacon says aloud :*

Let us stand in awe, let us attend with fear, as we ought, and let us contemplate attentively. c

*The Clerks :* Thee, O God.

*The Deacon :* Christ the Lamb of God, is offered in sacrifice.

*The Clerks :* Mercy and peace, and a sacrifice of benediction.

*The Deacon :* Bless, O Lord.

*Here the Priest turns round, makes the sign of the Cross over the people, and says aloud :* The Ana-

phora.

The grace, the love, and the divine sanctifying power of the Father, of the Son, and of the Holy Ghost, be with you, and with all. IX. Benediction.

*The Clerks :* Amen ; and with Thy Spirit.

**IX.** *The Deacon :* [To] the doors, [to] the doors ; give ear with understanding and caution. Lift up your minds with divine fear.

SURSUM  
CORDA.

*The Clerks :* We lift them up unto Thee, Lord Almighty.

*The Deacon :* And render thanks unto the Lord with your whole heart.

*The Clerks :* It is meet and right so to do.

*While they sing, the Priest shall say the following prayer, privately, with clasped hands.*

PREFACE.

It is meet indeed, and right, with earnest diligence and devoted worship to glorify Thee, Father Almighty, who by Thine unsearchable Word and Fellow-Creator didst remove the hindrance of the curse ; while He, having made the Church His own congregation, reckoned all those who believe in Thee His property ; who was pleased to dwell among us in a visible and sensible nature, taken from the Virgin's bosom ; and doing, like God, a new work, to make heaven on earth. Wherefore He, before whom the legions of Watchers would not venture to stand, troubled as they are at the brightness of the unapproachable light of the Godhead, having thus become man for our salvation, has granted to us, to join the joyous bands of the inhabitants of heaven. (*Aloud.*) And with Seraphim and Cherubim to frame our songs with one voice of exalted praise [Trisagial song], and with full confidence to cry aloud with them, and say :

**X.** *The Clerks :* Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory, blessing in the highest Blessed art Thou who didst come, and who art to come, in the name of the Lord. Hosanna in the highest.

TRIUMPHAL  
HYMN.

*While they sing, the Priest shall privately say this prayer, with his arms spread out :*

**XI. a** Holy, holy, holy art thou truly, and most holy. And who is he that will presume fully to describe the ceaseless flow of thine unspeakable lovingkindness ? Thou who from the first didst take care of and comfort man fallen in sin, by means of prophets, by giving him the Law, and by the priesthood, and the offering of kine ; and who in the end of days, having torn

Commemora-  
tion of the  
Redemption.



up the handwriting of condemnation relating to all our debts, XI. a  
 didst give us Thine Only Begotten Son, both debtor and debt,  
 victim and anointed, Lamb and Bread of heaven, High Priest  
 and sacrifice, [or oblation]. For He it is who distributes and is  
 distributed in the midst of us, without ever being consumed.  
 For, having been made man truly and not apparently [like a  
 phantom], and having taken a body by union, without con-  
 fusion, from the Mother of God and Holy Virgin Mary, He  
 journeyed through life with all the passions of actual human  
 existence, yet without sin; and of His free will walked to the  
 Cross, through which He gave life to the world and wrought  
 salvation for us <sup>1</sup>.

Then taking the bread in his Holy, divine, innocent, and b  
 honourable hands, He blessed, gave thanks, brake it, and gave  
 it to His chosen and holy disciples sitting at meat with Him,  
 saying: [*Here he blesses the bread, tracing a cross on it with his*  
*finger.*] (*Aloud.*) Take, eat, this is MY BODY which is  
 broken, [distributed] for you and for many, for the expiation  
 and remission of sins.

(*In Silence.*) Likewise, taking the cup, He blessed, gave c  
 thanks, and drank, and gave to His chosen and holy disciples  
 who sat at meat with Him, saying: (*Aloud.*) Drink ye all of  
 this. This is MY BLOOD of the New Testament, which is  
 shed for you and for many for the expiation and remission of  
 sins.

*The Clerks:* Amen. Heavenly Father, who didst give Thine d  
 Only Begotten Son unto the death for our sakes, as debtor of  
 our debts, we pray thee, through the shedding of His Blood,  
 have mercy on this Thy rational flock.

*The Deacon aloud:* Bless, O Lord!

*The Priest then continues privately:*

And Thine Only Begotten Son after having commanded us e  
 always to do this in remembrance of Him, descended into the  
 innermost abode of death, in the body which he took of our

<sup>1</sup> The French translation inserts here the following rubric:—*Here the Priest kisses the altar, raises the veil which covers the chalice, then takes from off the paten the bread, which he holds in his hands, and continues.*

**XI. e** nature ; and after breaking asunder with might the bolts of hell, made Thee known unto us, the only true God, God of the quick and dead.

**XII.** *The Priest then takes the oblations in his hands, and says privately :*

**a** We, therefore, O Lord, presenting unto Thee, according to Thy command, this saving mystery [or Sacrament] of the Body and Blood of Thine Only Begotten Son, do make mention of the sufferings He endured for our salvation ; of His crucifixion that gave us life ; of His burial of three days ; of His blessed resurrection ; of His ascension as God ; and of His sitting at the right hand of the Father ; and we confess and bless His awful and glorious second coming.

*Then raising the offerings a little he shall offer them unto the Father. And he then shall place them upon the Holy Table, saying :*

And we offer unto Thee of Thine own, in all things, and for all things.

*The Clerks :* In everything art Thou blessed, O Lord<sup>1</sup>.

*While they sing, the Priest shall say privately with open arms :*

**b** We justly praise Thee, O Lord God, and render thanks on Thine account at all times, for that, having passed over our unworthiness, Thou hast made us ministers of this awful and august mystery [sacrament] ; not because of any merits of our own, of which we are altogether bereft, and always find ourselves utterly destitute ; but ever taking refuge in Thine abundant forgiveness, do we venture to approach the ministry of the Body and Blood of Thine Only Begotten Son, our Saviour Jesus Christ, unto Whom belong glory, dominion and honour ; now and ever, world without end. Amen. (*Aloud.*) Peace be to all.

*The Clerks :* And with Thy Spirit.

*The Deacon :* Let us worship God.

*The Clerks :* In Thy presence, O Lord.

**XIII.** *While they sing, the Priest humbling himself, shall bow to the Holy Table, and say :*

**a** We worship and we beseech and request Thee, O beneficent

<sup>1</sup> Both the Venice and the Russian translations complete this passage thus: 'We praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray to Thee, O our God.' (M.)



God, shed abroad upon us and these oblations which we now present [unto Thee], Thy Spirit who is both eternal and of the same essence with Thee. XIII. a

*The Clerks :* Son of God, who wast sacrificed in order to reconcile us to the Father, Bread of life, Thou art distributed among us; we pray Thee, through the shedding of Thy Blood, have mercy on the flock saved by Thy Blood. b

*Then the Deacon standing close to the Priest with great fear and trembling, shall say softly :*

Amen. Bless, O Lord.

*Then the Priest shall sign the offerings with the sign of the Cross, saying privately :*

Whereby Thou wilt make the bread when blessed<sup>1</sup>, truly the Body of our Lord and Saviour Jesus Christ. (*Thrice repeated.*) c

And the cup when blessed, wilt Thou really make the Blood of our Lord and Saviour Jesus Christ. (*Thrice repeated.*)

Whereby Thou wilt make the bread and wine when blessed, truly the Body and Blood of our Lord and Saviour Jesus Christ, changing them by Thy Holy Spirit. (*Thrice repeated.*)

*The Deacon :* Amen, Amen, Amen.

*Then shall the Priest say aloud :*

So that it be to us all, who draw near to it, our release from condemnation, and for the expiation and remission of our sins.

*Henceforth the Priest shall not raise his hands spread over the oblations; but shall hold them low; and keeping his eyes on them, he shall thus pray, in silence :* XIV. GREAT INTERCESSION.

Through it, grant love, security and the peace that is so much wanted—to the whole world; a

To the Holy Church, and to all orthodox bishops; to Priests; Deacons; Kings of the Earth and to Princes; to congregations; to travelling men; to sea-faring ones; to prisoners; to men in danger; to others who labour and toil; and to those who are at war among barbarians.

Through it also grant a good mixture of atmospheres [a favourable return of the seasons], and to the fields, fruitfulness; and to those who are afflicted with divers diseases, grant them all speedy relief and health. b

<sup>1</sup> Or 'the blessed bread, the blessed cup.' (M.)

**XIV. c**For the  
Dead.

Through it give rest to all those who ere this have fallen asleep in Christ;

To the patriarchs; to the fathers; to the prophets; to the apostles; to martyrs: to bishops; presbyters; to deacons; and to the whole clergy of Thy Holy Church; and to all the lay men and women who have died in the faith. (*Aloud.*) With whom, we also pray Thee, beneficent God, to come and visit us.

*The Clerks*: Lord, remember us, and have mercy on us.

**d** *The Priest*: We pray Thee also that in this holy oblation [or sacrifice] remembrance be made of the Mother of God the Holy Virgin Mary; and of John the Baptist, of the proto-martyr Stephen, and of the Saints.

*The Clerks*: Remember [them], O Lord, and have mercy [on them].

*Then the Deacon at the right hand of the Holy Table shall say, with clasped hands*:

**e** We pray that in this sacred oblation [or sacrifice] mention be made of the Holy Apostles, Prophets, Vartabeds, Martyrs, and of all Holy Fathers, Apostolic bishops, presbyters, orthodox deacons, and of all the Saints.

*The Clerks*: Remember [them], O Lord, and have mercy [on them].

*The Deacon*: Let us worship the blessed, worthy to be praised, glorious, admirable, and divine resurrection of Christ<sup>1</sup>.

*The Clerks*: Glory be to Thy resurrection, O Lord.

**f** *The Deacon*: We pray that in this sacred Liturgy remembrance be made of those who first preached to us the Gospel, and of our first Illuminators, of the Holy Apostles, Thaddeus and Bartholomew, of our Illuminator Gregory, of the Saints Arisdaghes, Vrthanes, Hussig, Nerses, Sahag, Isaac<sup>2</sup>, Daniel<sup>3</sup>,

<sup>1</sup> This mention of our Saviour's resurrection is said only on Sundays. On other feasts, instead of it, the Deacon says, 'Let mention be made of N. N. Saint,' whose feast it is on that day. (M.)

<sup>2</sup> Isaac, son of Nerses the Great; celebrated in the Armenian Church. (M.)

<sup>3</sup> Either Daniel, disciple of Gregory, who was eight years Patriarch, and was strangled by Tiran, King of Armenia; or Daniel, who, with Isaac the Great and Mesrob, worked at the Armenian letters and literature. (M.)



Khat, Mesrob; of the Vartabed Gregory of Nareg and of **XIV.**  
S. Nerses Clayetsi, John Odznetsi, Gregory and Moses Dathe-  
vatsi, as of the Saints Gregory and Nerses, and of their  
disciples, and of all the fathers and prelates of Armenia.

*The Clerks:* <sup>1</sup>Remember [them], O Lord, and have mercy [on  
them].

*The Deacon:* We pray that remembrance be made of our **g**  
holy fathers the Anchorites, and the God-inspired monks Paul,  
Anthony, Paul, Macarius, Onuphrie, of the abbot Mark, of  
Serapion, Nilus, Arsenius, Evagrius, Barnumas; of the martyrs  
whose chiefs were John, Simeon, Osghi, and Sukias; as well  
as of all the holy fathers and of their disciples in the whole  
world.

We pray that remembrance be made of the Kings, Abgarus, **h**  
Constantine, Tiridates, Theodosius, and of all the holy and  
faithful sovereigns, and of the pious and orthodox princes.

We pray that remembrance be made in this Holy Liturgy, of **k**  
all the faithful, in general, men and women, old men and  
children, and of all of every age, who are fallen asleep in the  
faith of Christ.

*While they sing these commemorations, the Priest shall say, privately:*

Remember, O Lord, and bless Thy Holy Catholic and **i**  
Apostolic Church, which Thou didst purchase with the precious  
Blood of Thine Only Begotten, and which Thou didst set free by  
Thy Holy Cross. Grant her unshaken peace.

Remember, O Lord, bless and have mercy on all orthodox  
bishops who dispense the word of truth among us in sound  
doctrine. (*Aloud.*) And especially, grant us our Archbishop  
and Venerable Father [or Primate] of all Armenians N., for  
length of days, and in sound doctrine.

*Then the Deacon goes back to his own place, and then says aloud:*

We offer Thee, O Lord our God, praise and glory for the holy **m**  
and immortal [*i.e.* bloodless] sacrifice which is on this Holy **For the**  
Table; that Thou wilt vouchsafe it to be for us unto holiness of **Living.**  
life. Through it, grant love, security and desirable peace to the

<sup>1</sup> This response is sung after each suffrage.

**XIV. m** whole world, to Thy Holy Church, and to all orthodox bishops ; but especially to our Venerable Patriarch N., or Archbishop N., or Bishop N. ; and to the Priest who offers this oblation [or sacrifice], and let it be for the strength and victory of Christian kings, and of religious princes.

**n** Let us also pray and entreat Thee for the souls of those who are at rest [the departed] ; but especially for the souls of our departed prelates, for the founders of this holy church, and for all those who rest under the fostering shadow thereof.

**o** Also for the deliverance of those our brethren who are taken captive ; and for grace upon the congregation here present. For the rest of those who have died in Christ, in faith and holiness. Let remembrance of them be made in this oblation [or sacrifice], we beseech Thee.

*While they sing, the Priest shall say this prayer privately :*

**p** Remember, O Lord, bless, and have mercy on Thy congregation here present, and on those who offer this oblation or sacrifice ; and vouchsafe unto them that which is necessary and profitable for them.

**q** Remember, O Lord, bless and have mercy on those who have made vows and who have brought offerings to Thy holy church ; also on those who remember the poor, with pity for them ; and give them their reward [or deserts] according to Thy wonted bounty, a hundred-fold here and in the world to come.

**r** Remember, O Lord, bless, and have mercy and pity on the souls of the departed ; give them rest, and illumine them ; rank them among Thy saints in the kingdom of Heaven, and make them worthy of Thy mercy.

**s** Remember, also, Lord, the soul of Thy servant N. and have pity on him according to Thy great mercy, giving him rest by placing him in the light of Thy countenance ; and if he be living, save him from all snares of soul and body.

**t** Remember also, Lord, those who have recommended themselves to our prayers, whether they be alive or dead, and guide the intention of their requests and ours to the right end that tends to salvation ; then reward them all with the good things and bliss that shall not pass away. And having cleansed our



thoughts, make us temples fit to receive the Body and Blood of Thine Only Begotten Son our Lord and Saviour Jesus Christ. Unto whom, with Thee, O Father Almighty, together with Thy life-giving and liberating<sup>1</sup> Holy Spirit, belong glory, dominion, and honour, now and ever, world without end. Amen. XIV. t

*The Deacon :* Bless, O Lord.

*Then the Priest turns round and makes the sign of the Cross [on the congregation], and says aloud :*

And let the mercy of the Great God and of our Saviour Jesus Christ, be with you all.

*The Clerks :* Amen. And with Thy Spirit.

*The Deacon :* Amen. And let us again pray to the Lord in peace.

*The Clerks :* Lord, have mercy upon us<sup>2</sup>.

*The Deacon :* We pray to the Lord especially with all the Saints of whom we have made mention. u

We entreat the Lord through the holy and divine sacrifice which is on the holy table.

We entreat the Lord our God who accepts it placed on His holy, heavenly and intellectual table, to send us in return for it the grace and gifts of His holy Spirit.

Accept, quicken us, have mercy on us, and keep us by Thy grace, O Lord.

*The Clerks :* Lord, quicken us, and have mercy upon us.

*The Deacon :* We entreat the Lord, making mention of the most Holy Mother of God and ever virgin, Mary, with all the Saints.

We also entreat the Lord for the unity of our true and holy faith.

We commit our own selves and one another unto the Lord.

*The Clerks :* Let us be committed to Thee, O Lord.

*The Deacon :* Have mercy upon us, O Lord, according to Thy great mercy : Let us all say together

*The Clerks :* Lord, have mercy upon us. (*Three times.*)

<sup>1</sup> Said thus by the Coptic Church (Apost. Const. p. 51) of those who are baptized, and then 'made free' by the Holy Ghost. (M.)

<sup>2</sup> This is said after each of the following suffrages, where no other special response is given.

**XIV. u**

Prelude to  
the Lord's  
Prayer.

*While the Deacon reads the above, the Priest shall say this prayer privately :*

O God of truth and Father of mercies, we pray Thee, for that Thou hast been pleased to exalt our guilty nature above the blessed Patriarchs. For they called Thee God, but in pity for us Thou hast been pleased to let us address Thee as our Father. Therefore, O Lord, do we beseech Thee to let the grace of this new and venerable name by which Thou hast allowed us to call Thee, shine and flourish more and more every day in the midst of Thy holy church. (*Aloud.*) And give us to open our mouth with bold address [boldness of access] to call Thee Heavenly Father, to sing and to say :

*The Clerks then say the Lord's Prayer, with open arms :*

THE LORD'S  
PRAYER.

OUR FATHER, etc.

*While they repeat the Lord's Prayer,<sup>1</sup> the Priest says this prayer privately :*

Embolismus.

O Lord of Lords, God of Gods, King eternal, Creator of all things, Father of our Lord Jesus Christ, lead us not into temptation, but deliver from evil, and be our refuge from temptation. (*Aloud.*) For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Peace be to all.

*The Clerks :* And with Thy Spirit.

*The Deacon :* Let us worship God.

*The Clerks :* Before Thee, O Lord.

*The Deacon :* Bless, O Lord.

**XV.**

Prayer of  
Humble  
Access.

*The Priest then himself bows, and the whole congregation kneels down, while the Priest says this prayer privately :*

O Holy Spirit, who art the fountain of life, and the spring of mercy, have mercy on this Thy congregation now kneeling before Thee, and worshipping Thy Divine Majesty. Keep it whole, and stamp upon the heart of every one the posture of body that points towards the inheritance and possession of good things to come<sup>2</sup>. (*Aloud.*) Through Jesus Christ our Lord, unto whom, with Thee, O Holy Ghost, and the Father Almighty, belong glory, power, and honour, now and ever ; world without end. Amen.

<sup>1</sup> The deacon meanwhile censuring the assisting clergy. (M.)

<sup>2</sup> That is, of humility and contrition, shown by kneeling. (M.)



*Then the Priest takes the Holy Bread in his hand, while the Deacon says, XVI. a*  
*with a loud voice :*

Proschume [*πρόσχωμεν*, let us attend.]

*And the Priest, holding it up in the eyes of the whole congregation, says Elevation.*  
*aloud :*

Unto the Holiness of the Holy.

Sancta  
 Sanctis.

*The Clerks, with a loud voice :* Alone Holy, alone Lord Jesus  
 Christ, in the glory of the Father. Amen.

**b**  
 Confession of  
 Faith.

*The Priest :* Blessed be the Holy Father, true God.

*The Clerks :* Amen.

*The Priest :* Blessed be the Holy Son, true God.

*The Clerks :* Amen.

*The Priest :* Blessed be the Holy Ghost, true God.

*The Clerks :* Amen.

*The Priest :* Blessing and glory to the Father, and to the  
 Son, and to the Holy Ghost, now and ever, world without end.  
 Amen.

*The Clerks :* Amen. The Father Holy, the Son Holy,  
 the Holy Ghost Holy ; blessing to the Father, and to the Son,  
 and to the Holy Ghost, now and ever, world without end.  
 Amen.

*And while they sing this, the Priest shall himself bow, and say this prayer*  
*privately :*

Look upon us, O our Lord Jesus Christ, from the heavens of **c**  
 Thy holiness, and from the throne of Thy glory ; come to purify  
 and to quicken us ; Thou who sittest with the Father, and art  
 here sacrificed [or offered] ; deign to give us of Thine immacu-  
 late Body and of Thy precious Blood, and through our hands,  
 to the whole congregation.

*Having said this, he shall worship and kiss the Holy Table, and also the*  
*chalice.*

*And taking the Holy Body, he shall dip it whole into the precious Blood, and*  
*say :*

O Lord our God, who hast called us Christians after the **d**  
 name of Thine only begotten Son, and hast vouchsafed unto us  
 the spiritual washing of Baptism for the remission of sins ; who  
 hast made us worthy to communicate with the Holy Body and  
 Blood of Thine Only Begotten ; we now beseech Thee,

**XVI. d** O Lord, make us worthy to receive this holy mystery for the forgiveness of our sins ; and with praises to glorify Thee, with the Son, and the Holy Ghost, now and ever, world without end. Amen.

*Then shall the Priest raise it in the eyes of the congregation, and say aloud :*

**e** Let us taste in holiness [holily] of the Holy, holy, and honourable Body and Blood of our Lord and Saviour Jesus Christ, who came down from heaven, and is now parted among us. He is the Life, the Hope, the Resurrection, the Expiation, and the Forgiveness of Sins. Sing Psalms unto the Lord our God ; sing Psalms unto our immortal King of Heaven, who sits in a chariot [drawn] by Cherubim.

*The Priest then returns to the Holy Table, and the curtain is drawn, while the Deacon says, aloud :*

**f** Sing the praises of the Lord our God ; sing sacred hymns in harmony ; for unto Him it belongs to be glorified with psalms, blessings, and spiritual songs.

Ministers of the altar, sing psalms and praise the Lord, who is in heaven.

*The Clerks and assistants who were kneeling then stand up.*

*The Clerks in harmony :*

**g** Christ sacrificed, is parted among us. Alleluia.

His gives us His Body for food, and He sprinkles His holy Blood over us. Alleluia.

Draw near unto the Lord, and take of His light. Alleluia.

Ps. cxlviii. 1,  
2.

Bless the Lord in the heavens. Alleluia.

Bless Him on high. Alleluia.

Bless Him, O all ye angels of His. Alleluia.

Bless Him, O ye all His hosts. Alleluia.

*While they sing, the Priest shall take the Body in his hand, and he shall kiss it with tears, saying :*

**h** What blessing, and what thanksgivings shall we render unto Thee for this bread and this cup ? But O Jesus, we bless Thee alone, with the Father and the Most Holy Spirit, now and ever, world without end. Amen.

*He shall add this also :*

**k** I confess and believe that Thou art Christ the Son of God, who didst bear the sins of the world.



*Then breaking [the bread] he shall put it into the cup of the Blood,* FRACTION  
and COM-  
MIXTURE.  
*saying :*

Fulness [of fulfilment] of the Holy Ghost.

*Then taking one piece of the bread in his hand, he shall say privately with* **XVII.**  
*tears and thanksgiving, to the Father and to the Son :* THE COM-  
MUNION.

Holy Father, who hast called us by the name of Thine Only a  
Begotten, and hast enlightened us through the baptism of the  
spiritual font, deign to accept this holy [sacrament] mystery for  
the forgiveness of our sins ; stamp upon us the graces of the  
Holy Ghost, as Thou didst on the holy apostles who tasted of  
it, and became the cleansers of the whole world. And now,  
Lord and beneficent Father, make this communion a part of the  
evening meal of the Apostles, by removing the darkness of our  
sins. Look not upon the unworthiness of my sins ; neither  
withhold from me the grace of Thy Holy Spirit. But according  
to Thine unspeakable charity, grant that this [sacrament] be for  
the expiation of sins, and for the loosing of trespasses. As our  
Lord Jesus Christ did promise and say, ‘ Whosoever eateth My  
Flesh and drinketh My Blood shall live for ever ; ’ therefore, now  
make it to be to us for the expiation of sins, so that those who  
shall eat and drink of it, may bless and glorify the Father, and  
the Son, and the Holy Ghost, now and ever, world without end.  
Amen.

Peace be to all.

I thank Thee, Christ O King, for that Thou hast made the b  
unworthy worthy to partake of Thy Holy Body and Blood.  
Therefore, do I now beseech Thee, let it not be to me unto  
condemnation, but for expiation and forgiveness of sins ; for  
health of body and spirit, and for the accomplishment of  
all virtuous works. So that it may purify my breath, and my  
soul and body, and thus make me the temple and abode of the  
Most Holy Trinity ; and that I be made worthy with Thy Saints  
to glorify Thee with the Father and the Holy Ghost, now and  
ever, world without end. Amen.

*Prayer of S. John Chrysostom.*

I praise and magnify and glorify Thee, O Lord my God, that c  
Thou hast made me, unworthy as I am, worthy this day to be

**XVII. c** fellow-communicant of the awful and holy Sacrament of Thine immaculate Body and precious Blood. Wherefore, having these [sacred emblems] for intercessors, I beseech Thee to keep me with Thy holiness every day and during the whole time of my life. So that, bearing in mind Thy clemency, I may become living in Thee, who for our sakes didst suffer, and die, and rise again. Let not, O Lord my God, the Destroyer come near my person, signed [or sealed] with Thy precious Blood. Almighty God, through these [emblems] cleanse me from all my dead works; for Thou alone art without sin. Guard my life, O Lord, from all temptation, and let my adversary turn back from me ashamed and confused, as often as he rises against me. Guard the goings of my mind and of my tongue, and all the walks of my body. Be Thou every day with me according to Thy never-failing promise, that 'Whosoever eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him.' Thou didst say so, O Thou Lover of men; establish the Word of Thy divine and abiding commands. For Thou art the God of mercy, of pity, who lovest men, and the Giver of all good things; and unto Thee belong glory with the Father and Thy Most Holy Spirit, now and ever, world without end. Amen.

**d** *Then shall the Priest sign himself; and shall request of the true God the*  
**Of Celebrant.** *divers things he wishes for himself, for the congregation, and for the whole world; he shall also pray for the forgiveness of his own offenders, enemies, and of those that hate him. And then with fear and trembling shall he taste of the Body and drink of the Cup, saying:*

**e** In faith do I believe in the Most Holy Trinity, in the Father, the Son, and the Holy Ghost.

In faith do I taste of Thy holy, life-giving, and saving Body, O Christ my God and Jesus, for the forgiveness of my sins.

In faith do I drink Thy sanctifying [purifying] and cleansing Blood, O Christ my God and Jesus, for the forgiveness of my sins.

Let Thine incorruptible Body be to me for life; and Thy holy Blood for the propitiation and forgiveness of my sins.

**Of Deacon.** *Then [is the curtain drawn aside] and the Deacon communicates; and, after communicating, he calls aloud to the congregation, and says:*



Draw near with fear, and communicate [holily] in holiness. XVII. e

*Then the Clerks with a loud voice, shall say :*

Our God, our Lord has appeared unto us. Blessed is He that cometh in the name of the Lord.

*Then shall the Novice lately ordained communicate, not [with the host put] in f  
his mouth, but upon the palm of his hand: After this shall all who are worthy Of the  
communicate. Then, when they have all communicated, the Priest shall make Faithful.  
the sign of the Cross over them with the sacred offerings [holding the chalice  
with both hands, after the Greek custom], and say :*

Save alive Thy congregation, O Lord, and bless Thine inheritance ; feed it and exalt it henceforth and for ever<sup>1</sup>.

*The Priest then replaces the chalice upon the altar.*

*And the curtain is again drawn while the Clerks sing :*

We have been filled, O Lord, with Thy goodness, while g  
tasting of Thy Body and Blood. Glory be on High unto Thee  
who hast fed us ; Thou who continually feedest us, send upon  
us Thy spiritual blessing. Glory be on High to Thee who hast  
fed us.

*Meanwhile the Priest thus prays privately :*

We thank Thee, O Father Almighty, who didst prepare for h  
us the Holy Church for a haven of rest and a temple of holiness,  
where the Holy Trinity is glorified. Alleluia.

<sup>1</sup> The above rubric thus briefly given in the Constantinople and Venice editions, and omitted in the Russian translation, which are all published for persons familiar with the Service, is thus explained in the French translation:—*If there be any communicants after the Deacon has said, ‘Draw near in the fear of God and with faith,’ and while the Clerks sing : ‘Our God and our Lord has appeared unto us,’ the Priest takes the chalice and goes to the further end of the platform on which stands the altar. The Deacon then takes from the altar the veil of the chalice, and placing himself to the left of the Priest, also supports the chalice, letting one end of the veil hang down.*

*Then do the faithful draw near ; every one comes with his arms crossed on the breast, bowing several times, and receives a particle of the Body and Blood of Jesus Christ, which the Priest takes from the chalice, putting it into his [the faithful’s] mouth, and saying to everyone :*

The incorruptible Body of Jesus Christ give thee everlasting life, and His precious Blood be to thee for the remission of thy sins.

*Every faithful, after he has communicated, wipes his mouth with the end of the veil, and kisses the foot of the chalice. When the Communion is ended, then the Priest blesses with the chalice the communicants and the assistants saying :*

Save, O Lord, Thy people, and bless Thine inheritance ; feed it and exalt it henceforth and for ever. Amen. (M.)

**XVIII.**

Cleansing of  
the Holy  
Vessels.

[*Taking the second bit of the consecrated Bread, he communicates, saying privately :*]<sup>1</sup>

We thank Thee, Christ, O King, who hast vouchsafed unto us the quickening [food] of Thy life-giving Body and of Thy holy Blood. Grant us remission [of sins] and Thy great mercy. Alleluia.

[*Taking the third bit of consecrated Bread, he communicates, and says privately :*]<sup>1</sup>

We thank Thee, O true Spirit, who hast renewed the Holy Church. Keep her without blemish by faith in the Trinity, henceforth and for ever. Alleluia.

[*He then communicates with the fourth bit; drinks what remains in the chalice; wipes it; covers it with the veil; and gives it to the archdeacon, who places it back upon the credence-table.*]<sup>1</sup>

**XIX. a**

POST-COM-  
MUNION.

*The Deacon :* Let us again pray to the Lord for peace; and let us also render thanks unto the Lord for our having received in faith the divine, holy, heavenly, immortal, immaculate, and faultless Sacrament.

b

Thanks-  
giving.

*The Clerks :* We render thanks unto Thee, O Lord, who hast fed us at Thine immortal table, distributing Thy Body and Blood for the salvation of the world, and for the life of our souls.

*Then shall the Priest say privately :*

c

We render thanks unto Thee, O Christ our God, for that Thou hast granted to us such a taste of Thy goodness, unto holiness of life. Keep us through it holy and without blemish, by dwelling in us through Thy divine protection. Feed us, O Christ, in the green pastures of Thy holy and benevolent will; by which, being fortified against every attack of the adversary, we may become worthy to hear Thy voice alone, and to follow Thee alone as our true and kind Shepherd, and receive from Thee the place prepared for us in the kingdom of heaven, O our God, Lord and Saviour, Jesus Christ; who art blessed with the Father, and with the Holy Ghost, now and ever, world without end. Amen. [*With a low voice :*]

Peace be to all.

d

[*Then privately :*] To the unsearchable, incomprehensible,

<sup>1</sup> Rubrics from the French translation. (M.)



Triune essence, creating, embracing, and indivisible, belong XIX. d  
glory, dominion, and honour, now and ever, world without end.  
Amen.

<sup>1</sup> *And now the Priest shall take the holy Gospel in his hands, and worshipping e  
three times, he shall kiss the Holy Table. Then, preceded by the Deacon, who  
meanwhile censes, he comes down the steps on the right hand of the Holy Table,  
among the choir of clerks, who stand on the foot of the platform on which the  
Holy Table stands. He then places himself facing it and says aloud :*

O Lord, who blessest them that bless Thee, and makest them f  
holy that put their trust in Thee, save alive Thy congregation, Benediction  
and bless Thine inheritance ; maintain the fulness of Thy  
Church, and sanctify those who in love come to greet the  
majesty of Thy House. Glorify us with Thy divine power,  
and forsake not those who put their trust in Thee. Grant  
peace to the whole world, to the Churches, priests, Christian  
kings, to their armies, and to the whole of this congregation.  
For all good gifts and all perfect gifts come down from thee  
above, who art the Father of light ; and unto Thee belong glory,  
dominion, and honour, now and ever, world without end.  
Amen.

*Then shall the Clerks say thrice :*

The Lord's Name be blessed henceforth and for ever.

*Then shall the Priest turn to the congregation and say aloud :*

O Christ, our God and our Saviour, Thou art the fulness of the g  
Law and the Prophets, who didst fulfil all Thy Father's counsels.  
Fill us with Thy Holy Spirit.

*The Deacon :* Orthi [*ὄρθοι*, stand up].

*The Priest :* Peace be to all.

*The Clerks :* And with Thy Spirit.

*The Deacon :* Let us hearken in fear.

*The Priest :* The Gospel according to S. John.

*The Clerks :* Glory be to Thee, O Lord our God.

*The Deacon :* Let us attend.

Gospel  
according to  
S. John.

<sup>1</sup> Before this, the French and Russian translations give the following rubric:—*Water is then brought to the Priest to wash his hands ; after which he puts on again his crown (mitre), his pastoral cross, and his decorations, if he has any.*

*The curtain is then drawn aside, and the Deacon says aloud : Bless us, O Lord.*

**XIX. g**      *The Clerks* : It is God who speaks.

*[They then take the Priest's crown (mitre) from off his head; and he, bare-headed, turning to the people, reads the Gospel.]*

S. John i. 1—18.

In the beginning was the Word, etc.

*After which he again puts on his mitre].*

*The Clerks* : Glory be to Thee, O Lord our God.

**XX. a**  
DISMISSAL.

*The Deacon* : Let us pray to the Lord that through His holy Cross He will save us from our sins, and keep us in life by the grace of His mercy. Almighty Lord our God, save us alive and have mercy on us.

**b**  
Final Bene-  
diction.

*The Priest blessing the people with the Gospel* : Keep us in peace, O Christ our God, under the protection of Thy holy and venerable Cross, save us from visible and invisible enemies, and make us meet with thanksgivings to glorify Thee with the Father and with the Holy Ghost; now and ever, world without end. Amen.

Ps. xxxiv. 1.

*The Clerks* : I will praise the Lord at all times, His praise shall ever be in my mouth.

*Then shall the Priest make the sign of the Cross over the congregation, and say aloud :*

**c**      Be ye blessed with the graces of the Holy Spirit. Go in peace, and the Lord be with you all. Amen.

*Then the Clerks shall say* : Psalm xxxiv. 2. *to the end, with Gloria Patri.*

My soul shall make her boast in the Lord, etc.

*While they sing the Psalm, the Priest distributes the consecrated Bread to the assistants. After which, he shall turn to the east, and shall bow three times before the Holy Table and say :*

Lord Jesus, O my God, have mercy on me !

*Then going into the vestry, he shall take off his vestments; and after that go in peace.*



GROUP II.



LITURGIES OF ALEXANDRIA,  
AND DERIVATIVES.





# LITURGIA SANCTI MARCI ALEXANDRINORUM.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς εὐχεται μυστικῶς.

Missa  
Catechu=  
menorum.

I.

INITIAL  
PRAYERS.

For the Con-  
gregation.

Εὐχαριστοῦμέν σοι καὶ ὑπερευχαριστοῦμεν, Κύριε ὁ Θεὸς ἡμῶν, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κατὰ πάντα, καὶ διὰ πάντων, καὶ ἐν πᾶσιν, ὅτι ἐσκέ-  
πασας, ἐβοήθησας, ἀντελάβου, καὶ παρήγαγες ἡμᾶς τὸν παρελ-  
θόντα χρόνον τῆς ζωῆς ἡμῶν, καὶ ἤγαγες ἡμᾶς ἕως τῆς ὥρας  
ταύτης, ἀξιῶσας πάλιν παραστήναι ἐνώπιόν σου ἐν τόπῳ ἀγίῳ  
σου ἄφεσιν αἰτοῦντας τῶν ἁμαρτιῶν ἡμῶν, καὶ ἰλασμόν παντὶ  
τῷ λαῷ σου. Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλόανθρωπε,  
ἀγαθέ, δὸς ἡμῖν τὴν ἀγίαν ἡμέραν ταύτην, καὶ ἅπαντα τὸν  
χρόνον τῆς ζωῆς ἡμῶν, ἐπιτελέσαι ἀναμαρτήτως, μετὰ πάσης  
χαρᾶς, ὑγιείας, σωτηρίας, καὶ παντὸς ἁγιασμοῦ, καὶ τοῦ σου  
φόβου. Πάντα δὲ φθόνον, πάντα φόβον, πάντα πειρασμόν,  
πᾶσαν σατανικὴν ἐνέργειαν, πᾶσαν πονηρῶν ἀνθρώπων ἐπι-  
βουλήν, ἐκδιώξον ἀφ' ἡμῶν, ὁ Θεός, καὶ ἀπὸ τῆς ἀγίας σου  
καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Τὰ καλὰ καὶ τὰ συμ-  
φέροντα ἡμῖν ἐπιχορήγησον· εἴ τι σοι ἡμάρτομεν ἐν λόγῳ, ἢ  
ἔργῳ, ἢ κατὰ διάνοιαν, σὺ ὡς ἀγαθὸς καὶ φιλόανθρωπος παριδεῖν  
καταξίωσον, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς, ὁ Θεός, ἐλπίζοντας ἐπὶ  
σοι, μηδὲ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ Matt. vi. 13.

I. a τοῦ πονηροῦ, καὶ ἐκ τῶν ἔργων αὐτοῦ, χάριτι καὶ οἰκτιρμῷ καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ· [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, ἐν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ βασιλέως.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

b Δέσποτα Κύριε ὁ Θεός, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε, τὸν βασιλέα ἡμῶν ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ διαφύλαξον. Καθυπόταξον αὐτῷ, ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον· ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ. Δὸς αὐτῷ, ὁ Θεός, νίκας, εἰρηνικὰ φρονεῖν<sup>1</sup> ἡμᾶς, καὶ πρὸς τὸ ὄνομά σου τὸ ἅγιον· ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι τῶν ἡμερῶν αὐτοῦ ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ· [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ Πάπα καὶ ἐπισκόπου.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ ἱερεύς.

c Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ, τὸν ἀγιώτατον καὶ μακαριώτατον ἀρχιερέα ἡμῶν Πάπαν Δ'. καὶ τὸν ὁσιώτατον ἐπίσκοπον

<sup>1</sup> πρὸς must have dropped out of the text here.

For the Em-  
peror.

Ps. xxxv. 2.

1 Tim. ii. 2.

For the Pa-  
triarch and  
Bishop.

Δ'. συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς, εἰρηνικῶς I. c  
 ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἁγίαν ἀρχιερωσύνην,  
 κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα, ὀρθοτομοῦντας τὸν λόγον 2 Tim. ii. 15.  
 τῆς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις, πρεσβυτέροις,  
 διακόνοις, ὑποδιακόνοις, ἀναγνώσταις, ψάλταις τε καὶ λαϊκοῖς,  
 σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καὶ μόνης καθολικῆς ἐκκλη-  
 σίας, εἰρήνην καὶ ὑγιείαν καὶ σωτηρίαν αὐτοῖς χαριζόμενος. Τὰς  
 δὲ εὐχὰς αὐτῶν, ἃς ποιοῦσιν ὑπὲρ ἡμῶν, καὶ ἡμεῖς ὑπὲρ αὐτῶν,  
 πρόσδεξαι, Κύριε, εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ λογικόν σου  
 θυσιαστήριον. Πάντα δὲ ἐχθρὸν τῆς ἁγίας σου ἐκκλησίας καθυ- Cf. Rom. xvi. 20.  
 πόταξον ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει, χάριτι καὶ οἰκτιρμοῖς  
 καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ. [Ἐκφώνως] δι' οὗ καὶ  
 μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ  
 ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν  
 αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

II.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχὴν σταθῆτε.

1 THE  
LITTLE  
ENTRANCE.

Ὁ λαός. Κύριε ἐλέησον. τρίς.

Ὁ δὲ ἱερεὺς ἐπέυχεται εὐχὴν τῆς εἰσόδου<sup>2</sup> καὶ εἰς τὸ θυμίαμα.

The Prayer.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν δωδεκάφωτον λαμπάδα a  
 τῶν δώδεκα ἀποστόλων ἐκλεξάμενος, καὶ ἐξαποστείλας αὐτοὺς  
 ἐν ὅλῳ τῷ κόσμῳ κηρύξαι καὶ διδάξαι τὸ εὐαγγέλιον τῆς Matt. ix. 35.  
 βασιλείας σου, καὶ θεραπεύειν [πᾶσαν] νόσον καὶ πᾶσαν μα- Matt. x. 1.  
 λακίαν ἐν τῷ λαῷ, καὶ ἐμφυσήσας εἰς τὰ πρόσωπα αὐτῶν,  
 καὶ εἰπὼν αὐτοῖς, Λάβετε Πνεῦμα ἅγιον, τὸ παράκλητον· ἂν John xx. 22,  
 τινων ἀφίετε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινων κρατεῖτε, 23.

<sup>1</sup> The introduction of the 'Little' and 'Great Entrances' is due to the influence of the rite of Constantinople. In the Alexandrian Liturgy proper the elements were brought in at the beginning of the office with solemn procession and peculiar ritual (see Renaudot, vol. i. p. 168 seq.).

<sup>2</sup> The hiatus in the middle of this Prayer and the inconsistency of the end with the beginning of it show that there is something wrong. A comparison of the first portion with the 'Prayer of Absolution to the Son' (Coptic Liturgy, p. 196) suggests that we have here a fragment of a corresponding prayer to that, combined with the Prayer of Incense.



II. a κεκράτηνται· οὕτως καὶ ἐφ' ἡμᾶς τοὺς περιστηκότας δούλους σου, ἐν τῇ εἰσόδῳ τῆς ἱερουργίας, τὰς \* \* \* \* \*  
 \* \* \* \* \* (σὺν) τοῖς ἐπισκόποις, πρεσβυτέροις, διακόνοις, ἀναγνώσταις, ψάλταις τε καὶ λαϊκοῖς, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας· ῥῦσαι ἡμᾶς, Κύριε, ἀπὸ ἀρᾶς καὶ κατάρας, καὶ ἀπὸ ἀναθέματος καὶ δεσμοῦ καὶ ἀφορισμοῦ, καὶ ἐκ τῆς μερίδος τοῦ ἀντικειμένου· καὶ καθάρισον ἡμῶν τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ καὶ ἀπὸ πάσης ῥαδιουργίας· ἵνα ἐν καθαρᾷ καρδίᾳ καὶ καθαρῷ συνειδότι προσφέρωμέν σοι τὸ θυμίαμα τοῦτο, εἰς ὁσμὴν εὐωδίας, καὶ εἰς ἄφεσιν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ· [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ [σου] Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ὁρθοί.

Καὶ ψάλλουσιν.

b Ὁ μονογενὴς [Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων, καταδεξάμενος διὰ τὴν ἡμετέραν σωτήριαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε, Χριστὲ ὁ Θεός, θανάτῳ θανάτου πατήσας, εἰς ὢν τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.]

Καὶ γίνεται ἡ εἴσοδος τοῦ εὐαγγελίου.

Καὶ λέγει ὁ διάκονος·

Ἐπὶ προσευχήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχήν.

Ὁ λαός. Κύριε ἐλέησον.

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Ὁ ἱερεὺς εὐχεται εὐχὴν τοῦ τρισαγίου.

c Δέσποτα Κύριε, Ἰησοῦ Χριστέ, ὁ συναΐδιος Λόγος τοῦ ἀνάρχου Πατρός, ὁ καθ' ἡμᾶς γενόμενος κατὰ πάντα χωρὶς

ἁμαρτίας ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν· ὁ ἐξαποστείλας τοὺς **II. c**  
 ἁγίους σου μαθητὰς καὶ ἀποστόλους κηρύξαι καὶ διδάξαι τὸ Matt. ix. 35,  
x. 1.  
 εὐαγγέλιον τῆς βασιλείας σου, καὶ θεραπεύειν πᾶσαν νόσον καὶ  
 πᾶσαν μαλακίαν ἐν τῷ λαῷ σου, αὐτὸς καὶ νῦν, Δέσποτα, ἐξα- Ps. xliii. 3.  
 πόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου· καὶ καταύγασον τοὺς  
 ὀφθαλμοὺς τῆς διανοίας εἰς κατανόησιν τῶν θείων σου λογίων. Eph. i. 18.  
 καὶ ἰκάνωσον ἡμᾶς ἀκροατὰς αὐτῶν γενέσθαι· καὶ μὴ μόνον James i. 22.  
 ἀκροατάς, ἀλλὰ καὶ ποιητὰς λόγου· γενόμενοι εἰς τὸ καρπο- Cf. Matt. xiii.  
23; Mark iv.  
20.  
 φορῆσαι, καὶ ποιῆσαι καρποὺς ἀγαθοῦς, ἐν<sup>1</sup> τριάκοντα καὶ ἐν  
 ἑκατόν, ὅπως καταξιωθῶμεν τῆς βασιλείας τῶν οὐρανῶν· καὶ ταχὺ 2 Thess. i. 5.  
 προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, Κύριε· [Ἐκφώνως] σὺ  
 γὰρ εἶ εὐαγγελισμός, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν  
 σωμάτων ἡμῶν, Κύριε ὁ Θεός, καὶ σοὶ τὴν δόξαν καὶ τὴν  
 εὐχαριστίαν καὶ τὸν τρισάγιον ὕμνον ἀναπέμπομεν, τῷ Πατρὶ  
 καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς  
 αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Καὶ μετὰ [τὸ] τρισάγιον, σφραγίζει ὁ ἱερεὺς τὸν λαόν, λέγων·

Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Εἶτα τὸ Πρόσχωμεν, ὁ Ἀπόστολος, ὁ πρόλογος τοῦ ἀλληλουῖα. Οἱ The Epistle.  
 διάκονοι κατὰ ῥήτον λέγουσι, Κύριε εὐλόγησον.

Ὁ ἱερεὺς λέγει·

**a**

Ὁ Κύριος εὐλογήσῃ καὶ συνδιακονήσῃ ὑμῖν τῇ αὐτοῦ χάριτι,  
 νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς πρὸ τοῦ εὐαγγελίου βάλλει θυμίαμα, λέγων οὕτως·

Censing be-  
fore the  
Gospel.

Θυμίαμα προσφέρομεν ἐνώπιον τῆς ἁγίας δόξης σου, ὁ Θεός·  
 προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου  
 θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου  
 Πνεύματος, ὅτι εὐλογημένος ὑπάρχεις, καὶ σὺ τὴν δόξαν σου  
 ἀνάπεμψον.

**b**

<sup>1</sup> The common reading here is ἀνὰ τρ. καὶ ἐν ἑκ. It seems however unlikely that a different preposition should be used with the two numerals: I have therefore substituted ἐν, according to the reading (Mark iv. 20) of Tischendorf and Tregelles.



III. b Ὁ διάκονος ὅτε μέλλει εἰπεῖν τὸ εὐαγγέλιον λέγει, Κύριε εὐλόγησον.

Ὁ ἱερεύς.

c Ὁ Κύριος εὐλογήσῃ καὶ ἐνισχύσῃ, καὶ ἀκροατὰς ἡμᾶς ποιήσῃ τοῦ ἁγίου αὐτοῦ εὐαγγελίου, ὃ ὢν εὐλογητὸς Θεός, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Στάθῃτε· ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

The Gospel.

Καὶ λέγει τὸ εὐαγγέλιον ὁ διάκονος.

Τὴν συνάπτην ὁ ἱερεὺς ἐπεύχεται.

IV. a

General Intercession.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς ἴασαι. Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἧ μέλλοντας ἀποδημεῖν, ἐν τῷ τόπῳ κατευόδωσον ἕκαστον εἰς τὸν καιρόν. Τοὺς ἀγαθοὺς ὑετοὺς κατάπεμψον ἐπὶ τοὺς χρήζοντας καὶ ἐπιδεδομένους τόπους. Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον αὐτῶν, κατὰ τὴν σὴν χάριν. Τοὺς καρποὺς τῆς γῆς αὐξήσον εἰς σπέρμα καὶ εἰς θερισμόν. Τὴν βασιλείαν τοῦ δούλου σου, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ καὶ γαληνότητι διαφύλαξον. Τὴν ταπεινὴν καὶ ἐλεεινὴν καὶ φιλόχριστον πόλιν ταύτην, ῥῦσαι αὐτήν, ὁ Θεός, ἀφ' ἡμερῶν πονηρῶν, ἀπὸ λιμοῦ, λοιμοῦ, καὶ ἐπιστάσεως ἐθνῶν, ὡς καὶ Νινευὶ τῆς πόλεως ἐφείσω· ὅτι ἐλεήμων καὶ οἰκτίρμων εἶ, καὶ ἀμνησίκκος ἐπὶ κακίας ἀνθρώπων. Σὺ διὰ τοῦ προφήτου σου Ἡσαΐου εἶπας, Ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης, τοῦ σῶσαι αὐτήν δι' ἐμέ, καὶ διὰ Δαβὶδ τὸν παῖδά μου. Δι' ὃ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ, ὑπεράσπισαι τῆς πόλεως ταύτης, διὰ τὸν μάρτυρα καὶ εὐαγγελιστὴν Μάρκον, τὸν ὑποδείξαντα ἡμῖν ὁδὸν τῆς σωτηρίας, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Ὁ διάκονος. Ἀρξαι.

b

Καὶ λέγουσι τὸν στίχον.



Ὁ διάκονος λέγει·

IV. b

<sup>1</sup> Τὰς τρεῖς (κ. τ. λ.)

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε, ὁ Θεός, ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου c  
 ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε· τὴν ἐξ Prayer for  
 οὐρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ Peace ;  
 καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι. Τὸν ἀγιώτατον Cf. Col. iii.  
 καὶ μακαριώτατον ἡμῶν Πάπαν τὸν Δ'. καὶ τὸν ὀσιώτατον ἡμῶν 15.  
 ἐπίσκοπον τὸν Δ'. συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτεσι  
 πολλοῖς, εἰρηνικῶς, ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπεπιστευμένην  
 ἀγίαν ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα,  
 ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις 2 Tim. ii. 15.  
 ἐπισκόποις, πρεσβυτέροις, διακόνοις, ὑποδιακόνοις, ἀναγνώσταις,  
 ψάλταις, σὺν παντὶ τῷ πληρώματι τῆς ἀγίας καθολικῆς καὶ  
 ἀποστολικῆς ἐκκλησίας.

Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον· δὸς αὐτὰς ἀκω- d  
 λύτως καὶ ἀνεμποδίστως γενέσθαι κατὰ τὸ ἅγιόν σου θέλημα· For the Con-  
 οἴκους εὐχῶν, οἴκους εὐλογιῶν, ἡμῖν τε καὶ τοῖς μεθ' ἡμᾶς δού- gregation.  
 λοῖς σου εἰς τὸν αἰῶνα δώρησαι.

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου· φυγέ- Numb. x. 35  
 τωσαν πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. Τὸν δὲ λαόν (not Ps.  
 σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλόγησον· ποίησον αὐτὸν εἰς lxviii. 1).  
 χιλιάδας καὶ μυριάδας, καὶ μὴ κατισχύσῃ θάνατος ἀμαρτίας καθ' Cf. Gen.  
 ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς xxiv. 60, and  
 καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, [Ἐκφώνως] δι' οὗ καὶ Numb. x. 36.  
 μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ  
 καὶ ζωοποιῷ σου Πνεύματι.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Βλέπετε μή τις τῶν κατηχουμένων.

V.  
 Dismissal  
 of the Cate-  
 chumens.  
 Missa  
 Fidelium.

<sup>1</sup> Perhaps the first words of a Prayer now lost. The difficulty of connecting this expression with the 'tres majores orationes' of the Coptic Liturgy (p. 201, § V) is that those are to be said by the priest.

## VI.

Καὶ ψάλλουσι τὸν χερουβικόν.

THE GREAT<sup>1</sup>  
ENTRANCE.

Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι  
 α τὸν τρισάγιον ὕμνον ᾄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα  
 Cherubic μέριμναν, ὡς τὸν Βασιλέα τῶν ὅλων ὑποδεξάμενοι ταῖς ἀγγελι-  
 Hymn. καῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλούϊα.

Ὁ ἱερεὺς βάλλει θυμίαμα εἰς τὸ εἰσόδιον, καὶ εὔχεται.

β Κύριε ὁ Θεὸς ἡμῶν, ὁ πάντων ἀπροσδεής, δέξαι τὸ θυμίαμα  
 τοῦτο, ἐξ ἀναξίου χειρὸς προσφερόμενον, καὶ τῆς παρὰ σοῦ  
 εὐλογίας πάντας ἡμᾶς ἀξιώσον. Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν,  
 καὶ σοὶ τὴν δόξαν ἀναπέμπομεν.

The En-  
trance.

Καὶ εἰσέρχονται τὰ ἅγια εἰς τὸ θυσιαστήριον.

Καὶ ὁ ἱερεὺς εὔχεται οὕτως·

γ Ἄγιε, ὕψιστε, φοβερέ, ὁ ἐν ἁγίοις ἀναπανόμενος, Κύριε,  
 αὐτὸς ἡμᾶς ἀγιάσον, καὶ ἀξιώσον τῆς φοβερᾶς σου ἱερωσύνης, καὶ  
 Acts xxiii. 1. προσάγαγε ἡμᾶς τῷ τιμίῳ σου θυσιαστηρίῳ, μετὰ πάσης συνειδή-  
 2 Cor. vii. 1. σεως ἀγαθῆς· καὶ καθάρισον ἡμῶν τὰς καρδίας ἀπὸ παντὸς μολυσμοῦ·  
 πᾶσαν αἴσθησιν πονηρὰν ἐκδίωξον ἀφ' ἡμῶν· ἀγιάσον τὸν νοῦν  
 καὶ τὴν ψυχὴν· καὶ δὸς ἡμῖν τὴν τῶν ἁγίων πατέρων ἡμῶν ἐπι-  
 τελεῖν λατρείαν, μετὰ φόβου σου, ἐξιλασκόμενοι τὸ πρόσωπόν  
 σου διὰ παντός. Σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμπαντα,  
 καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν.

## VII.

Ὁ διάκονος. Ἀσπάσασθε ἀλλήλους.

THE KISS OF  
PEACE.

Ὁ ἱερεὺς εὔχεται τὸν ἀσπασμόν.

α Δέσποτα Κύριε παντοκράτορ, οὐρανόθεν ἐπίβλεψον ἐπὶ τὴν  
 ἐκκλησίαν σου, καὶ ἐπὶ πάντα τὸν λαόν σου, καὶ πᾶν τὸ ποίμνιόν  
 σου, καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους δούλους σου, τὰ  
 θρέμματα τῆς σῆς ἀγέλης· καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην  
 καὶ τὴν σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν, καὶ κατάπεμψον ἡμῖν  
 τὴν δωρεὰν τοῦ παναγίου σου Πνεύματος, ὅπως ἐν καθαρᾷ  
 Rom. xvi. 16, καρδίᾳ καὶ συνειδήσει ἀγαθῇ ἀσπασώμεθα ἀλλήλους ἐν φιλήματι  
 &c. ἀγίῳ, μὴ ἐν ὑποκρίσει, μὴ τὴν τοῦ ἀλλοτρίου κεκτημένοι προ-  
 αῖρεσιν, \* \* \* \* ἀλλὰ ἄμωμον καὶ ἄσπιλον ἐν ἐνὶ πνεύ-  
 Eph. iv. 3, ματι, ἐν τῷ συνδέσμῳ τῆς εἰρήνης καὶ τῆς ἀγάπης, ἐν σῶμα καὶ ἐν  
 4, 13.

<sup>1</sup> See note (1) on p. 173.



πνεῦμα, ἐν μιᾷ πίστει, καθὼς καὶ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως ἡμῶν, ὅπως καταντήσωμεν οἱ πάντες εἰς τὴν θείαν καὶ ἀπέραντον στοργήν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ.

Εἶτα ὁ ἱερεὺς βάλλει θυμίαμα, λέγων·

Θυμίαμα προσφέρεται τῷ ὀνόματί σου· ἀναληφθήτω δὴ δεόμεθα ἐκ τῶν πενιχρῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου. Ὅτι σοὶ πρέπει πᾶσα δόξα, τιμὴ, προσκύνησις, καὶ εὐχαριστία, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ τὸν ἀσπασμὸν ἐκφώνως ὁ διάκονος·

Προσφέρειν κατὰ τρόπους στάθητε.

Ὁ ἱερεὺς σφραγίζων τοὺς δίσκους καὶ τὰ ποτήρια, ἐκφώνως·

Πιστεύω εἰς ἓνα Θεόν, κ. τ. λ.

Ὁ διάκονος. Ἐπὶ προσευχὴν στάθητε.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τῶν προσφερόντων.

Ὁ ἱερεὺς λέγει εὐχὴν τῆς προθέσεως.

Δέσποτα Ἰησοῦ Χριστέ, Κύριε, ὁ σύναρχος Λόγος τοῦ ἀνάρχου Πατρὸς καὶ τοῦ ἁγίου Πνεύματος, ὁ μέγας ἀρχιερεὺς, ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, καὶ ἀναγαγὼν ἐκ φθορᾶς τὴν ζῶν ἡμῶν, ὁ δοὺς ἑαυτὸν ἀμνὸν ἄμωμον ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς, δεόμεθα καὶ παρακαλοῦμέν σε, Κύριε φιλάνθρωπε, ἐπιφανον τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα ἃ ἡ παναγία τράπεζα ὑποδέχεται δι' ἀγγελικῆς λειτουργίας καὶ ἀρχαγγελικῆς χοροστασίας καὶ ἱερατικῆς ἱεουργίας, εἰς σὴν δόξαν καὶ ἀνακαινισμόν τῶν ἡμετέρων ψυχῶν, [χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος.]

Καὶ ὅταν λέγει ὁ λαός, Καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου, ποιεῖ σταυρόν. Καί, Σταυρωθέντα [τε<sup>2</sup>] ὑπὲρ ἡμῶν. Καὶ πάλιν σφραγίζει, Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

<sup>1</sup> There seems to be some confusion here in the order.

<sup>2</sup> τε is inserted conjecturally, being found (and not καὶ) in the Creed of



The Ana-  
phora.

X.

Sursum  
Corda.

Ὁμοίως καὶ μετὰ τὴν πίστιν, σφραγίζει ὁ ἱερεὺς τὸν λαόν, ἐκφωνῶν

Ὁ Κύριος μετὰ πάντων.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω ἡμῶν τὰς καρδίας.

Ὁ λαός. Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστῶμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δίκαιον.

Ὁ ἱερεὺς ἄρχεται τῆς ἀναφορᾶς.

a

PREFACE.

Ἀληθῶς γὰρ ἄξιόν ἐστι καὶ δίκαιον, ὅσιόν τε καὶ πρέπον, καὶ ταῖς ἡμετέραις ψυχαῖς ἐπωφελές, ὁ ὢν, Δέσποτα Κύριε Θεέ, Πάτερ παντοκράτορ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σοὶ εὐχαριστεῖν, σοὶ ἀνθομολογεῖσθαι νύκτωρ τε καὶ καθ' ἡμέραν ἀκαταπαύστῳ στόματι καὶ ἀσιγήτοις χείλεσι καὶ ἀσιωπήτῳ καρδίᾳ· σοὶ τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὰ ἐν τῷ οὐρανῷ, γῆν καὶ τὰ ἐν τῇ γῇ, θάλασσαν, πηγάς, ποταμούς, λίμνας, καὶ πάντα τὰ ἐν αὐτοῖς· σοὶ τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ τρυφήν· παραβάντα δὲ αὐτὸν οὐχ ὑπερεῖδες, οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμον, ἐπαιδαγώγησας διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας διὰ τοῦ φρικτοῦ καὶ ζωοποιοῦ καὶ οὐρανίου μυστηρίου τούτου· πάντα δὲ ἐποίησας διὰ τῆς σῆς σοφίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ σοὶ σὺν αὐτῷ καὶ ἁγίῳ Πνεύματι εὐχαριστοῦντες, προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ ἔθνη, ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν, ἀπὸ ἄρκτου καὶ μεσημβρίας· ὅτι μεγὰ τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματι ἁγίῳ σου καὶ θυσία καὶ προσφορά.

Gen. i. 26.

Mal. i. 11.

XI.

GREAT  
INTERCES-  
SION.

a

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ. Μνήσθητι, Κύριε, τῆς ἁγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν περάτων αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν ποιμνίων σου.

Chalcedon, from which the above phrases are evidently taken. Some alteration must be made in the common text.

Τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ καὶ τὴν βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι.

**XI. a**  
Cf. Col. iii.  
15.

Τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βουλὰς, δήμους, γειτονίας, εἰσόδους καὶ ἐξόδους ἡμῶν, ἐν πάσῃ εἰρήνῃ κατακόσμησον.

Βασιλεῦ τῆς εἰρήνης, τὴν σὴν εἰρήνην δὸς ἡμῖν ἐν ὁμονοίᾳ καὶ ἀγάπῃ· κτῆσαι ἡμᾶς, ὁ Θεός· ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν· τὸ ὄνομά σου ὀνομάζομεν· ζωοποιήσον τὰς ἀπάντων ἡμῶν ψυχάς, καὶ μὴ κατισχύσει θάνατος ἁμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου.

Cf. Hos. xiii.  
4.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς ἴασαι. Ἀπόστησον ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν πᾶσαν νόσον καὶ μαλακίαν· τὸ πνεῦμα τῆς ἀσθενείας ἐξάλευσον ἀπ' αὐτῶν. Τοὺς ἐν μακροῖς ἀρρώσθημασι προκατακειμένους ἐξανάστησον. Τοὺς ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένους ἴασαι. Τοὺς ἐν φυλακαῖς, ἢ ἐν μετάλλοις, ἢ δίκαις, ἢ καταδίκαις, ἢ ἐν ἐξορίαις, ἢ πικρᾷ δουλείᾳ, ἢ φόροις κατεχομένους πάντας ἐλέησον, πάντας ἐλευθέρωσον· ὅτι σὺ ὁ Θεὸς ἡμῶν, ὁ λύων πεπεδημένους, ὁ ἀνορθῶν τοὺς κατερῥαγμένους, ἡ ἐλπίς τῶν ἀπελπισμένων, ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἀνάστασις τῶν πεπτωκότων, ὁ λιμὴν τῶν χειμαζομένων, ὁ ἔκδικος τῶν καταπονουμένων· πάσῃ ψυχῇ Χριστιανῇ θλιβομένη καὶ περιερχομένη δὸς ἔλεος, δὸς ἄνεσιν, δὸς ἀνάψυξιν. Ἀλλὰ καὶ ἡμῶν, Κύριε, τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον, ἰατρὲ ψυχῶν καὶ σωμάτων, ἐπίσκοπε πάσης σαρκός, ἐπίσκεψαι καὶ ἴασαι ἡμᾶς διὰ τοῦ σωτηρίου σου.

b

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἢ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κατευόδωσον, εἴτε διὰ γῆς, ἢ ποταμῶν, ἢ λιμνῶν, ἢ ὁδοιποριῶν, ἢ οἴῳ δὴ ποτε τρόπῳ τὴν πορείαν ποιοῦντας, πάντας πανταχοῦ ἀποκατάστησον εἰς λιμένα εὐδίου, εἰς λιμένα σωτήριον· σύμπλους καὶ συνοδοίπορος αὐτῶν γενέσθαι καταξίωσον· ἀπόδος τοῖς οἰκείοις αὐτῶν χαίροντας χαίρουσιν, ὑγιαίνοντας ὑγιαίνουσιν· ἀλλὰ καὶ ἡμῶν, Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῇ καὶ ἀχεΐμαστον μέχρι τέλους διαφύλαξον.

c



**XI. d**      Τοὺς ὑετοὺς ἀγαθοὺς πλουσίως κατάπεμψον ἐπὶ τοὺς χρή-  
 ζοντας καὶ ἐπὶ τοὺς δεομένους τόπους· εὐφρανον καὶ ἀνακαίνισον  
 τῇ καταβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς, ἵνα ἐν ταῖς σταγόσιν  
 αὐτῆς εὐφρανθῇ ἀνατέλλουσα. Ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ  
 ἴδιον μέτρον αὐτῶν· εὐφρανον καὶ ἀνακαίνισον τῇ ἀναβάσει  
 αὐτῶν τὸ πρόσωπον τῆς γῆς. Τοὺς αὐλακας αὐτῆς μέθυσον,  
 πλήθυνον τὰ γεννήματα αὐτῆς. Τοὺς καρποὺς τῆς γῆς, Κύριε,  
 εὐλόγησον, σώους καὶ ἀκεραίους ἡμῖν διατήρησον· παράστησον  
 ἡμῖν αὐτοὺς εἰς σπέρμα καὶ εἰς θερισμόν. Εὐλόγησον καὶ νῦν,  
 Κύριε, τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου, διὰ τοὺς  
 πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ διὰ τὸν ὄρφανον, διὰ  
 τὸν προσήλυτον, δι' ἡμᾶς πάντας τοὺς ἐλπίζοντας ἐπὶ σὲ καὶ  
 ἐπικαλουμένους τὸ ὄνομά σου τὸ ἅγιον. Οἱ γὰρ ὀφθαλμοὶ πάν-  
 των εἰς σε ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ.  
 Ὁ διδούς τροφήν πάσῃ σαρκί, πλήρωσον χαρᾶς καὶ εὐφροσύνης  
 τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισ-  
 σεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ  
 ἡμῶν<sup>1</sup>.

**e**      [Βασιλεῦ τῶν βασιλευόντων, καὶ Κύριε τῶν κυριευόντων, τὴν βασιλείαν  
 τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλέως, ὃν  
 ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ  
 \* \* \* \* \* ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιόν τε καὶ  
 ἀλλόφυλον· ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν  
 αὐτοῦ· καὶ ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων  
 αὐτόν· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ  
 τῆς ὁσφύος αὐτοῦ \* \* \* \* \* ἀγαθὰ ὑπὲρ τῆς ἀγίας σου καθολι-  
 κῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ  
 ἡμεῖς ἐν τῇ γαληνότητι αὐτοῦ ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ  
 εὐσεβείᾳ καὶ σεμνότητι. Τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων πατέ-  
 ρων τε καὶ ἀδελφῶν τὰς ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν, μνησθεὶς  
 τῶν ἀπ' αἰῶνος προπατέρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστό-

<sup>1</sup> The awkward connexion of the clauses, the intercession for the dead before the Diptychs have been read, and the insertion of the commemoration of the B.V.M., make us suspect this passage of being an insertion later than the rest of the text. The two hiatus in it may be supplied perhaps as follows: (1) διαφύλαξον. Καθοπόταξον ὑπὸ τοὺς πόδας αὐτοῦ, (2) ἐπὶ τοῦ θρόνου αὐτοῦ. Δὸς αὐτῷ φρονεῖν.



λων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, ὁσίων, δικαίων, παντὸς πνεύ- XI. e  
ματος ἐν πίστει Χριστοῦ τετελειωμένων· καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ τὴν  
ὑπόμνησιν ποιούμεθα, καὶ τοῦ ἁγίου πατρὸς ἡμῶν Μάρκου τοῦ ἀποστόλου  
καὶ εὐαγγελιστοῦ, τοῦ ὑποδείξαντος ἡμῖν ὁδὸν σωτηρίας.

Χαῖρε κεχαριτωμένη, ὁ Κύριος μετὰ σου· εὐλογημένη σὺ ἐν γυναιξί, καὶ Luke i. 28,  
42.  
εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι ἔτεκες Σωτῆρα τῶν ψυχῶν  
ἡμῶν· [Ἐκφώνως] Ἐξαιρέτως τῆς παναγίας, ἀχράντου, εὐλογημένης δεσ-  
ποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας.]

Ὁ διάκονος. Κύριε, εὐλόγησον. f

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσαι σε τῇ αὐτοῦ χάριτι, νῦν καὶ  
ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμημένων.

The Dip-  
tychs of the  
Dead.

Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται.

Καὶ τούτων πάντων τὰς ψυχὰς ἀνάπαυσον, Δέσποτα Κύριε ὁ  
Θεὸς ἡμῶν, ἐν ταῖς τῶν ἁγίων σου σκηναῖς, ἐν τῇ βασιλείᾳ σου,  
χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀγαθὰ, ἃ ὀφθαλμοὶ 1 Cor. ii. 9.  
οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη,  
ἃ ἡτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσι τὸ ὄνομά σου τὸ ἅγιον.  
Αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας οὐρανῶν  
καταξίωσον· ἡμῖν δὲ τὰ τέλη τῆς ζωῆς Χριστιανὰ καὶ εὐάρεστα  
καὶ ἀναμάρτητα δώρησαι· καὶ δὸς ἡμῖν μερίδα καὶ κλῆρον ἔχειν  
μετὰ πάντων τῶν ἁγίων σου.

Τῶν προσφερόντων τὰς θυσίας καὶ τὰς προσφορὰς τὰ εὐ- g  
χαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ For the  
Living.  
νοερὸν σου θυσιαστήριον, εἰς τὰ μεγέθη τῶν οὐρανῶν, διὰ τῆς  
ἀρχαγγελικῆς σου λειτουργίας, τῶν τὸ πολὺ καὶ ὀλίγον, κρύφα  
καὶ παρρησία, βουλομένων καὶ οὐκ ἐχόντων· καὶ τῶν ἐν τῇ  
σήμερον ἡμέρᾳ τὰς προσφορὰς προσενεγκάντων, ὡς προσεδέξω  
τὰ δῶρα τοῦ δικαίου σου Ἀβελ, [καὶ βάλλει θυμίαμα ὁ ἱερεὺς καὶ  
λέγει], τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἀβραάμ, Ζαχαρίου τὸ  
θυμίαμα, Κορνηλίου τὰς ἐλεημοσύνας, καὶ τῆς χήρας τὰ δύο  
λεπτά, πρόσδεξαι καὶ αὐτῶν τὰ εὐχαριστήρια, καὶ ἀντιδὸς  
αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ οὐράνια, ἀντὶ τῶν προσκαίρων τὰ  
αἰώνια.

Τὸν ἀγιώτατον καὶ μακαριώτατον Πάπαν Δ'. ὃν προέγνω h

**XI. h** καὶ <sup>1</sup>\* \* \* προχειρίσασθαι τὴν ἁγίαν σου καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ τὸν ὀσιώτατον ἐπίσκοπον Δ'. τὸν ἡμέτερον, συντηρῶν συντήρησον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς, ἐκτελοῦντας αὐτοὺς τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἁγίαν σου ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου

<sup>2</sup> Tim. ii. 15. θέλημα ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας.

Μνήσθητι δὲ καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, λαϊκῶν.

Μνήσθητι, Κύριε, τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευούσης, καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

**k** Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ τῶν ἀδελφῶν ἡμῶν· δὸς αὐτοῖς ἐν ἐλέει καὶ οἰκτιρμοῖς εἶναι ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς.

**l** Μνήσθητι, Κύριε, καὶ ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀναξίων δούλων σου, καὶ τὰς ἁμαρτίας ἡμῶν ἐξάλειψον, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεός.

Μνήσθητι, Κύριε, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου, καὶ τὰς ἁμαρτίας μου ἐξάλειψον, ὡς φιλάνθρωπος Θεός. Συμπάρεσο δὲ ἡμῖν λειτουργοῦσι τῷ παναγίῳ σου ὀνόματι.

**m** Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. Τὴν εἰδωλο-  
<sup>Rom. xvi. 20.</sup> λατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου. Τὸν Σατανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν σύντριψον ὑπὸ τοὺς πόδας ἡμῶν. Τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε, ὡς πάντοτε, καὶ νῦν ταπείνωσον. Γύμνωσον αὐτῶν τὴν ὑπερηφανίαν· δείξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν· τὰς ἐπιβουλάς αὐτῶν καὶ τὰς πανουργίας ἃς ποιοῦσι καθ' ἡμῶν ἀπράκτους

<sup>1</sup> Perhaps ἠθέλησας.



ποίησον. Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. Τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον [εὐλόγησον<sup>1</sup>], ἐπ' εὐλογίας χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιοῦντας τὸ θέλημά σου τὸ ἅγιον. XI. m  
Numb. x. 35.

Ὁ διάκονος. Οἱ καθήμενοι ἀνάστητε.

Ὁ ἱερεὺς λέγει εὐχὴν.

Λύτρωσαι δεσμίους, ἐξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας ἡ χόρτασον, ὀλιγοψυχοῦντας παρακάλεσον, πεπλανημένους ἐπιστρεψον, ἐσκοτισμένους φωταγώγησον, πεπτωκότας ἔγειρον, σαλευομένους στήριξον, νενοσηκότας ἴασαι· πάντας, ἀγαθέ, εἰς τὴν ὁδὸν τῆς σωτηρίας [σύναψον, καὶ αὐτοὺς<sup>2</sup>] τῇ ἀγίᾳ σου ποιμένι· ἡμᾶς δὲ ρῦσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ κατὰ πάντα γενόμενος. n

Ὁ διάκονος. Εἰς ἀνατολήν.

Καὶ κλίνει ὁ ἱερεὺς καὶ εὐχεται.

Σὺ γὰρ εἶ ὁ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Σοὶ παραστήκουσι χίλια χιλιάδες καὶ μύρια μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί. Σοὶ παραστήκουσι τὰ δύο τιμιώτατά σου ζῶα, τὰ πολυόμματα χερουβὶμ, καὶ τὰ ἑξαπτέρυγα σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ πρόσωπα καλύπτοντα καὶ δυσὶ τοὺς πόδας, καὶ δυσὶν ἱπτάμενα, κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στόμασι καὶ ἀσιγήτοις θεολογίαις, τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα, καὶ λέγοντα τῇ μεγαλοπρεπεῖ σου δόξῃ. EUCHA-  
RISTIC  
PREFACE  
(continued).  
(X. b)  
Eph. i. 21.  
Cf. Isa. vi.  
2, 3.

Ἅγιος, ἅγιος, ἅγιος Κύριος σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἀγίας σου δόξης. [Ἐκφώνως] Πάντοτε μὲν <sup>3</sup> πάντα σε ἀγιάζει· ἀλλὰ καὶ μετὰ πάντων τῶν σε ἀγιαζόντων, δέξαι, Δέσποτα Κύριε, καὶ τὸν ἡμέτερον ἀγιασμόν, σὺν αὐτοῖς ὑμνούντων καὶ λεγόντων, XII.  
TRIUMPHAL  
HYMN.

<sup>1</sup> Dr. Neale's suggestion. There is a hiatus in the MS.

<sup>2</sup> Perhaps this should run, ἄξον, καὶ αὐτοὺς σύναψον.

<sup>3</sup> A correction of Bunsen for the common reading πάντας ἀγιάξῃ, which is obviously wrong.



‘Ο λαός. Ἅγιος, ἅγιος, ἅγιος Κύριος.

‘Ο ἱερεὺς σφραγίζει τὰ ἅγια, λέγων·

### XIII.

Commemora-  
tion of the  
Work of Re-  
demption.

THE INSTI-  
TUTION.

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἀγίας σου δόξης διὰ τῆς ἐπιφανείας τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· πλήρωσον, ὁ Θεός, καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐλογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου Πνεύματος. Ὅτι αὐτὸς ὁ Κύριος καὶ ὁ Θεὸς καὶ παμβασιλεὺς ἡμῶν Ἰησοῦς ὁ Χριστὸς τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων ὑφίστατο<sup>1</sup> θάνατον σαρκί, συνανακλιθεὶς μετὰ τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων, λαβὼν ἄρτον μετὰ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὅλων, εὐχαριστήσας, εὐλογήσας, ἁγιάσας, κλάσας, διέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ

Cf. 1 Cor. xi.  
24.

‘Ο διάκονος. ἀποστόλοις, εἰπών, (ἐκφώνως) Λάβετε, φάγετε. Τοῦτο ἑκτείνετε. γάρ ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

‘Ο λαός. Ἀμήν.

‘Ο ἱερεὺς λέγει ἐπευχόμενος·

Cf. 1 Cor. xi.  
25.

Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λαβὼν, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀναβλέψας εἰς τὸν οὐρανὸν πρὸς σε τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὅλων, εὐχαριστήσας, εὐλογήσας, πλήσας Πνεύματος ἁγίου, μετέδωκε τοῖς

Cf. Matt.  
xxvi. 27.

Cf. Matt.  
xxvi. 28.  
(ὑπὲρ ὑμῶν)  
Luke xxii.  
20.

ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστό-  
λοις, εἰπών, (ἐκφώνως) Πίετε ἐξ αὐτοῦ πάντες·  
νατε. Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς δια-  
θήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον  
εἰς ἄφεσιν ἁμαρτιῶν.

‘Ο λαός. Ἀμήν.

‘Ο ἱερεὺς εὐχεται οὕτως.

Cf. 1 Cor. xi.  
26.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσάκις γὰρ ἂν

<sup>1</sup> Another certain correction of Bunsen (Analecta Ante-Nicaena, vol. iii. p. 115) for the common reading ὑφίστατον, a word which does not exist elsewhere. Moreover a verb is needed to complete the sense.

ἐσθίητε τὸν ἄρτον τοῦτον, πίνητε δὲ καὶ ποτήριον τοῦτο, τὸν ἐμὸν XIII.  
θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν καὶ ἀνάληψιν  
ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθω.

Τὸν θάνατον, Δέσποτα Κύριε παντοκράτορ, ἐπουράνιε βα- XIV.  
σιλεῦ, τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ  
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλοντες, καὶ τὴν τριή-  
μερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες,  
(καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦμεν, καὶ τὴν ἐκ δεξιῶν  
σου τοῦ Θεοῦ καὶ Πατρὸς καθέδραν), καὶ τὴν δευτέραν καὶ  
φρικτὴν καὶ φοβερὰν αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ  
μέλλει ἔρχεσθαι κρίναι ζῶντας καὶ νεκροὺς ἐν δικαιοσύνῃ, καὶ  
ἀποδοῦναι <sup>1</sup>[ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ], σοί, Κύριε ὁ Θεὸς THE GREAT  
OBLATION.  
ἡμῶν, τὰ σὰ ἐκ τῶν σῶν δώρων προεθήκαμεν ἐνώπιόν  
σου.

Καὶ δεόμεθα καὶ παρακάλουμέν σε, φιλάνθρωπε ἀγαθέ, ἐξα- XV.  
πόστειλον ἐξ ὕψους τοῦ ἁγίου σου, ἐξ ἐτοίμου κατοικητηρίου INVOCATION.  
σου, ἐκ τῶν ἀπεριγράπτων κόλπων, [αὐτὸν τὸν Παράκλητον, τὸ  
Πνεῦμα τῆς ἀληθείας, τὸ ἅγιον, τὸν κύριον, τὸ ζωοποιόν, τὸ ἐν  
νόμῳ καὶ προφήταις καὶ ἀποστόλοις λαλήσαν, τὸ πανταχοῦ  
παρὸν καὶ τὰ πάντα πληροῦν, ἐνεργοῦν τε αὐτεξουσίως, οὐ  
διακονικῶς, ἐφ' οὓς βούλεται, τὸν ἁγιασμὸν εὐδοκία τῇ σῇ, τὸ  
ἀπλοῦν τὴν φύσιν, τὸ <sup>2</sup>πολυμερὲς τὴν ἐνέργειαν, τὴν τῶν θείων  
χαρισμάτων πηγὴν· τὸ σοὶ ὁμοούσιον· τὸ ἐκ σοῦ ἐκπορευ-  
όμενον· τὸ σύνθρονον τῆς βασιλείας σου, καὶ τοῦ μονογενοῦς  
σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ  
Χριστοῦ. Ἔτι δὲ] ἐφ' ἡμᾶς καὶ ἐπὶ τοὺς ἄρτους τούτους καὶ  
ἐπὶ τὰ ποτήρια ταῦτα τὸ Πνεῦμά σου τὸ ἅγιον, ἵνα  
αὐτὰ ἁγιάσῃ καὶ τελειώσῃ, ὥς παντοδύναμος Θεός,  
<sup>Ὁ λαός.</sup> <sup>Ἀμήν.</sup> [Ἐκφώνως] καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα, τὸ  
<sup>Ὁ διάκονος.</sup> <sup>Κατέλθετε, οἱ</sup> <sup>διάκονοι.</sup> δὲ ποτήριον αἷμα τῆς καινῆς διαθήκης, αὐτοῦ τοῦ  
Κυρίου καὶ Θεοῦ καὶ Σωτῆρος, καὶ παμβασιλέως ἡμῶν Ἰησοῦ

<sup>1</sup> This clause is not in the Greek, but it is supported by the Copt. S. Cyril. (cf. p 222, § XI. f.)

<sup>2</sup> This is an almost certain correction of Bunsen's for the impossible common reading *πλημερὲς* (cf. Heb. i. 1). The whole passage within brackets looks like a post-Athanasian insertion.



**XV.** Χριστοῦ· ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς ἱασιν, εἰς σωφροσύνην, εἰς ἁγιασμόν, εἰς ἐπανανέωσιν ψυχῆς, σώματος, καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου σου ὀνόματος, εἰς ἄφεσιν ἁμαρτιῶν· ἵνα σοῦ καὶ ἐν τούτῳ, καθὼς καὶ ἐν παντί, δοξασθῇ καὶ ὑμνηθῇ καὶ ἁγιασθῇ τὸ πανάγιον καὶ ἔντιμον καὶ δεδοξασμένον σου ὄνομα σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ Πνεύματι.

Ὁ λαός. Ὡσπερ ἦν καὶ ἐστίν.

**XVI.** Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ ἱερεὺς εὐχεται καθ' ἑαυτόν.

**a** Θεὸς φωτός, γεννήτορ ζωῆς, ἀρχηγὲ χάριτος, ποιητὰ αἰώνων, θεμελιωτὰ γνώσεως, δωρητὰ σοφίας, θησαυρὲ ἁγιωσύνης, διδάσκαλε εὐχῶν καθαρῶν, ψυχῆς εὐεργέτα, ὁ τοῖς ὀλιγοψύχοις εἰς σὲ <sup>1</sup> πεποιθόσι διδοὺς ἅ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι· ὁ ἀναγαγὼν ἡμᾶς ἐξ ἀβύσσου εἰς φῶς, ὁ δοὺς ἡμῖν ἐκ θανάτου ζωὴν, ὁ χαρισάμενος ἡμῖν ἐκ δουλείας ἐλευθερίαν, ὁ τὸ ἐν ἡμῖν σκότος τῆς ἁμαρτίας διὰ τῆς παρουσίας τοῦ μονογενοῦς σου Υἱοῦ λύσας, αὐτὸς καὶ νῦν, Δέσποτα Κύριε, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου Πνεύματος, καταύγασον τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν, εἰς τὸ μεταλαβεῖν ἀκατακρίτως τῆς ἀθανάτου καὶ ἐπουρανίου ταύτης τροφῆς· καὶ ἁγιάσον ἡμᾶς ὀλοτελῶς ψυχῇ, σώματι, καὶ πνεύματι, ἵνα μετὰ τῶν ἁγίων σου μαθητῶν καὶ ἀποστόλων εἴπωμεν σοὶ τὴν προσευχὴν ταύτην, τὸ

Cf. 1 Thess.  
v. 23.

Matt. vi. 9.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐξῆς. (Ἐκφώνως) Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλάνθρωπε Κύριε, μετὰ παρρησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισμένῃ, ἐν ἀπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν·

**b** Ὁ λαός.

THE LORD'S  
PRAYER.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, κ. τ. λ.

Embolismus.

Ὁ ἱερεὺς εὐχεται.

**c**  
Matt. vi. 13.

Ναὶ Κύριε, Κύριε, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ

<sup>1</sup> Vulg. πεπειθῶσι.

ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Οἶδεν γὰρ ἡ πολλή σου εὐσπλαγ- XVI. c  
 χυία, ὅτι οὐ δυνάμεθα ὑπενεγκεῖν διὰ τὴν πολλὴν ἡμῶν ἀσθέ-  
 νειαν· ἀλλὰ ποιήσον σὺν τῷ πειρασμῷ καὶ ἔκβασιν, τοῦ δύνασθαι 1 Cor. x. 13.  
 ἡμᾶς ὑπενεγκεῖν. Σὺ γὰρ ἔδωκας ἡμῖν ἐξουσίαν πατεῖν ἐπάνω Luke x. 19.  
 ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.

[Ἐκφώνως] Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς ὑμῶν τῷ Ἰησοῦ κλίνατε.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ καθήμενος ἐπὶ τῶν d  
 χερουβίμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ· ὁ ἐξ ὑδάτων Prayer of  
 οὐρανὸν σκευάσας, καὶ τοῖς τῶν ἀστέρων χοροῖς κατακοσμήσας· Humble  
 ὁ ἐν ὑψίστοις ἀσωμάτους ἀγγέλων συστησάμενος στρατιὰς πρὸς Access.  
 ἀεννάους δοξολογίας· σοὶ ἐκκλίναμεν τὸν αὐχένα τῶν ψυχῶν καὶ  
 τῶν σωμάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα σημαίνοντες, καὶ  
 δεόμεθά σου, τὰς σκοτοειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν  
 διανοίας ἀπέλασον, καὶ ταῖς τοῦ ἁγίου σου Πνεύματος θεοεί-  
 δεσιν αὐγαῖς τὸν ἡμέτερον νοῦν καταφαίδρυνον, ὅπως τῇ γνώσει  
 σου πληθυνόμενοι, ἀξίως μετάσχοιμεν τῶν προκειμένων ἡμῖν  
 ἀγαθῶν, τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ  
 μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν  
 Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὴν  
 πολλὴν καὶ ἀνεξιχνίαστόν σου ἀγαθότητα, χάριτι καὶ οἰκτιρμοῖς  
 καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ. [Ἐκφώνως] Δι' οὗ  
 καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ  
 καὶ ζωοποιῷ Πνεύματι.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

XVII. a

Ὁ διάκονος. Μετὰ φόβου Θεοῦ<sup>1</sup>.

[? Elevation.]

Ὁ ἱερεὺς εὐχεται.

Ἄγιε, ὕψιστε, φοβερέ, ὁ ἐν ἁγίοις ἀναπαυόμενος, Κύριε, Isa. lvii. 15.  
 ἀγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφοιτήσει τοῦ

<sup>1</sup> From Lit. of S. James πρόσχωμεν is probably to be supplied.



**XVII. a** παναγίου σου Πνεύματος. Σὺ γὰρ εἶπας, Δέσποτα, Ἅγιοι  
 Lev. xi. 44. ἔσσεσθε, ὅτι ἐγὼ ἅγιος εἰμί. Κύριος ὁ Θεὸς ἡμῶν, ἀκατάληπτε  
 Θεοῦ Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε,  
 συναῖδιε, καὶ σύναρχε, πρόσδεξαι τὸν ἀκήρατον ὕμνον, σὺν τοῖς  
 χερουβὶμ καὶ σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ  
 ἀναξίου δούλου σου, ἐξ ἀναξίων μου χειλέων βοῶντα καὶ λέ-  
 γοντα,

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ ἱερεὺς ἐκφώνως.

Sancta  
 Sanctis.

Τὰ ἅγια τοῖς ἁγίοις.

Ὁ λαός. Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς ἅγιος, ἐν Πνεῦμα ἁγίον,  
 εἰς ἐνότητα Πνεύματος ἁγίου. Ἀμήν.

Ὁ διάκονος. Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως.

Ὁ ἱερεὺς, σφραγίζων τὸν λαόν, ἐκφώνως.

Ὁ Κύριος μετὰ πάντων.

b

Καὶ κλᾶ<sup>1</sup> ὁ ἱερεὺς τὸν ἄρτον· καὶ λέγει,

FRACTION.  
 Ps. cl.

Αἰνεῖτε τὸν Θεὸν ἐν τοῖς [ἁγίοις, καὶ τὰ ἐξῆς τοῦ ψαλμοῦ].

Καὶ μελίζει ὁ ἱερεὺς, λέγων τοῖς παροῦσιν·

Ὁ Κύριος εὐλογήσῃ καὶ συνδιακονήσῃ, διὰ τῆς μεγάλης,  
 κ. τ. λ.

c

Καὶ λέγει ὁ ἱερεὺς.

Κελεύετε.

Ὁ κλῆρος. Τὸ Πνεῦμα τὸ ἅγιον κελεύει καὶ ἁγιάζει.

d

Ὁ ἱερεὺς. Ἴδου ἡγιάσται καὶ τετελείωται.

COMMIX-  
 TURE.

Ὁ κλῆρος. Εἰς Πατὴρ ἅγιος· [τρίς.]

**XVIII.**

COMMUNION.

Καὶ λέγει ὁ ἱερεὺς.

Ὁ Κύριος μετὰ πάντων.

Ὁ κλῆρος. Καὶ μετὰ τοῦ πνεύματός σου.

Of Celebrant.

Ὁ ἱερεὺς λέγει. Αὐτὸς εὐλόγησεν αὐτόν.

Καὶ μεταλαμβάνει ὁ ἱερεὺς.

Εὐχή.

Τῆς κατὰ φιλανθρωπίας, κ. τ. λ.

Ἄλλως.

Ps. xlii. 1.

Ὁν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τῆς πηγῆς, κ. τ. λ.

<sup>1</sup> The common reading here is κλάνει, another non-existing word.

Καὶ ὅταν μεταδιδῶ τῷ κλήρῳ, λέγει·

Σῶμα ἅγιον.

Καὶ εἰς τὸ ποτήριον λέγει·

Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν.

Καὶ μετὰ τὸ πληρῶσαι, λέγει ὁ διάκονος·

Ἐπὶ προσευχὴν στάθητε.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ ἱερεὺς εὐχεται τὴν εὐχαριστίαν.

Εὐχαριστοῦμέν σοι, Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ a  
μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου Thanks-  
μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσία καὶ ἁγιασμῷ καὶ giving.  
σωτηρίᾳ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ δεόμεθα καὶ  
παρακαλοῦμέν σε, φιλόανθρωπε, ἀγαθὲ Κύριε, χάρισαι ἡμῖν τὴν  
κοινωνίαν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονο-  
γενοῦς σου Υἱοῦ, εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπό-  
κριτον, εἰς πλησμονὴν θεοσεβείας, εἰς ἀποτροπὴν ἐναντίου, εἰς  
περιποίησιν τῶν ἐντολῶν σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς  
ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ  
Χριστοῦ σου· [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ  
κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύ-  
ματι.

Εἶτα ὁ ἱερεὺς στρέφεται πρὸς τὸν λαόν, λέγων·

Ἄναξ μέγιστε, καὶ τῷ Πατρὶ σύναρχε, ὁ τῷ σῷ κράτει τὸν b  
ἄδην σκυλεύσας, καὶ τὸν θάνατον πατήσας, καὶ τὸν ἰσχυρὸν Benediction.  
δεσμεύσας, καὶ τὸν Ἀδὰμ ἐκ τάφου ἀναστήσας τῇ θεουργικῇ σου  
δυνάμει καὶ φωτιστικῇ αἴγλῃ τῆς σῆς ἀρρήτου θεότητος, αὐτός,  
Δέσποτα, διὰ τῆς μεταλήψεως τοῦ ἀχράντου σου σώματος καὶ  
τοῦ τιμίου σου αἵματος ἐξαπόστειλον τὴν ἀόρατόν σου δεξιάν,  
τὴν πλήρη εὐλογιῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκτείρησον,  
σθένωσον τῇ θεϊκῇ σου δυνάμει, καὶ περίελε ἀφ' ἡμῶν τὴν  
κακοηθὴ καὶ ἁμαρτάδα σαρκικῆς ἐπιθυμίας ἐργασίαν· καταύ-  
γασον τοὺς νοητοὺς ἡμῶν ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς  
ἀνομίας, σύναψον ἡμᾶς τῷ παμμακαρίστῳ, τῷ εὐαρεστήσαντι  
σοι συλλόγῳ, ὅτι διὰ σοῦ καὶ σὺν σοὶ τῷ Πατρὶ καὶ τῷ παναγίῳ

**XVIII.**

Of Clergy.

Of Laity.

**XIX.**

POST-COM-  
MUNION.



Πνεύματι πᾶς ὕμνος πρέπει, τιμή, κράτος, προσκύνησις τε καὶ εὐχαριστία, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

**XX.**

DISMISSAL.

Ὁ διάκονος. Πορεύεσθε ἐν εἰρήνῃ.

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

Ὁ ἱερεὺς ἐκφώνως.

**a**

Benediction.  
Cf. 2 Cor.  
xiii. 14.

Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, ἡ χάρις τοῦ Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ, ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος, εἴη μετὰ πάντων ἡμῶν, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Εἴη τὸ ὄνομα Κυρίου εὐλογημένον.

Ὁ ἱερεὺς ἐπεύχεται ἐν τῷ διακονικῷ, λέγων·

**b**

Prayer of  
Clergy in  
the Sacristy.

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμόν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ· δὸς ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου Πνεύματος, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῷ βίῳ, καὶ ὁδήγησον εἰς τὴν τελείαν ἀπολύτρωσιν καὶ υἰοθεσίαν, καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις. Σὺ γὰρ εἶ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Καὶ ἀπολύει, λέγων·

**c**

Dismissal.

Εὐλογεῖτω ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων καὶ σκέπων καὶ διατηρῶν πάντας ἡμᾶς διὰ τῆς μεθέξεως τῶν ἁγίων αὐτοῦ μυστηρίων, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

2 Cor. xi. 31.

# LITURGIA COPTITARUM.

(E RENALD. LITT. ORIENT. COLL., TOM. I. PP. 1-25, 38-51.)

## *Oratio Praeparationis.*

DOMINE qui nosti corda omnium, sancte et in sanctis requiescens, solus sine peccato, et potens ad remissionem peccatorum concedendam. Tu, Domine, scis indignitatem meam, meque minus praeparatum, nec sufficienter dispositum, ut accedam ad ministerium hoc tuum sanctum. Sed nec tanta mihi confidentia est, ut accedam, et aperiā os meum coram gloria tua sancta: sed secundum multitudinem clementiae tuae, ignosce mihi peccatori, et concede mihi ut inveniam gratiam et misericordiam in hac hora; et mitte mihi virtutem ex alto, ut incipiam et praeparer, perficiamque, sicut tibi placitum est, ministerium tuum sanctum, secundum beneplacitum voluntatis tuae, cum

Missa  
Catechu-  
menorum.

I. a

Apologia<sup>1</sup> of  
the Priest.

<sup>1</sup> If the Anaphora of S. Cyril be used, the following *Apologia* is said instead of that in the text:—

*Sacerdos secreto.* Creator rerum omnium visibilium et invisibilium, qui omnia per providentiam regis, tua enim sunt omnia, Domine, amator animarum: deprecor te, Domine omnipotens, ego imbellis, virtute carens, et inutilis prae omnibus ministris tuis, dum accedo ad sancta sanctorum tua, ad tractandum hoc mysterium sanctum. Da mihi, Domine, Spiritum tuum sanctum, ignem materiae expertem, qui cogitatione comprehendi non potest; qui duritias omnes consumit, qui incendit inventiones malas, et occidit membra terrena et corporea, refraenatque motus animi, qui impellunt ad imaginationes plenas passione et dolore: Et, sicut decet sacerdotes, effice me superiorem omni cogitatione mortali, et da mihi verba pura, ut perficiam hanc oblationem propositam, quae est mysterium omnium mysteriorum, in societate et communione Christi tui, cui tecum debetur gloria, et Spiritui sancto vivificanti, tibi que consubstantiali, nunc, etc.



- I. a odoribus thuris. Ita, Domine, esto nobiscum, esto socius operis nostri; benedic nobis, tu es enim remissio peccatorum nostrorum, lux animarum nostrarum, vita, fortitudo, et fiducia nostra; tu es ipse cui sursum mittimus laudem, gloriam, et adorationem, Pater, Fili et Spiritus sancte, nunc et semper et usque in saecula saeculorum omnium. Amen.

*Oratio postquam praeparatum fuerit altare.*

- b *Sacerdos.* Tu, Domine, docuisti nos magnum hoc mysterium salutis: tu vocasti nos abjectos et indignos servos tuos, ut essemus ministri altaris tui sancti. Tu, Domine, effice nos dignos per virtutem Spiritus tui Sancti, ut hoc ministerium perficiamus, ita ut non incidamus in iudicium coram gloria tua magna, et offeramus tibi sacrificium hoc benedictionis, gloriamque et magnificentiam per illud, in sancto tuo. Deus gratiae largitor, et salutis mandator, qui omnia in omnibus operaris, da nobis ut sacrificium nostrum coram te acceptum sit, pro peccatis meis, et pro insipientiis plebis tuae, quia purum est, sicut donum Spiritus tui sancti, in Christo Jesu Domino nostro, per quem te decet gloria et honor, cum ipso, et Spiritu sancto vivificante, tibi consubstantiali, nunc et semper et in omnia saecula saeculorum. Amen.

For the  
Assistant  
Clergy.

*Oratio Gratiarum actionis.*

- c *Sacerdos.* Gratias agamus bonorum auctori misericordiae, Deo Patri Domini, Dei et Salvatoris nostri Jesu Christi, quia ipse protexit nos, adjuvit et servavit nos, suscepitque nos ad se, misertus est nostri, perduxitque nos ad hanc horam. Ipsum nunc precemur, ut custodiat nos hoc sancto die et omnibus diebus vitae nostrae, in omni pace, omnipotens Dominus Deus noster.

For the  
People.  
Cf. Lit. S.  
Mark, I. a.

*Diaconus.* Ad Orationem state.

- d *Sacerdos.* Domine Deus omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, gratias agimus tibi de omnibus, et propter omnia, et in omnibus, quia protexisti nos, adjuvisti nos, conservasti nos, suscepisti nos ad te, et misertus es nostri, auxilium dedisti nobis, et ad hanc horam nos perduxisti.

*Diaconus.* Orate ut Deus misereatur nostri.

I.

*Sacerdos.* Ea propter petimus et obsecramus bonitatem tuam, O amator hominum, ut concedas nobis hunc diem sanctum et omnes dies vitae nostrae in pace cum timore tuo transigere. Omnem invidiam, omnem tentationem, omnem operationem Satanae, et consilium hominum improborum, impetumque hostium tam occultorum quam manifestorum, depelle a nobis, ab omni populo tuo et ab hoc loco sancto: quae autem bona, quae placita sunt, nobis jube. Tu enim ipse es, qui dedisti nobis potestatem calcandi serpentes et scorpiones, omnemque virtutem inimici. Et ne nos inducas in tentationem, sed libera nos a malo, per gratiam et misericordiam amoremque erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, per quem tibi debetur honor, gloria et imperium, cum ipso, et Spiritu sancto vivificante, tibiue consubstantiali, nunc et semper, et in omnia saecula saeculorum. Amen.

e

Luke x. 19.

*Oratio Oblationis sive Propositionis panis et Calicis.*

II.

THE OFFERTORY.

a

Domine Jesu Christe, Fili unigenite, Verbum Dei Patris, eique consubstantiale et coaeternum, et Spiritui sancto; tu es panis vivus, qui descendisti de coelo, et praevenisti nos, impendisti que animam tuam perfectam et absque vitio, pro vita mundi: rogamus obsecramusque bonitatem tuam, O amator hominum, ostende faciem tuam super hunc panem, et super hunc calicem, quos super mensam hanc tuam Sacerdotalem posuimus: benedic eos ✙, sanctifica eos ✙, et consecra eos ✙: transfer eos, ita ut panis quidem hic fiat corpus tuum sanctum, et hoc mistum in hoc calice sanguis tuus pretiosus, ut sint nobis omnibus praesidium, medicina, salus animarum, corporum, spirituumque; quia tu es Deus noster, tibiue debetur laus et potestas, cum Patre tuo bono, et Spiritu vivificante, tibiue consubstantiali, nunc et semper, et in omnia saecula saeculorum. Amen.

Prayer of  
(second)  
Oblation  
John vi. 51.

*Tunc operiet Sacerdos discum et calicem, utrumque integumento suo, et omnia majori velo teget: tum osculabitur altare, conversusque ad ipsius latus Australe, adorabit Deum et osculabitur altare. Tum circuitu peracto, descendet coram*



II. a altari, pronuntiabitque Absolutionem super ministros sedentes coram eo: Quod si adsit ipsi Sacerdos socius, ipse pronuntiabit Absolutionem.

*Oratio Absolutionis ad Filium.*

cf. Lit. S.  
Mark, II. a.  
John xxi. 22,  
23.

b Domine Jesu Christe, Fili unigenite, et Verbum Dei Patris, qui dirupisti omnia vincula peccatorum nostrorum passione tua salutare et vivifica, qui inspiravisti in faciem discipulorum tuorum, Apostolorumque sanctorum, dicens eis, Accipite Spiritum sanctum: quorum remiseritis peccata remittuntur eis, et quorum retinueritis retenta sunt; tu etiamnum, Domine, per Apostolos tuos sanctos, eos elegisti qui Sacerdotio semper in Ecclesia tua sancta fungerentur, ut relaxarent peccata super terram, ligarentque et solverent omnia iniquitatis vincula. Rogamus obsecramusque bonitatem tuam, O amator hominum, pro servis tuis patribus meis, fratribus meis, et infirmitate mea, qui capita sua coram gloria tua sancta inclinant; praesta nobis misericordiam tuam, et solve omnia vincula peccatorum nostrorum. Quod si adversum te peccaverimus prudenter vel imprudenter, vel cordis duritia, opere aut verbo, aut pusillanimitate, tu, Domine, qui nosti humanam imbecillitatem, tanquam bonus et hominum amator, Deus, concede nobis remissionem peccatorum nostrorum: benedic nos et purifica nos, absolveque nos et omnem populum tuum: imple nos timore tuo, et dirige nos ad voluntatem tuam sanctam et bonam, quia tu es Deus noster, et tibi debetur gloria, honor et potestas, cum Patre tuo bono, et Spiritu tuo sancto, nunc, etc. Servi tui hodie in ministerio constituti, Sacerdos, Diaconus et Clerus, omnis populus et infirmitas mea, absoluti sint ex ore sanctae Trinitatis, Patris, Filii et Spiritus sancti, et ex ore unice, solius, sanctae, Catholicae et Apostolicae Ecclesiae: ex ore duodecim Apostolorum, et ex ore contemplativi Evangelistae Marci Apostoli et Martyris, ut etiam Patriarchae sancti Severi, et Doctoris nostri sancti Dioscori, sancti Joannis Chrysostomi, sancti Cyrilli, sancti Basilii, et sancti Gregorii, necnon ex ore Trecentorum decem et octo Nicaeae congregatorum, et centum quinquaginta qui Constantinopoli, centum qui Ephesi: ut etiam ex ore venerandi Patris nostri Archiepiscopi Anba N. ejusque in ministerio

Apostolico consortis, venerandique Patris Episcopi Anba N. et ex ore humilitatis meae, qui peccator sum, quia benedictum et gloria plenum est nomen sanctum tuum, Pater, Fili, et Spiritus sancte, nunc et semper, etc. II. b

*Oratio Thuris.*

*Osculabitur Sacerdos caput Sacerdotis ministrantis; quod si fuerit cum eo socius, osculabitur gradus altaris, ascendensque osculabitur altare et accipiet naviculam thuris, et adolebit incensum. Ordinem qui de incenso vespertino scriptus est observabunt, quinquies adolendo; et his peractis dicet Sacerdos orationem sequentem.* Incense.

Deus aeternus absque principio et fine, magnus in praeceptis tuis et potens in operibus tuis: qui es ubicumque, et in omnibus: esto nobiscum peccatoribus, Domine, in hac hora: consiste in medio omnium nostrum, purifica corda nostra, et sanctifica animas nostras: munda nos ab omnibus peccatis quae commisimus, voluntarie aut involuntarie. Concede nobis, ut offeramus coram te sacrificia rationabilia, sacrificia benedictionis, et incensum spirituale. Ingrediatur intra velum, in locum Sancti Sanctorum. Rogamus te, Deus noster. c

Memento, Domine, pacis unius tuae, et unicae sanctae Catholicae et Apostolicae Ecclesiae. Memento, Domine, Beati Patris nostri et venerandi Archiepiscopi Papae Anba N. et Patris nostri Episcopi Anba N. Memento, Domine, congregationum nostrarum, et eis benedic: fac ut sint absque impedimento et perturbatione, ut celebremus eas juxta sanctam et beatam voluntatem tuam, domos orationis, domos mundationis, domos sanctitatis, domos benedictionis. Concede ut illas possideamus, Domine, nos, et servi tui, qui nobis usque in aeternum successuri sunt. Exsurge, Domine Deus, et dissipentur inimici tui, et fugiant a facie tua omnes qui oderunt nomen tuum sanctum. Et populus tuus fruetur benedictionibus millies millenis et decies millies millenis, perficientque voluntatem tuam, per gratiam, clementiam, amoremque erga homines Filii tui unigeniti Domini Dei et Salvatoris nostri Jesu Christi, per quem, etc. Numb. x. 35.

*Circuibit altare cum incenso semel, osculabitur illud, descendetque laevo pede: versus orientem stabit e regione altaris, adolebitque thus ter, eadem dicens, quae*



*prius: tum Patriarcham, si adsit, incensabit seorsim ab aliis: quod si abfuerit, dabit incensum Sacerdotibus, non aliis.*

III.  
THE LEC-  
TIONS.

*Deinde prostrationem faciet: cumque lecta fuerit Epistola Pauli Coptice, dicet orationem sequentem secreto. Si fuerit cum eo Sacerdos socius, is eam recitabit. Diaconus leget Epistolam Coptice, et deinde Arabice, ut etiam Catholicon, sive lectionem ex Epistolis Catholicis. Hic adoletur incensum ter circum altare a Sacerdote celebrante.*

Pauline  
Epistle.

*Oratio post Apostoli seu Paulinae Epistolae lectionem.*

a *Sacerdos.* Domine scientiae et sapientiae largitor, qui ea revelas quae profundis tenebris abscondita sunt; qui potestate magna rationem hominibus indidisti; qui bonitate tua vocasti Paulum, cum fuisset aliquando persecutor, ut esset vas electum, et in eo complacuisti, ut fieret Apostolus, annunciator et praedicator Evangelii regni tui, Jesu Christe Deus noster. Te nunc etiam, bone et hominum amator, deprecamur, ut des nobis et omni populo tuo mentem ab omni distractione liberam, intellectumque purum, ut discamus et intelligamus quanta sit utilitas doctrinae tuae sanctae, quae ad nos illius ministerio pervenit. Et quemadmodum similis tibi fuit, O autor vitae, ita nos pariter dignos effice, ut in opere et fide similes illi simus, glorificemusque nomen tuum sanctum, gloriemurque in cruce tua omni tempore. Tuque es cui honorem, gloriam, potentiam et adorationem referimus, cum Patre tuo bono et Spiritu sancto, nunc et semper, etc.

Catholic  
Epistle.

*Tum unus Diaconorum leget Catholicon Coptice et Arabice, et postquam lectum fuerit Coptice, dicet Sacerdos celebrans hanc orationem: quod si Patriarcha ipse sacra faciat, dicet eam Sacerdos.*

*Oratio post Catholicon.*

b *Sacerdos.* Domine Deus, qui per sanctos Apostolos tuos manifestasti nobis mysterium Evangelii gloriae Christi tui, et dedisti illis, secundum magnitudinem doni infiniti gratiae tuae, praedicare toti mundo abundantiam investigabilis misericordiae tuae; rogamus te, Domine, fac nos dignos parte et sorte illorum. Concede nobis semper ut ambulemus in eorum vestigiis, ut agones eorum imitemur, et communicemus cum eis, laboribus et sudoribus, quos pro pietate sustinuerunt. Con-

serva Ecclesiam tuam sanctam, quam per eos fundasti, benedic **III. b**  
 agnis gregis tui, et multiplica hanc vineam quam plantavit Ps. lxxx. 15.  
 dextera tua, in Christo Jesu Domino nostro : per quem, etc.

*Finita lectione Catholici Arabice, ascendet Sacerdos ad altare et adolebit incensum semel, tum recitabitur Oratio sequens.* Lecture from the Acts.

*Oratio Actuum Apostolorum.*

*Sacerdos.* Deus, qui suscepisti sacrificium Abrahami, et pro **c**  
 Isaaco arietem ei praeparasti, ita suscipe a nobis, Domine,  
 hujus thuris sacrificium, et pro eo mitte nobis divitem miseri-  
 cordiam tuam. Munda nos ab omni foedore peccati, et praesta  
 nos dignos esse, ut coram bonitate tua, O hominum amator,  
 pure et perfecte ministremus omnibus diebus vitae nostrae.

Memento, Domine, pacis, etc. (*ut sup.*, p. 197).

*Perficit illam ex Oratione Thuris Pauli, nulla re detracta vel addita : qua expleta chorum solus cum incenso circuibit. Finita Lectione Actorum Coptice et Arabice dicent ter, Sanctus : quo finito, Sacerdos dicet hanc orationem.*

*Oratio Evangelii sancti.*

GOSPEL.

Domine et magister, Jesu Christe Deus noster, qui dixisti **d**  
 divis apostolis tuis et discipulis tuis sanctis ; Multi prophetae  
 et justis cupierunt videre quae vos videtis, et non viderunt, et Prayer be-  
fore the  
Gospel.  
 audire quae auditis, et non audierunt : beati autem oculi vestri Matt. xiii.  
16, 17.  
 qui vident et aures vestrae quae audiunt : da ut digni efficiamur  
 audiendi et opere perficiendi Evangelia tua sancta, per orationes  
 Sanctorum tuorum.

*Diaconus.* Orate pro Evangelio sancto.

*Sacerdos.* Memento etiam, Domine, omnium qui praeceperunt **e**  
 nobis, ut eorum meminissimus in nostris ad te orationibus et  
 precibus. O Domine, quietem illis tribue quorum praecessit  
 dormitio : infirmos sana, quia tu vita es omnium nostrum, salus  
 omnium, spes omnium, medela omnium, resurrectioque omnium  
 nostrum : et tu es ipse cui gloriam, honorem et adorationem  
 referimus, cum Patre tuo bono et Spiritu sancto vivificante,  
 tibi que consubstantiali, nunc et semper, etc.

*Tum dicet psalmum, et post tertium versum Sacerdos Evangelium incensabit. Ascendet ad altare, rursusque incensum offeret, semel signans naviculam signo*



**III. e** *crucis: deinde circuibit cum incenso Evangelium, tum altare semel: descendet ab altari, accipiet Evangelium a Diacono, converteturque ad Occidentem. Accedent Sacerdotes omnes, et illud osculabuntur: ipse postremus illud osculabitur, dabitque illud Diacono ministranti, quem etiam incensabit. Cumque Diaconus dicet State, conversus Sacerdos ad Orientem dicet, In nomine Dei. Mox incensum ter adolebit, ad Sanctuarium. Dicet Diaconus Benedic Domine, et dicet, Initium Sancti Evangelii secundum Matthaeum, Marcum, Lucam, Joannem. Cumque interpret Evangelii dicit, State cum timore Dei, convertitur Sacerdos ad Occidentem, incensat tribus vicibus Evangelium. Tum conversus ad Sanctuarium, illud incensat etiam ter, deinde Sacerdotes semel: stans in loco suo, recitans aliquid interea ex oratione Evangelii. Tum Diaconos semel incensat: nec desinit interim thuribulo adolere; coram Evangelio, ad finem usque lectionis ejus Coptice et in ultimo commate incensat ter; dat autem Evangelium legendum Diacono si probe illud legere sciat, sin minus, leget illud ipse Sacerdos. Quod si Diaconus legat Evangelium ex Ambone, incensatio Evangelii primo et postremo fiet ad limen chori. Cumque dicet interpret, Domini et Dei nostri, redibit ad Sanctuarium et incensum tribus vicibus adolebit, dicetque sequentem orationem secreto, quando Evangelium legetur Arabice, facie ad Orientem conversa. Quod si Sacerdos socius, ad quem ejus pertinet recitatio, ibi adsit, dabit ei thuribulum et ipse eam recitabit.*

**IV.***Oratio post Evangelium secreto dicenda.*

Prayer after  
the Gospel.

Longanimis, multae misericordiae et verax, suscipe orationes, deprecationes et supplicationes nostras, poenitentiamque et confessionem nostram super altare tuum sanctum, purum et coeleste, ut digni efficiamur auditores Evangeliorum tuorum sanctorum, et praecepta et mandata tua observemus, et in iis centesimum, sexagesimum, et trigesimum fructum proferamus, in Christo Jesu Domino nostro.

Matt. xiii.  
23.

Memento, Domine, infirmorum populi tui, respice eos cum misericordia et clementia, eosque sana. Memento, Domine, patrum, fratrumque nostrorum peregre absentium, reduc eos in domos suas salvos et incolumes.

*[Tempore Nili exundationis et pluviae dicetur.]*

Memento, Domine, aquarum fluminis et benedic illis, augens illas juxta mensuram suam.

*Tempore sementis dicetur a prima Paophi ad primam Baini.*

Memento, Domine, seminum plantarumque, ut crescant et multiplicentur.

*Ab Epiphania ad primam ejusdem mensis.*

Memento, Domine, aëris coeli et fructuum terrae, eisque benedic. Memento, Domine, salutis loci hujus sancti tui, omniumque locorum et Mona-

steriorum, sanctorum patrum nostrorum Orthodoxorum. Memento, Domine, salutis hominum et animalium. Memento, Domine, servi tui Regis terrae nostrae, atque illum in pace et dignitate conserva. Memento, Domine, patrum, fratrumque nostrorum, qui obdormierunt, quieveruntque in fide Orthodoxa. Memento, Domine, sacrificiorum oblationumque, et iis retribue mercedem, qui has tibi oblationes obtulerunt, easque ad te suscipe. Memento, Domine, captivorum qui in servitutem abducti sunt, reducque captivitatem eorum. Memento, Domine, eorum qui calamitatibus et angustiis opprimuntur. Memento, Domine, Catechumenorum populi tui, miserere eorum, confirma eos in fide tua, et reliquias omnes cultus idolorum aufer ab eorum cordibus; legem tuam, timorem tuum, praecepta tua, veritates tuas et mandata tua statue in cordibus eorum: da illis firmam cognitionem verbi quo per catechesin instituti sunt; utque statuto tempore digni evadant lavacro regenerationis in remissionem peccatorum suorum, praepara eos habitaculum Spiritui sancto tuo per gratiam<sup>1</sup>.]

*Post lectionem Evangelii afferet illud Diaconus ad Sacerdotem, qui illud osculabitur, ut etiam Clerus et populus, et interea recitabit Sacerdos Orationem Veli secreto, stans ad latus veli, capite inclinato.*

IV.

Missae  
Fidelium.  
V.

INTERCES-  
SIONS.

### Oratio Veli.

Deus qui tuo erga homines amore ineffabili Filium tuum unigenitum in mundum misisti, ut ovem errabundam ad te reduceret, rogamus te, Domine, ne nos a te in aeternum repellas, dum offerimus tibi tremendum hoc et incruentum sacrificium: neque enim justitiae nostrae confidimus, sed misericordiae tuae, qua genus nostrum vivificasti. Rogamus et obsecramus bonitatem tuam, amator hominum, ut neque nobis, neque plebi tuae sit in iudicium mysterium hoc, quod ad salutem nostram instituisti, sed in abstersionem peccatorum nostrorum et remissionem negligentiarum nostrarum. Gloria et honor nomini tuo sancto, Patris et Filii et Spiritus sancti nunc et semper, etc.

a  
At the Entrance into the Sanctuary.

*Interea cum absolvitur haec oratio, osculabitur Sacerdos gradus altaris, ascendet ad Sanctuarium, osculabitur altare et conversus ad Occidentem recitare incipiet tres majores orationes. Dum Sacerdos dicit Pax omnibus, conversus ad Sacerdotes fratres suos, capitis inclinatione salutat, et conversus ad Occidentem populum cruce signat.*

b

<sup>1</sup> There is no regular 'Dismissal of the Catechumens' in this rite: but the scope of the preceding and subsequent petitions shows that this is the point in this Liturgy which corresponds to the 'Dismissal,' where that is preserved.



*Oratio pro pace.***V. c**For the  
peace of the  
Church.

*Sacerdos.* Iterum oremus Deum omnipotentem, patrem Domini Dei et Salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, amator hominum; memento, Domine, pacis unice illius tue, sanctae, Catholicae et Apostolicae Ecclesiae, quae a finibus ad fines usque terrae diffunditur, omni populo, et terris benedic. Pacem illam coelestem cordibus nostris immitte, sed et pacem istius vitae nobis benigne concede.

For orthodox  
princes.

Reges orthodoxos, exercitum, duces, consiliarios, vulgus promiscuum, et vicinos nostros, ingressum et exitum nostrum omni pace exorna. O Rex pacis, da nobis pacem tuam, qui omnia dedisti nobis. Posside nos, Deus Salvator noster, nam praeter te alium non novimus, et nomen tuum sanctum invocamus. Vivant itaque animae nostrae per Spiritum tuum sanctum, neque mors peccati dominetur super nos servos tuos, nec super omnem populum tuum. Domine miserere.

**d**For the Pa-  
triarch and  
Clergy.

Rursus precamur te, Domine omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, rogamus et obsecramus bonitatem tuam, O amator hominum.

*Si Patriarcha ipse celebret, dicet socius Sacerdotis.*

Memento, Domine, beati Patris nostri et venerandi Archiepiscopi Papae N., ejusque in ministerio Apostolico consortis venerandi Patris Episcopi N.; custodi et conserva nobis illos annis multis et tranquillis temporibus, ut opere impleant et perficiant sanctitatem Episcopatus, quae ipsis a te concredita est, secundum voluntatem tuam sanctam et beatam; verbumque veritatis recte dispensent, plebem tuam cum sanctitate et iustitia regant, simul cum reliquis Episcopis Orthodoxis, Hegumenis, Presbyteris, et Diaconis, omnique plenitudine unice tuae, unius, sanctae, Catholicae et Apostolicae Ecclesiae. Da nobis et ipsis pacem et salutem in omni loco, precesque omnes, quas fundunt pro nobis et omni populo tuo, ad te suscipe, ut etiam eas quae a nobis pro ipsis fiunt,

*Hic Sacerdos semel adolet incensum, dicens ea quae supra declarata sunt: quod si socium Sacerdotem habuerit, id ipsius vice faciet.*

Super altare tuum sanctum, spirituale, coeleste, ut etiam

thuris odoramenta: universos eorum hostes visibiles et invisibiles contere et deprime sub vestigiis eorum velociter: eos autem in pace et justitia custodi in Ecclesia tua sancta. Domine miserere. V. d

*Pro congregatione.*

Iterum etiam oramus te, Deus omnipotens, pater Domini Dei et Salvatoris nostri Jesu Christi, petimus et obsecramus bonitatem tuam, O amator hominum; memento, Domine, congregationum nostrarum, et benedic illis. Da ut sint nobis absque turbatione et impedimento, ut eas celebremus secundum voluntatem tuam sanctam et beatam, domos orationis, domos benedictionis, domos sanctitatis: concede nobis in illis esse, Domine, et servis tuis qui post nos in saeculum usque futuri sunt. e  
For the  
People.

[*Oratio pro Ecclesia, quam hoc loco recitabit Sacerdos jejunii diebus.*

Cultum idolorum ab omni orbe procul remove: Satanam et omnem virtutem ejus pessimam contere, et deice sub pedibus nostris velociter: haereses et autores earum compesce, ut rescindatur et abrumpatur omnis haeretica pravitas, Ecclesiae tuae sanctae inimica. Domine, sicut olim, ita et nunc eas deprime; aufer illas haeticis tenebras cordis sui; miseriamque ipsis suam perspicue demonstra: compesce invidiam eorum, consilia, machinationes, dolos, et detractiones; dextrasque quibus adversum nos abutuntur imbelles omnino esse jubeto. Conventicula eorum reprime, divide consultationes eorum, O Deus, qui dissipasti consilium Achitophel.] f

*Adolebit incensum ad Orientem tribus vicibus.*

Exsurge, Domine Deus, dissipentur omnes inimici tui, et fugiant a facie tua omnes qui oderunt nomen sanctum tuum.

*Conversus ad Occidentem, Sacerdotes, Diaconos et populum incensabit.*

Et populus tuus millies millenis benedictionibus, et decem millies millibus cumulatus adimpleat omnes voluntates tuas.

*Tum conversus ad Orientem dicet.*

Per gratiam, clementiam et amorem erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, etc.

*Populus dicet* Symbolum fidei Orthodoxae. *Adolebit Sacerdos ter incensum ad Orientem, dabitque thuribulum illi qui deferre solet, tum dicent Symbolum: quo tempore lavabit Sacerdos ter manus suas, et antequam eas abstergat, convertetur ad populum, educetque manus ex aqua coram eo, et a sordibus diligenter purgabit.* VI.  
THE CREED.



VI. *Post recitationem Symboli dicet, Pax omnibus.*

*Respondebitque populus, Et cum spiritu tuo.*

*Tum conversus signabit populum semel in modum crucis, et dicet hanc orationem.*

VII.

THE KISS<sup>1</sup>  
OF PEACE.

a

*Oratio Osculi pacis ad Patrem.*

*Sacerdos.* Deus magne et aeternae, qui hominem absque vitio

<sup>1</sup> The corresponding prayers for the Liturgy of S. Cyril are as follows:—

*Oratio pacis S. Cyrilli.*

*Sacerdos.* Autor vitae et rex saeculorum, Deus cui flectitur omne genu eorum quae in coelis sunt, super terram, et quae sub terra: cui omnia subiunguntur obsequio servitutis, et inclinantur sub sceptro Regni ejus, quem laudant exercitus angelici, ordines coelestes, et naturae intellectuales, incessabili voce loquentes divinitatem ejus: qui ita voluisti, ut nos imbelles et terreni ministraremus tibi, non propter puritatem manuum nostrarum, aut aliquod bonum opus nostrum super terram, sed quia placuit tibi communicare nobis servis tuis infimis et indignis quiddam ex puritate tua. Suscipe nos ad te, O bone et amator hominum, ut accedamus ad altare tuum sanctum, secundum magnam misericordiam tuam: et fac nos dignos pace coelesti quae decet divinitatem tuam, quaeque salute plena est; ut demus eam invicem in caritate perfecta, et osculemur nos mutuo, in osculo sancto, neque per cogitationes abominabiles despectui habeamus timorem tuum, aut mente dolosa et malitia proditoris; neque conscientiam habentes nequitiae consentientem, sed cum gaudio animarum nostrarum et laetitia cordis nostri; cum sit nobis signum magnum et perfectum dilectionis Unigeniti Filii tui. Ne repellas nos servos tuos propter maculas peccatorum nostrorum: tu enim qui creasti figmentum nostrum, scis quod nullus natus ex muliere sit, qui non peccet coram te. Fac nos omnes dignos, Domine, ut corde puro et anima plena gratiae tuae stemus coram te, et offeramus tibi hoc sacrificium sanctum, rationale, spirituale, et incruentum, ad remissionem delictorum nostrorum, et veniam ignorantiarum populi tui: quia tu es Deus clemens et misericors, et ad te sursum mittimus gloriam, honorem, et adorationem, Pater, Fili, et Spiritus sancte nunc et semper. etc.

*Alia Oratio osculi pacis ad Patrem.*

Deus caritatis, largitor concordiae, qui consilium unicum ad profectum dedisti nobis, cum praecepto novo, per Unigenitum filium tuum, ut diligere-mus alterutrum. sicut dilexisti nos indignos et errantes, dedistisque Filium tuum dilectum pro vita et salute nostra: rogamus te, Domine, tribue nobis famulis tuis omni tempore vitae nostrae super terram, nunc vero praesertim et praecipue, animum immemorem malitiae prioris, conscientiam puram, et cogitationes sinceras, simulque cor diligens fratres, ut demus osculum spirituale, fugiamusque exemplum Judae proditoris, et, quemadmodum discipuli tui et Apostoli sancti, salutemus invicem, et in sanctitate sanctificemur et mundemur, mediante Spiritu sancto tuo, per gratiam unigeniti Filii tui etc.

<sup>1</sup> Kings viii.  
46.

condidisti, et mortem, quae Satanae invidia in mundum intra- VII. a  
 verat, per adventum vivificantem Filii tui unigeniti Jesu Christi  
 Domini Dei et Salvatoris nostri destruxisti, replevistique terram  
 coelesti pace: tu quem celebrant Angelorum exercitus, dicendo;  
 Gloria in excelsis Deo et pax super terram, et in hominibus Luke ii. 14.  
 bona voluntas, imple per beneplacitum tuum, Domine, corda  
 nostra pace tua, et munda nos ab omni macula omnique simul-  
 tate, omni fraude, omni malo, omnique injuriarum recordatione  
 mortifera. Fac, Domine, ut omnes digni simus amplectendi  
 invicem in osculo sancto, et ita illius participes simus, ut non  
 in judicio repellas nos ab immortali et coelesti dono tuo, per  
 Christum Jesum Dominum nostrum.

*Oratio alia Osculi pacis.*

*Sacerdos.* Superant omnem sermonis facultatem, et omnem vim mentis, b  
 divitiae munerum tuorum, Domine, quia abscondisti sapientibus et pruden-  
 tibus, et nobis parvulis revelasti ea, quae cupierunt Prophetae et Reges Matt. xi. 25.  
 videre, et non viderunt. Haec in nos peccatores gratiose contulisti, ut ea  
 administraremus, et per ea sanctificaremur, cum filii tui dispensationem  
 nobis exhibuisti, et sacrum ritum istius sacrificii incruenti: nec enim illud  
 est sanguinis legalis, aut justitiae corporeae, sed agnus est spiritalis, gladi-  
 usque rationalis et incorporeus, in hoc sacrificio, quod tibi offerimus.  
 Rogamus et obsecramus bonitatem tuam, O hominum amator, purifica  
 labia nostra, et libera mentes nostras ab omni contagione materiali: mitte  
 nobis gratiam Spiritus tui sancti et dignos effice salutandi invicem in osculo  
 sancto, ut non incidentes in judicium, percipiamus donum tuum immortale  
 et coeleste, per Jesum Christum Dominum nostrum.

*Oratio Pacis Jacobi Apostoli.*

*Sacerdos.* Deus, omnium Domine, dignos effice hac salute nos pecca- c  
 tores indignissimos, ut ab omni labe omnique hypocrisi purgemur, amplex-  
 tamurque invicem in osculo sancto et unum corpus, unusque spiritus  
 efficiamur in vinculo caritatis et pacis Domini nostri Jesu Christi, cum quo  
 benedictus es, et cum Spiritu tuo vivificante, tibi que consubstantiali, nunc  
 et semper et in omnia saecula saeculorum. Amen.

*Diaconus.* Accedite, adstate, o viri, cum tremore, et ad Orien-  
 tem aspiciate. Attendamus.

*Populus.* Misericordia, pax et sacrificium laudis.

*Ter signum crucis hic fit, primum a Sacerdote super se ipsum: secundo super  
 Diaconos ministrantes: tertio super populum.*



## ANAPHORA OF S. CYRIL.

The Ana-  
phora.

## VIII.

SURSUM  
CORDA.*Sacerdos.* Dominus vobiscum.*Populus.* Et cum Spiritu tuo.*Sacerdos.* Sursum corda.*Populus.* Habemus ad Dominum.*Sacerdos.* Gratias agamus Domino.*Populus.* Dignum et justum est.a  
PREFACE.

Gen. i. 26.

Mal. i. 11.

*Sacerdos.* Dignum et justum est, quia tu vere dignus es: justum et sanctum, conveniens et necessarium, animabus, corporibus, spiritibusque nostris, aeterne Domine, Domine Deus Pater omnipotens, semper et in omni loco dominationis tuae, ut laudem te, psallam tibi, benedicam tibi, serviam tibi, adorem te, gratias agam tibi, celebrem te et confitear tibi die ac nocte, labiis indesinentibus, corde nunquam silenti, et laude non interrupta. Tu creasti coelos et quae in coelis sunt, terram et omnia quae in ea sunt, maria, flumina, fontes, et paludes, et quaecumque in eis sunt. Tu creasti hominem ad imaginem et similitudinem tuam, et omnia creasti in sapientia tua, in lumine tuo vero, unigenito filio tuo, Domino, Deo, Salvatore et Rege nostro Jesu Christo: propter quod gratias agimus tibi et offerimus tibi, eique simul et Spiritui sancto, Trinitati sanctae, consubstantiali et indivisae, hoc sacrificium rationabile et hoc ministerium incruentum, quod offerunt tibi omnes populi ab ortu solis usque ad occasum; a septentrione ad austrum, quia nomen tuum, Domine, magnum est in omnibus gentibus et in omni loco offerunt incensum nomini tuo sancto, et sacrificium purum, simul cum hoc sacrificio et hac oblatione.

*Sacerdos accipit thuribulum et adolet incensum.*IX.  
GREAT IN-  
TERCESSION.

a

Domine miserere. Rogamus et obsecramus bonitatem tuam, amator hominum. Memento, Domine, pacis unius, unicae sanctae, Catholicae, et Apostolicae Ecclesiae.

*Diaconus.* Orate pro pace unius, sanctae, Catholicae et Apostolicae Ecclesiae, pro salute populorum, et securitate cujuscumque loci, et ut dimittantur nobis peccata nostra.

ANAPHORA OF S. BASIL.

*Sacerdos.* Dominus vobiscum.

*Populus.* Et cum Spiritu tuo.

*Sacerdos.* Sursum levate corda vestra.

*Populus.* Habemus ad Dominum.

*Sacerdos.* Gratias agamus Deo.

*Populus.* Dignum et justum est.

*Sacerdos.* Dignum et justum, dignum et justum est, vere est PREFACE.  
dignum, conveniens, necessarium, dignum et justum, Domine  
qui existis, Domine Deus vere, qui es ante saecula, regnans  
usque in aeternum, qui in excelsis habitas, et humilia respicis,  
qui creasti coelum et terram, mare et omnia quae in eis sunt,  
Pater Domini Dei et Salvatoris nostri Jesu Christi, qui cuncta  
visibilia et invisibilia per eum creasti, sedens super thronum  
gloriae tuae, quem adorant omnes potestates sanctae;

*Diaconus.* Qui sedetis surgite.

*Sacerdos.* Circa quem consistunt Angeli et Archangeli, Prin-  
cipatus, Potestates, Throni, Dominationes, Virtutes.

*Diaconus.* Ad Orientem aspice.

*Sacerdos.* In circuitu enim tuo stant Cherubim, oculis pleni,  
et Seraphim sex alis instructi, hymnum gloriae concinunt in-  
desinenter dicentes:

*Populus.* Sanctus, Sanctus, Sanctus Dominus.

IX.

*Sacerdos* ter in modum crucis signabit, primo se ipsum, secundo ministros, TRIUMPHAL.  
*tertio populum: tum dicet.* HYMN.

Sanctus, Sanctus, Sanctus es vere, Domine Deus noster, qui X. a  
formasti nos, fecisti nos, et posuisti nos in paradiso voluptatis. Commemora-  
Cum autem mandata tua circa lignum vitae violassemus per tion of the  
deceptionem serpentis, a vita aeterna excidissemus, et a para- Redemption.  
diso voluptatis ejecti fuisset, non in finem usque deseruisti  
nos, sed continuo nobis per prophetas tuos sanctos promissa  
edidisti: in novissimis vero diebus, nobis sedentibus in tenebris  
et umbra mortis, Filium tuum unigenitum Dominum Deum  
et Salvatorem Jesum Christum manifestasti, qui incarnatus est  
de Spiritu sancto et ex virgine sancta Maria, et homo factus  
est, qui viam salutis nos docuit, et supernam illam nativitatem John iii. 5.

The Ana-  
phora.  
VIII.



## Anaphora of S. Cyril.

- IX. a** *Sacerdos.* Quae est a finibus ad fines terrae, etc. *ut in Missa Basilii.*
- b** Domine miserere. Infirmos populi tui sana.  
*Diaconus.* Orate pro patribus et fratribus nostris.  
*Sacerdos.* Visita eos in misericordia, etc. *Et perficitur ex oratione incensi diluculo diei.*
- c** Patres fratresque nostros peregre profectos.  
*Diaconus.* Orate pro patribus, fratribusque nostris peregre profectis.  
*Sacerdos.* Et pro illis qui designaverunt ad quemcumque locum proficisci, etc. *Perficitur ex eadem oratione incensi.*
- d** Serenum et salubrem praesta, Domine, aërem coeli, et fructibus terrae benedic.  
*Diaconus.* Orate pro aëre coeli et fructibus.  
*Sacerdos.* Fac ut crescant juxta virtutem suam, etc. *ut in Missa Basilii.*
- e** Domine, miserere Regis terrae famuli tui.  
*Diaconus.* Orate ut Christus Deus noster, etc.  
*Sacerdos.* Conserva illum in pace et justitia et potentia, ut subjiciantur illi omnes barbari, et gentes quae bella volunt: da nobis bonorum affluentiam: loquere ad cor ejus pro pace unicae tuae, Catholicae et Apostolicae Ecclesiae: fac ut cogitet ea quae pacis sunt, erga nos et erga nomen tuum sanctum, ut vitam tranquillam et placidam ducamus, atque in omni pietate et honestate confirmati inveniamur apud te.
- f** Domine miserere. Patribus, fratribusque nostris, qui obdormierunt, et quorum animas suscepisti, quietem praesta. Memento etiam omnium sanctorum qui a saeculo tibi placuerunt, Patrum nostrorum sanctorum, Patriarcharum, Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorum, Praedicatorum, et omnium spirituum justorum qui in fide perfecti fuerunt. Praecipue autem sanctae gloriosissimae, Deiparae, semper Virginis, purae et illibatae sanctae Mariae, etc. (*ex Missa Basilii*), et omnis chori sanctorum tuorum.  
*Sacerdos.* (*Tono Jobi*) Et nos, Domine, digni non sumus qui pro beatis illis supplicemus: sed quoniam illi stant coram solio

Anaphora of S. Basil.

per aquam et spiritum nobis donavit, fecitque nos populum **X.** a congregatum, mundavitque nos per Spiritum sanctum suum. Ipse cum dilexisset suos qui erant in mundo, tradidit se ipsum John xiii. 1. ad salutem pro nobis in mortem, quae super nos regnabat, qua peccatorum nostrorum causa constricti tenebamur: descendit ad inferos per crucem, surrexit a mortuis die tertia, ascendit ad coelos, seditque ad dexteram tuam, O pater, designavitque diem retributionis, in quo apparebit ad judicandum orbem in justitia ettribuendum unicuique juxta opera sua.

*Populus.* Secundum misericordiam tuam, Domine, et non secundum peccata nostra.

*Sacerdos.* Instituit nobis mysterium hoc magnum pietatis et **b** religionis, cum statuisset tradere se morti pro mundi vita.

THE INSTITUTION.

*Populus.* Credimus in rei veritate ita esse.

*Sacerdos.* Accepit panem in manus suas sanctas, puras et **c** immaculatas, beatas et vivificantes, et aspexit in coelum, ad te, O Deus, Patrem suum et omnium Dominum.

*Tunc accipiet oblationem super manus suas, auferetque velum desuper disco.*

*Populus.* Amen.

*Sacerdos levabit oculos dicens.*

Et gratias egit. ✠

*Populus.* Amen.

*Sacerdos.* Et benedixit eum. ✠

*Populus.* Amen.

*Sacerdos digito ter oblationem suam signabit in modum crucis.*

Et sanctificavit eum. ✠

*Populus.* Amen.

*Sacerdos franget oblationem in tres partes, quas ita ad se invicem adjunget, First Fraction. ut quodammodo divisae non sint. Quae dum faciet, digitos intra discum detergit, ne quid ex oblatis adhaereat, et dicet.*

Et fregit eum, deditque sanctis discipulis et Apostolis suis, **d** dicens: Accipite, manducate ex hoc omnes. Hoc est enim corpus meum quod pro vobis frangitur, et pro multis datur in remissionem peccatorum, hoc facite in mei memoriam.

*Populus.* Amen.



**Anaphora of S. Cyril.**

**IX. f** Filii tui unigeniti, ipsi intercedant loco nostro pro paupertate et infirmitate nostra. Dimitte iniquitates nostras, propter deprecationes eorum, et propter nomen tuum benedictum quod invocatum est super nos.

*Diaconus.* Orate pro patribus, etc.

**g** *Sacerdos.* Memento, Domine, Patrum nostrorum Orthodoxorum Archiepiscoporum, quorum obitus praecessit, eorum qui verbum veritatis recte dispensaverunt, et da nobis partem, et haereditatem cum eis.

**h** Rursus eorum memento quorum hodie memoriam facimus.

*Sacerdos post Diptycha.* Et illorum, omniumque, Domine, quorum nomina recitamus, et quorum non recitamus: quos unusquisque nostrum in mente habet, et eorum quorum memoria non occurrit nobis, qui dormierunt, et quieverunt in fide Christi. Dignare, Domine, praestare, ut requiescant animae illorum omnes in sinu patrum nostrorum sanctorum Abraham, Isaac et Jacob, etc.

Domine miserere.

**k** *Sacerdos.* Sacrificia, oblationesque in gratiarum actionem, eorum qui offerunt laudem et gloriam nomini tuo sancto.

*Diaconus.* Orate pro illis qui de suo sacrificia et oblationes fecerunt.

*Sacerdos.* Suscipe ea super altare tuum spirituale, coeleste, cum odore thuris, ad majestatem tuam coelestem, per ministerium Angelorum, et Archangelorum tuorum sanctorum, sicut ad te suscepisti munera justi Abel, et sacrificium patris nostri Abrahami, et minuta duo viduae. Ita quoque vota servorum tuorum accepta habe: sive multum, sive parum sit; secreto aut manifeste; et illis qui voluerunt offerre, nec unde facerent habuerunt: ut etiam illis, qui hodie haec tibi munera obtulerunt, da incorruptibilia pro corruptibilibus, coelestia pro terrenis, aeterna pro temporalibus, domos eorum et cellas penuarias reple bonis omnibus. Circumda eos, Domine, potestate Angelorum et Archangelorum tuorum sanctorum: et sicut memores fuerunt nominis tui sancti super terram, memento illorum in regno tuo, et in hoc saeculo ne derelinquas eos.

Anaphora of S. Basil.

*Sacerdos tenens calicem manu sua, dicet.*

X. d

Similiter etiam calicem post coenam aqua et vino miscuit.

*Sacerdos calicem ter cruce signabit, et dicet.*

Gratias egit. ✠

*Populus.* Amen.

*Sacerdos.* Benedixit eum. ✠

*Populus.* Amen.

*Sacerdos.* Sanctificavit eum. ✠

*Populus.* Amen.

*Sacerdos.* Gustavit, et dedit discipulis suis et Apostolis sanctis e  
dicens, Accipite, bibite ex eo omnes. Hic est enim sanguis  
meus novi Testamenti qui effunditur pro vobis, et pro multis in  
remissionem peccatorum; hoc facite in mei memoriam.

*Sacerdos calicem in crucis formam movebit, ita tamen ut non agitet.*

*Populus dicet.* Amen, hoc ita est.

*Sacerdos.* Quotiescumque manducabitis ex hoc pane, et bi- f  
betis ex hoc calice, mortem meam annunciabitis et resurrec-  
tionem meam confitebimini, meique memores eritis donec  
veniam.

*Populus.* Mortem tuam annunciamus Domine, et resurrec-  
tionem tuam confitemur.

*Sacerdos.* Memoriam agimus passionis ejus sanctae, resur- XI.  
rectionis ejus a mortuis, ascensionis in coelum, et sessionis GREAT  
ipsius ad dexteram tuam, O Pater: secundi etiam ipsius e coelo OBLATION.  
adventus terribilis et gloria plenissimi, offerimusque tibi haec  
dona ex bonis tuis, pro omnibus, ex omnibus, et in omnibus.

*Diaconus.* Adorate Deum cum timore et tremore.

*Sacerdos dicet Invocationem.*

Rogamus te, Christe Deus noster, nos peccatores indigni XII.  
servi tui, et adoramus te per beneplacitum boni- THE INVO-  
tatis tuae, ut adveniat Spiritus sanctus tuus super CATION.  
nos, et super haec dona proposita, et sanctificet a  
ea, efficiatque ea Sancta Sanctorum tuorum.

*Habebit Sacerdos  
interea manus ex-  
pansas et sursum  
sublatas, interpel-  
lans pro illapsu*

*Dicet populus.* Amen.



**Anaphora of S. Cyril.****IX. Domine miserere.**

- 1 *Diaconus.* Orate pro vita et incolumitate Patriarchae et Patris nostri venerabilis, Archiepiscopi Patris N. ut Christus Deus noster conservet vitam ejus ad multos annos, ac temporibus tranquillis.

*Sacerdos.* Patriarcham nostrum venerabilem Patrem Anba N. custodiendo conserva nobis ad multos annos, et per tranquilla tempora, ut adimpleat perfecte officium sancti Pontificatus qui illi a te collatus est, secundum voluntatem tuam sanctam et beatam, recte dispensans verbum veritatis, et pascens populum tuum in sanctitate et justitia. Concede illi et nobis pacem et salutem ex quacumque parte: et preces ejus quas facit pro nobis et pro omni populo tuo, ut eas quae pro illo a nobis fiunt, suscipe eas ad te super altare tuum rationabile, coeleste cum odore thuris. Inimicos quoque ejus omnes, visibiles et invisibiles, contere et dejice sub pedibus ejus velociter: illum quoque conserva in pace et justitia, in Ecclesia tua sancta.

Domine miserere.

- m *Diaconus.* Orate pro patribus nostris Episcopis ubicumque sint, ut Christus Deus noster conservet vitam eorum ad multos annos per tempora tranquilla, et parcat nobis.

*Sacerdos.* Memento, Domine, Episcoporum Orthodoxorum in quocumque loco sint: Sacerdotum, Diaconorum, Subdiaconorum, Lectorum, Cantorum, Exorcistarum, Monachorum, Virginum, Viduarum, Orphanorum, continentiam exercentium, et laïcorum: illorum qui matrimonio juncti sunt, et illorum qui educant filios: qui dixerunt nobis mementote nostri, et qui non dixerunt: quos novimus, et quos non novimus: inimicorum et amicorum nostrorum: Domine, eorum miserere.

- n Domine miserere. Memento, Domine, reliquorum Orthodoxorum qui sunt ubique terrarum.

*Diaconus.* Orate pro reliquis Orthodoxis qui sunt ubique terrarum: ut Christus Deus noster sit illis propitius, et misereatur eorum, et parcat nobis,

- o *Sacerdos.* Domine miserere. Memento, Domine, hujus loci

Anaphora of S. Basil.

*Sacerdos elevans vocem.* Et panem quidem hunc\*, faciat XII. b  
corpus sanctum†, ipsius Domini Dei et Salva-  
toris nostri Jesu Christi, quod datur in remis-  
sionem peccatorum, et vitam aeternam, ei qui  
illud percipiet.

\* Ter panem cruce  
signabit.  
† Inclinabit caput  
suum et manu Cor-  
pus innuet.

*Populus.* Amen.

*Sacerdos calicem ter cruce signabit et dicet.* Et hunc calicem, c  
sanguinem pretiosum novi Testamenti tui||, ip-  
sius Domini Dei et Salvatoris nostri Jesu Christi,  
qui datur in remissionem peccatorum et vitam aeternam illis qui  
illum percipient.

|| Tunc Corpus et  
Sanguinem pretio-  
sum designabit

*Populus.* Amen.

*Sacerdos.* Fac, Domine, ut digni simus communicandi sanctis d  
tuis, ad sanctificationem corporum, animarum, spirituumque  
nostrorum, ut simus corpus unum, spiritusque unus, sortemque  
et partem consequamur cum omnibus sanctis tuis qui ab initio  
tibi placuerunt.

Memento, Domine, pacis unice tue unius sanctae, Catho- XIII.  
licae et Apostolicae Ecclesiae tuae, GREAT IN-  
TERCESSION.

*Diaconus.* Orate pro, etc. a

*Sacerdos.* Quam acquisivisti tibi sanguine pretioso Christi tui,  
conserva eam in pace et omnes Episcopos orthodoxos, qui in  
ea sunt.

Primum quidem memento, Domine, beati Patris nostri vene- b  
randique Archiepiscopi Papae Anba N.

*Diaconus.* Orate pro, etc.

*Sacerdos.* Et qui cum eis verbum veritatis recte dispensave-  
runt: concede illos Ecclesiae tuae sanctae, ut pascant gregem  
tuum in pace.

Memento, Domine, Hegumenorum, Presbyterorum Ortho- c  
doxorum, et Diaconorum,

*Diaconus.* Orate pro, etc.

*Sacerdos.* Omniumque ministrorum et cunctorum qui virgini-  
tatem et puritatem colunt, omnisque populi tui fidelis.

Memento, Domine, ut miserearis omnium nostrum. d



*Anaphora of S. Cyril.*

IX. o sancti tui et omnium habitationum Patrum nostrorum Orthodoxorum.

p *Diaconus.* Orate pro securitate hujus loci et omnium locorum, Patrum nostrorum Orthodoxorum, Eremitarum et Anachoretarum, illorumque qui habitant in eis, et pro securitate totius mundi, ut Christus Deus noster conservet eos ab omni malo, et parcat nobis.

*Sacerdos.* Omnes urbes, regiones, et provincias, et omnes domos fidelium conserva, et nos omnes in fide Orthodoxa usque ad extremum spiritum: haec enim unica spes nostra est.

q Domine miserere. Memento, Domine, circumstantium, qui nobiscum deprecationis participes sunt.

*Diaconus.* Orate pro circumstantibus qui hic participes sunt nobiscum deprecationis: ut Christus Deus noster conservet eos, misereaturque eorum, et parcat nobis.

*Sacerdos.* Patres et fratres nostros, et reliquos ubicumque terrarum sint, conserva nobiscum, praesidio exercitus potestatum sanctarum: et libera nos a telis igneis Diaboli, et ab omnibus insidiis diabolicis, et ab omni laqueo vanae gloriae.

Domine miserere.

r *Sacerdos.* Memento, Domine, eorum omnium qui nobis praeceperunt ut eorum memores essemus in orationibus et supplicationibus ad te nostris,

*Diaconus.* Orate pro omnibus qui nobis praeceperunt ut eorum memores essemus in orationibus et supplicationibus nostris, ut Christus Deus noster liberet eos ab omni malo.

*Sacerdos.* Quas offerimus tibi, Christe Deus noster, praesertim hoc tempore hujus oblationis sanctae: quorum memoriam semper agimus, et quos unusquisque nostrum in mente habet, et eorum commemoratio, quae hodie agitur, sit ipsis tanquam murus firmus, superans omnes daemoniorum insultus, et consilia hominum improborum.

*Diaconus.* Adorate Deum cum timore.

s *Sacerdos.* Memento, Domine, tenuitatis meae, et miseriae animae meae, et largire mihi, ut intelligam quantae dignitatis sit

Anaphora of S. Basil.

*Diaconus.* Miserere nostri, Deus Pater omnipotens. XIII. d

*Populus.* Kyrie eleison *ter.*

*Sacerdos.* Memento, Domine, salutis hujus loci tui sancti, e  
omnisque loci et monasterii patrum nostrorum orthodoxorum,

*Diaconus.* Orate pro, etc.

*Sacerdos.* Et habitantium in eo cum fide Dei. f

Dignare, Domine, aëri coeli et fructibus terrae benedicere.

[*Dicet in tempore exundationis Nili a duodecima Baini ad nonam Paophi.*

Dignare, Domine, implere aquas fluminum hoc anno, et illis benedicere.

*Tempore sementis, nempe a decima Paophi ad vigesimam Tybi.*

Memento, Domine, seminis herbarum, et viroris agri hoc anno: fac ut  
crescant, quantum fieri potest, per gratiam tuam. Lactifica faciem terrae,  
ut appareat foecunditas ejus, et fructus ipsius multiplicentur; praepara ei  
sementem et messem: vitam nostram prout expedit governa: benedic Ps. lxxv. 11.  
coronae anni per benignitatem tuam, propter egenos populi tui, propter  
viduas et orphanos, propter peregrinos et necessitatem patientes, et propter  
nos omnes qui in te confidimus et nomen sanctum tuum ardentem quaerimus;  
quia oculi omnium in te sperant, quod in tempore suo sis ipsis bonum Ps. clxv. 15.  
largiturus. Age nobiscum juxta bonitatem tuam, tu qui das escam omni Ps. cxxxvi.  
carni: imple corda nostra laetitia et suavitate, ut nobis semper in omnibus 25.  
rebus suppetant necessaria, et abundemus in omni opere bono.] Acts xiv. 17.  
2 Cor. ix. 8.

*Diaconus.* Orate pro, etc.

*Sacerdos hic innuit super panem et vinum manibus suis, dicetque.*

Memento, Domine, eorum qui haec dona tibi obtulerunt, et g  
eorum pro quibus ea obtulerunt, et qui obtulerunt pro se et suo  
nomine, da iis omnibus mercedem e coelo.

*Circuibit Sacerdos socius altare cum thuribulo, et ab inferiori parte thus  
adolebit, lavabitque manus suas, et eas velo bombycino involvet.*

*Tum dicet Sacerdos celebrans.*

Nunc, Domine, ex praecepto Filii tui unigeniti communicamus h  
memoriae Sanctorum tuorum, qui tibi placuerunt ab initio,  
patrumque nostrorum Sanctorum, Patriarcharum, Prophetarum,  
Apostolorum, Martyrum, Praedicatorum, Evangelistarum, omni-  
umque spirituum justorum, qui in fide vitam finierunt. Prae-  
cipue vero et maxime, sanctae et gloria plenae semper Virginis



## Anaphora of S. Cyril.

**IX. s** adstare me ad altare tuum sanctum. Aufer a me omnia desideria insipientiae, et juventutis: neque hoc mihi grave sit cum respondendum erit in die illo terribili. Libera me etiam ab omnibus operationibus potestatis adversarii: neque me perdas propter iniquitates meas, neque irascaris mihi usque in aeternum, neque serves mihi mala mea, sed ostende mihi bonitatem erga me tuam, et libera me indignum, secundum multitudinem misericordiae tuae super me; (*Tono Genesis*) ut benedicam tibi semper omnibus diebus vitae meae.

**t** Domine miserere. Memento, Domine, consessus hujus sacerdotalis sancti tui, et omnis Ordinis sacerdotalis Orthodoxi,

*Diaconus.* Orate pro hac sancta congregatione sacerdotali, et pro omni Ordine sacerdotum Orthodoxorum, ut Christus Deus noster confirmet illos in fide Orthodoxa usque ad extremum spiritum.

*Sacerdos.* Et omnis ordinis sacerdotalis Orthodoxorum et universi populi qui stat coram te. Memento nostri, Domine, Domine, in misericordia et miserationibus, et dele iniquitates nostras, O bone, amator hominum Deus. Esto socius nobiscum, ut ministremus nomini tuo sancto.

**u** Domine miserere. Benedic congregationibus nostris.

*Diaconus.* Orate pro hac congregatione nostra et pro omni congregatione populorum Orthodoxorum, ut Christus Deus noster benedicat et perficiat illos in pace et remittat nobis peccata nostra.

*Sacerdos.* Cultum idolorum prorsus ex mundo extermina: Cf. Rom. xvi. 20. Satanam et omnes potestates ejus pessimas contere et deprime sub pedibus nostris velociter: scandala et eorum autores com-  
pesce, ut finiantur divisiones perniciosae haereseon: hostium Ecclesiae tuae sanctae, Domine, ut semper, ita etiam nunc destrue superbiam cordis: fac illis notam velociter imbecillitatem suam: reprime eorum invidiam, fraudes et machinationes, et calumnias quibus nos impugnant: easque redde omnes inutiles: dissipa consilia eorum, Deus, qui dissipasti consilium Numb. x. 35. Achitophel. Exsurge, Domine Deus, et dissipentur omnes

Anaphora of S. Basil.

Genitricis Dei, Divae sanctae Mariae; sancti Joannis Baptistae **XIII. h**  
 Praecursoris et Martyris; sancti Stephani primi Diaconi et  
 primi Martyris, videntisque Deum Evangelistae Marci sancti  
 Apostoli et Martyris; Patriarchae sancti Severi, et Doctoris  
 nostri Dioscori; sancti Joannis Chrysostomi, sancti Athanasii  
 Apostolici, sancti Cyrilli, sancti Basilii, sancti Gregorii, Patrisque  
 nostri sancti Abbatis Antonii summae sanctitatis viri, justique  
 Patris Pauli, Sanctorumque trium Macariorum, et sancti Patris  
 nostri Joannis Hegumeni, Patris nostri Bischoi hominis perfecti,  
 Patrumque Sanctorum Romaeorum, Maximi et Diomedis, qua-  
 draginta novem Martyrum, et potentis sancti Patris Moysis,  
 patrisque nostri Isidori, et Arsenii, patrisque nostri Joannis  
 Nigri Presbyteri, patrisque nostri Danielis Hegumeni, patrisque  
 nostri justi Junii et patris nostri Ephraem, Patrisque nostri  
 Pacomii, patris vitae Coenobiticae, Theodorique ejus discipuli,  
 Patrisque nostri Sanutii Archimandritae, et Abbatis Veisae ejus  
 discipuli. Item patris nostri Abuneferi seu Onufrii Anachoretæ,  
 Patris nostri Simeonis Stylitæ, patris nostri Samuelis Confes-  
 soris, Justique et Apollo ejus discipulorum, Patrisque nostri  
 Barsomae Sapientis, Patris nostri Beniffi Presbyteri, et Abbatis  
 Joannis ejus discipuli, et Patris nostri Abbatis Barsomae nudi,  
 et Patris nostri Abbatis Fegii nudi, et sancti N. cujus hodie  
 memoriam celebramus, omnisque chori Sanctorum tuorum,  
 quorum precibus et supplicationibus miserere nostrum omnium,  
 et libera nos propter nomen tuum sanctum quod invocatum est  
 super nos.

*Sacerdos.* Memento etiam, Domine, omnium qui dormierunt **k**  
 quieverunt in Sacerdotio et omni ordine laicorum. Dignare,  
 Domine, animas eorum omnium quiete donare in sinu sanc-  
 torum Abraham, Isaac et Jacob, induc eos in locum viridem  
 super aquas refrigerii, in paradisum voluptatis, in locum unde **Ps. xxiii. 2.**  
 fugiunt dolor cordis, tristitia, et suspiria in lumine Sanctorum  
 tuorum.

*Diaconi dicent Diptycha et nomina defunctorum recitabunt.*

*Sacerdos dicit post Diptychon.*

Diptychs of  
the Dead.

Eos, Domine, quorum animas suscepisti, jube in hoc loco



*Anaphora of S. Cyril.*

**IX u** inimici tui, et fugiant a facie tua omnes qui oderunt nomen tuum sanctum, et populus tuus in benedictionibus millies millenis, et decies millies decies millenis, faciat voluntatem tuam.

*Diaconus.* Qui sedetis, surgite.

*Sacerdos.* Solve captivos: salva eos qui necessitatem patiuntur: esurientes satia: conforta pusillanimes: lapsos erige: stantes confirma: errantes converte: perduc eos omnes ad viam salutis tue: numera illos omnes cum populo tuo: libera nos a peccatis nostris: esto, Domine, nobis custos et protector in omnibus.

*Diaconus.* Ad Orientem aspice.

**VIII. b**

PREFACE  
(continued).

Eph. i. 21.

*Sacerdos.* Tu es Deus excelsus super omnes principatus et potestates, dignitates et dominationes, et super omne nomen, quod nominari potest, non solum in hoc saeculo, sed etiam in futuro: tu es coram quo assistunt mille milleni et decies millies, decies mille milleni Angeli et Archangeli sancti, tibi ministrantes. Tibi assistunt coram duo animalia gloriosissima sex alis instructa, plena oculis, Seraphim et Cherubim: duabus alis tegunt facies suas, propter divinitatem tuam invisibilem, nec mente comprehensibilem: duabus tegunt pedes suos et duabus volant:

*Sacerdos alta voce.* Unusquisque eorum semper te sanctificat: sed et cum omnibus qui te sanctificant suscipe quoque sanctificationem nostram a nobis, Domine, ut cum illis te laudemus, dicentes,

**X.** *Populus.* Sanctus, Sanctus, Sanctus.

TRIUMPHAL  
HYMN.

*Sacerdos.* Vere pleni sunt coeli et terra gloria tua sancta, per Filium tuum unigenitum Dominum, Deum, Salvatorem et Regem nostrum omnium Jesum Christum. Imple hoc sacrificium tuum, Domine, benedictione quae a te est per illapsum super illam Spiritus tui Sancti. ✠ Amen: et benedictione benedic. ✠ Amen: et purificatione purifica, Amen: haec dona tua veneranda proposita coram te, hunc panem et hunc calicem. Quippe Filius tuus unigenitus Dominus, Deus, Salvator et rex noster omnium Jesus Christus, ea nocte qua tradidit se ipsum,

**XI. a**

THE INSTI-  
TUTION.

Anaphora of S. Basil.

quiescere, et nos etiam hic peregrinos in fide tua custodi, et XIII. k  
pacem tuam nobis usque in finem benigne concede.

*Populus.* Sicut erat, etc.

*Sacerdos.* Et dirige nos in regnum tuum, ut sicut in hoc, ita 1  
etiam in omnibus laudetur, benedicatur et extollatur nomen  
tuum magnum, omnibus modis sanctum, excellens, veneran-  
dum, et benedictum, Jesu Christi etiam Filii tui dilecti et  
Spiritus Sancti.

*Sacerdos.* Pax omnibus.

*Populus.* Et cum Spiritu tuo.

XIV.

THE SECOND  
FRACTION.

*Prooemium ante fractionem.*

*Sacerdos.* Iterum gratias agimus tibi, Deus omnipotens, pater a  
Domini Dei et Salvatoris nostri Jesu Christi, quod fecisti nos  
dignos consistendi in hoc loco sancto, levandique manus nostras  
et nomini tuo sancto serviendi. Precamur eum rursus, ut nos  
efficiat dignos communione et participatione mysteriorum ejus  
divinorum et immortalium, corporis sancti et sanguinis pretiosi  
Christi ejus, omnipotens Dominus Deus noster.

*Populus.* Amen.

*Cum dicet Sacerdos hanc benedictionem, velum sericeum dextra gestans et ad  
Occidentem conversus, eo velo populo signum faciet, manum super disco tenens ·  
quando vero recitatur benedictio, Diaconi dicent deprecationem, Sacerdos vero  
faciem et oculos convertet ad corpus quod in disco positum est, dicetque.*

Deus misereatur nostri et benedicat nobis, illuminet, vultum b  
suum super nos et misereatur nostri.

*Tum Sacerdos sumet corpus sanctum manu dextra, imponetque sinistrae,  
ponetque digitum super corpus in latere Despotici, seu majoris particulae, eo loco  
ubi fractum est, et dicet.*

Corpus sanctum.

*Tolletque digitum suum de super corpore, immittetque in calicem et intinget  
extremum pollicis sui sanguine pretioso: tum educet digitum e sanguine, et  
iterum signabit sanguinem sanguine, in modum crucis gloriosae, et dicet.*

Et sanguis pretiosus Christi ipsius omnipotentis Domini Dei c  
nostri.



*Anaphora of S. Cyril.*

- XI. a** ut pateretur pro peccatis nostris, ante mortem, quam propria sua voluntate suscepit pro nobis omnibus,  
*Populus.* Credimus.
- b** *Sacerdos.* Accepit panem in manus suas sanctas, immaculatas, puras, beatas, et vivificantes, et suspexit in coelum, ad te Deum Patrem suum, et omnium Dominum, et gratias egit,  
*Populus.* Amen.  
*Sacerdos.* Et benedixit illum,  
*Populus.* Amen.  
*Sacerdos.* Et sanctificavit illum,  
*Populus.* Amen.
- c** *Sacerdos.* Et fregit illum, et dedit illum suis discipulis sanctis, et Apostolis puris dicens: Accipite, manducate ex eo vos omnes, Hoc est corpus meum quod pro vobis frangitur, et pro multis tradetur in remissionem peccatorum; hoc facite in meam commemorationem.  
*Populus.* Amen.  
*Sacerdos.* Similiter et calicem post coenam, miscuit vino et aqua: et gratias egit,  
*Populus.* Amen.  
*Sacerdos.* Et benedixit eum,  
*Populus.* Amen.  
*Sacerdos.* Et sanctificavit eum,  
*Populus.* Amen.
- d** *Sacerdos.* Et gustavit, deditque eum suis, praeclaris, sanctis discipulis et Apostolis, dicens: Accipite, bibite ex eo vos omnes: Hic est sanguis meus novi testamenti, qui pro vobis effunditur et pro multis dabitur in remissionem peccatorum: Hoc facite in meam commemorationem.  
*Populus.* Amen.
- e** *Sacerdos.* Quotiescumque enim manducabitis ex hoc pane, et bibetis ex hoc calice, annunciate mortem meam, et confitemini resurrectionem meam, et memoriam mei agite, donec veniam.  
*Populus.* Mortem tuam annunciamus, Domine.
- f** *Sacerdos.* Nunc, Deus Pater omnipotens, annunciamus mortem unigeniti Filii tui Domini, Dei, Salvatoris, et regis nostri

**Anaphora of S. Basil.**

*Tum educet digitum suum e calice sanguine pretioso tinctum, et signabit eo corpus una cruce, de super fractura e latere majoris particulae, et infra ex parte exteriori corporis, unam crucem formans super sanguinem, et duas super corpus.*

**XIV. c**

*Diaconus dicet.* Orate.

*Sacerdos.* Pax omnibus.

*Populus.* Et cum Spiritu tuo.

*Oratio Fractionis ad Patrem.*

*Sacerdos.* Domine Deus noster, magne, aeterne, gloriae mirabilis, qui observas testamentum tuum, et promissiones tuas, iis qui te diligunt ex toto corde suo; qui dedisti nobis salutem a peccatis nostris per Filium tuum unigenitum Jesum Christum Dominum nostrum; qui es vita omnium, auxilium eorum qui ad te confugiunt; spes ad te clamantium; coram quo consistunt millies mille, et decies millies decem mille Angeli et Archangeli, Cherubim et Seraphim, et omnis multitudo innumerabilis potestatum coelestium; qui sanctificasti has oblationes propositas per illapsum super eas Spiritus sancti tui: munda nos, Domine, a peccatis nostris occultis et manifestis, et ab omni cogitatione quae bonitati tuae non placeat. Deus hominum amator, talem a nobis repelle: purifica corpora et animas nostras, corda nostra et conscientias nostras, ut cum corde puro et anima lucida, inconfusa facie, caritate perfecta, et spe segura, audeamus cum fiducia et absque timore orare ad te, Deus pater sancte et coelestis, et dicere,

**d**  
Prayer of  
Fraction.

The Fraction.

Pater noster, etc.

**THE LORD'S  
PRAYER.**

*Oratio Fractionis alia Basilii.*

Deus parens lucis, vitae principium, scientiae largitor, donorum creator, gratiose opifex, animarum nostrarum benefactor; thesaurus sapientiae, doctor sanctorum, fundator saeculorum, precum purarum susceptor, iis qui in eum toto corde confidunt donator munerum, quae desiderant Angeli prospicere: qui e profundo nos eduxit in lucem, qui dedit nobis vitam ex morte: qui concessit nobis libertatem, et manumissionem a servitute: qui tenebras erroris quae in nobis erant illustravit, per praesentiam in carne unigeniti Filii sui. Tu ergo etiamnum, Domine, illustra oculos cordis nostri,

**e**



*Anaphora of S. Cyril.*

**XI. f** omnium Jesu Christi: et confitemur resurrectionem ejus sanctam, et ascensionem ejus sursum in coelos, sessionemque ejus ad dexteram tuam, O Pater: et exspectamus adventum ejus secundum, quo venturus est ex coelis, terribilem et gloria plenum, in fine hujus saeculi: in quo veniet ad judicandum orbem in aequitate: et dabit unicuique secundum opera sua sive bonum, sive malum.

*Populus.* Secundum misericordiam tuam, Domine, et non secundum peccata nostra.

**XII.** *Sacerdos.* Tu es coram cujus gloria haec sancta dona proponimus, ex illis quae tua sunt, Pater sancte.

GREAT  
OBLATION.

*Diaconus.* Adorate Deum cum timore.

Jer. ix. 1.

*Sacerdos.* Oramus et obsecramus bonitatem tuam, amator hominum: ne confundas nos confusione aeterna, neque rejicias nos servos tuos, neque repellas nos a facie tua, neque dicas nobis nescio vos: sed da aquas capitibus nostris, et fontem lacrymarum oculis nostris, ut ploremus die ac nocte coram te delicta nostra; quia nos sumus populus tuus, et oves pascuae tuae. Dele iniquitates nostras, et remitte delicta nostra, quae commisimus voluntarie aut involuntarie, scienter vel ignoranter, occulta et manifesta quae pridem agnovimus, aut quae obliti sumus, et quae novit nomen tuum sanctum. Audi, Domine, deprecationem plebis tuae: respice ad suspiria servorum tuorum: neque propter peccata mea, aut immunditias cordis mei, deprives populum tuum adventu Spiritus tui sancti.

*Populus.* Miserere nostri, Deus pater omnipotens.

*Sacerdos involvit manus suas velo, et signum crucis facit versus populum mox dicit alta voce.*

Populus enim tuus et Ecclesia tua obsecrant te, dicentes:

*Et mox respicit ad Orientem.*

*Populus.* Miserere nostri, Deus pater omnipotens.

*Sacerdos.* Miserere nostri, Deus pater omnipotens.

*Diaconus.* Adorate Deum patrem omnipotentem.

*Sacerdos dicit invocationem secreto.*

**XIII.** Et mitte deorsum ex excelso tuo sancto, et ex habitaculo tuo  
INVOCATION.  
a praeparato, et ex incircumscripto sinu tuo, et ex solio regni

Anaphora of S. Basil.

et perfectos nos effice animis, corporibus, spiritibusque nostris, ut corde XIV. e  
sancto et labiis puris audeamus orare te, Deus pater sancte qui es in coelis,  
et dicamus :—

*Oratio Fractionis alia Joannis Chrysostomi.*

Dedisti nobis gratiam adoptionis per lavacrum regenerationis et renovationis Spiritus sancti : nunc autem dignos effice, ut absque hypocrisi, corde puro, conscientia fiducia plena, labiisque ab omni offensa liberis, oremus te, pater, ut eas futilitates respuendo, quae gentium multiloquii et Judaici supercilii sunt, possimus offerre tibi preces orationemque, juxta institutionem saluberrimam Filii tui unigeniti, voce pura, qualis Christianos decet ; et cum sanctitate animae, corporis et spiritus, audeamus absque timore clamare ad te, increatum, absque initio, ingentum, nostrum et omnium Dominum, Deum patrem sanctum qui es in coelis, et dicamus, Pater noster qui es in coelis, etc.

*Oratio post Pater noster.*

Ita nempe rogamus te, O Pater sancte et bone, bonitatisque f  
amator, ne nos inducas in tentationem, neque permittas ullam Embolismus.  
iniquitatem in nos dominari, imo potius libera nos ab actionibus  
inutilibus, earumque cogitationibus, earum motibus, aspectibus  
earum, illecebris earum : tentationemque extingue et repelle a  
nobis. Coërce pariter motus illarum qui in nobis excitantur,  
et remove a nobis causas quae nos ad peccandum impellunt :  
eripe nos per potestatem tuam sanctam per Christum Jesum  
Dominum nostrum.

*Diaconus dicet.* Inclinate capita vestra Domino.

*Populus.* Coram te, Domine.

*Sacerdos dicet Orationem inclinationis ad Patrem.*

Superabundavit gratia bonorum opificis Filii tui unigeniti XV.  
Domini Dei et Salvatoris nostri Jesu Christi. Confitemur pas- Prayer of  
sionem ejus salutarem, mortem ejus annunciamus, credimusque Humble  
ejus resurrectionem, mysterii complementum. Gratias agimus Access.  
tibi, Domine Deus omnipotens, quia misericordia tua magna  
fuit erga nos cum praeparaveris nobis ea quae Angeli videre 1 Pet. i. 12.



*Anaphora of S. Cyril.*

- XIII. a** gloriae tuae, Paraclitum Spiritum tuum sanctum, subsistentem in persona tua, immutabilem, nec alterationi obnoxium, dominum, vivificantem, qui locutus est in lege, Prophetis, et Apostolis; qui est ubique et omnia loca replet, neque loco continetur: qui libere, propria potestate operatur, secundum voluntatem tuam, puritatem in iis quos diligit, et non sicut minister: qui est simplex in natura sua, et in operatione sua multiplex, fons donorum divinorum, consubstantialis tibi, a te procedens, socius throni regni gloriae tuae, cum Filio tuo unigenito, Domino, Deo, Salvatore et rege omnium nostrum Jesu Christo: super nos servos tuos, et super haec veneranda dona proposita coram te, super hunc panem, et super hunc calicem, ut purificentur et transferantur;

*Diaconus.* Attendamus.

*Populus.* Amen.

*Sacerdos alta voce, signans ter corpus.*

- b** Et hunc panem quidem, faciat corpus Christi;

*Populus.* Amen.

*Sacerdos, signans ter sanguinem.*

- c** Et hunc calicem faciat quoque sanguinem pretiosum testamenti novi,

*Populus.* Amen.

*Sacerdos.* Ejusdem Domini, Dei, Salvatoris et Regis omnium nostrum Jesu Christi;

*Populus.* Amen.

- d** *Sacerdos.* Ut sint nobis omnibus, qui ea percepturi sumus, utilia ad obtinendam fidem sine disputatione, caritatem absque hypocrisi, patientiam perfectam, spem firmam, fiduciam, protectionem, sanationem, gaudium, et renovationem animae, corporis et spiritus, ad gloriam nominis tui sancti, ad societatem beatam vitae aeternae, et incorruptibilis, et ad remissionem peccatorum.

*Populus.* Sicut erat, etc.

- e** *Sacerdos.* Ut in hoc sicut et in omnibus rebus glorificetur, benedicatur et extollatur nomen tuum magnum, sanctissimum,

Anaphora of S. Basil.

cupiunt. Petimus rogamusque te, amator hominum, ut nos omnes purifices et ad te colligas per communionem nostram mysteriorum divinorum tuorum, ut pleni efficiamur Spiritu tuo sancto, confirmemurque in fide recta pleni item desiderio caritatis tuae verae, et gloriam tuam omni tempore enarremus per Jesum Christum Dominum nostrum. XV. a

*Diaconus.* Attendamus Deo cum timore.

*Oratio absolutionis ad Patrem.*

*Sacerdos.* Domine Domine Deus omnipotens, qui sanas animas, corpora et spiritus nostros, tu es qui dixisti Petro patri nostro, per os Filii tui unigeniti Domini Dei et Salvatoris nostri Jesu Christi, tu es Petrus et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevallebunt adversus eam, et dabo tibi claves regni coelorum : quod ligaveris super terram, erit ligatum in coelis, et quod solveris super terram, erit solutum in coelis. Matt. xvi.  
18, 19. Sint etiamnum, Domine, patres et fratres mei absoluti ex ore meo, per Spiritum sanctum tuum, O bone et amator hominum. Deus, qui tollis peccata mundi, praeveni eos suscipiens poenitentiam servorum tuorum ab ipsis, quae sit lumen ad cognitionem, et remissio peccatorum nostrorum, quia tu Deus miserator et misericors es, longanimis et multae misericordiae, et justus. Si in te peccaverimus verbo aut opere, parce et remitte nobis, bone et amator hominum. O Domine, absolve nos, et populus tuus absolutus sit. b

*Hic Sacerdos meminit vivorum et mortuorum.*

Memento, Domine, pacis unicae sanctae, Catholicae et Apostolicae Ecclesiae : confirma in bono ad extremum usque vitae spiritum, et custodi in pace omnes Patres nostros Orthodoxos, Episcopos, Hegumenos, Presbyteros, Diaconos, Subdiaconos, Lectores, Cantores, Exorcistas, Monachos, Virgines, Viduas, Orphanos, Continentes, Laicos, Servos, Liberos, peregre absentes et populum hujus loci, tam viros quam mulieres, senes et c



## Anaphora of S. Cyril.

XIII. e venerandum et benedictum, cum Jesu Christo, Filio tuo dilecto, et Spiritu sancto.

XIV. *Sacerdos.* Pax omnibus.

The Fraction.

*Populus.* Et cum Spiritu tuo.

(a) *Sacerdos.* Iterum gratias agamus Deo omnipotenti etc.

b

*Reliqua petenda sunt ex Liturgia Basilii* (p. 219).

c)

*Oratio fractionis ad Patrem.*

d Deus qui praelegisti nos ad dignitatem filiorum, per Jesum Christum Dominum nostrum, per beneplacitum voluntatis tuae, ad gloriam et laudem gratiae tuae, quam largitus es nobis per dilectum tuum, per quem facta est nobis salus, et per cujus pretiosum sanguinem data est nobis remissio peccatorum: gratias agimus tibi, Domine, Deus Pater omnipotens, quod nos feceris dignos, nos peccatores, standi coram te in hoc loco sancto, et perficiendi mysterium hoc sanctum et coeleste: ut quemadmodum fecisti nos dignos ista perficiendi, ita etiam digni efficiamur communione et perceptione illorum. Tu qui aperuisti oculos coecorum aperi oculos cordium nostrorum, ut repellamus a nobis tenebras omnes malitiae et nequitiae, quae maculae similitudinem habeat: ut possimus attollere oculos nostros ad splendorem gloriae tuae sanctae. Atque sicut mundasti labia servi tui Isaïae Prophetæ, quando Seraphim unus accepit forcipe carbonem desuper altari, et accessit ad eum, dixitque illi: ecce tetigit hoc labia tua, et auferentur iniquitates tuae et mundabuntur omnia peccata tua, ita quoque fac erga imbelles peccatores, miseros servos tuos. Dignare sanctificare animas nostras, corpora nostra, labia et corda nostra: et da nobis carbonem illum verum, qui praestat vitam animabus, corporibus et spiritibus nostris, qui est corpus sanctum et sanguis pretiosus Christi tui: non ad condemnationem, aut ita ut incidamus in iudicium; neque ad confusionem, aut ad fletum propter delicta nostra, ut non indigne illis communicemus, et propter illa rei non fiamus: neque multitudo beneficiorum tuorum, Domine, causa sit nobis gravioris et majoris iudicii,

Isa. vi. 6, 7.

Anaphora of S. Basil.

juvenes, parvos et magnos, qui venerunt, quique non venerunt : XV. c  
 qui dixerunt nobis, ut eorum meminissemus, et qui non dixerunt :  
 quos novimus, et quos ignoramus : qui odio nos, et qui amore  
 prosequuntur. Vivos custodi per Angelum pacis, et mortuorum  
 animas fac, Domine, quiescere in sinu Patrum nostrorum sanc-  
 torum Abraham, Isaac et Jacob, in paradiso voluptatis. Et  
 omnes Christianos Orthodoxos, ab ortu solis usque ad occasum,  
 et a dextra ad sinistram, singulos, Domine, conserva in pace : et  
 infirmitatem meam solve ab omni peccato, omnique maledicto,  
 omni abnegatione et perjurio, omnique stultitia, tam haere-  
 ticorum, quam Ethnicorum. Concede nobis, Domine, intellec-  
 tum, robur et intelligentiam, ut ad finem usque fugiamus ab  
 omni re mala in oppositam, et da nobis ut faciamus omni tem-  
 pore id quod tibi acceptum est. Scribe nomina nostra cum  
 omnibus choris Sanctorum tuorum, in regno coelorum per  
 Jesum Christum Dominum nostrum.

*Diaconus.* Cum timore Deo attendamus.

*Populus dicet.* Unus Pater sanctus. d

*Ubi Diaconus dixerit.* Cum timore, etc.

*Populus.* Kyrie eleison.

*Sacerdos attollit Despoticon manibus sublati, et inclinat se, tum clamat alta voce,*

Sancta Sanctis. e

*Omnesque e populo prostrati erunt in terram super facies suas : immittetque* Sancta Sanctis.  
*Sacerdos Despoticon in sanguinem, extrema sui parte, formabitque cum eo crucem*  
*unam in sanguine : tum educet, et eo signabit corpus sanctum in disco, cruce*  
*una : tum signabit eum semel sanguine pretioso in modum crucis, et ita perficiet*  
*tres signationes corporis super sanguinem, et tres ex sanguine super corpus.*  
*Peractis vero signationibus tribus, mittet Despoticon in sanguinem intra calicem,*  
*dicens :*

Benedictus Dominus Jesus Christus Filius Dei et Spiritus f  
 sanctus. Amen.

*Tum accipiet Sacerdos tertiam partem in qua erat Despoticon, dividetque in*  
*tres partes : quod si fuerint magnae, franget eas in disco, et tres partes manui*  
*dextrae imponet, quam retinebit elevatam : laevam vero intra discum, et dicet.*

Corpus sanctum et sanguis pretiosus, purus, verus, Jesu g  
 Christi Filii Dei nostri. Amen. Corpus et sanguis Emmanuelis Confession of Faith.



*Anaphora of S. Cyril.*

**XIV. d** si erga te ingrati sumus, bonorum auctor. Verum largire nobis Spiritum sanctum tuum, ut cordibus puris, et conscientiis nitidis, facieque inconfusa, fide non ficta, caritate perfecta, et spe firma, audeamus cum fiducia orare, dicendo orationem sanctam quam dilectus Filius tuus tradidit familiaribus suis, sanctis discipulis et Apostolis, dicens illis: Quotiescumque precari volueritis, orate in hunc modum et dicite:

**e** Pater noster qui es in coelis, etc.

THE LORD'S  
PRAYER.

*Oratio post Pater noster.*

**f** *Sacerdos.* Rogamus te, Deus Pater omnipotens, ne nos inducas in tentationem, sed libera nos a malo: actiones diabolicas a nobis remove: insidias per consilia improborum hominum omnes inutiles effice. Protege nos semper dextera tua vivificante, tu qui es adiutor noster, et auxiliator noster, per Christum Jesum Dominum nostrum, cui, etc.

Embolismus.

*Oratio inclinationis ad Patrem.*

**XV.** *Sacerdos.* Deus qui ita nos dilexisti, dedistique nobis dignitatem filiorum, ut filii Dei vocaremur, et essemus haeredes quidem tui, Deus Pater, cohaeredes autem Christi tui; inclina aures tuas, et audi nos prostratos coram te: et purifica hominem nostrum interiorem, secundum sanctitatem Filii tui unigeniti, quem suscipere animo designamus: fugiantque a nobis fornicatio, et omnis cogitatio immunda, propter Deum qui ex Virgine (natus est): gloriatio, et malum antiquum quod est superbia, propter eum qui humiliavit semetipsum pro nobis: timor, propter eum qui passus est in carne propter nos, et erexit victoriam crucis: vana gloria, propter eum qui verberatus et flagellatus est pro nobis, et non avertit faciem suam a confusione sputorum: invidia, homicidium, dissensio, et odium, propter agnum Dei qui abstulit peccatum mundi: ira, et injuriarum recordatio, propter eum qui affixit cruci chirographum peccatorum nostrorum. Fugiant daemones et diabolus, propter

Prayer of  
Humble  
Access.  
Rom. viii.  
17.

Col. ii. 14.

Anaphora of S. Basil.

Dei nostri, hoc est in rei veritate. Amen. Credo, credo, credo **XV. g**  
 et confiteor, usque ad extremum vitae spiritum, hoc esse corpus  
 vivificum Filii tui unigeniti Domini Dei et Salvatoris nostri Jesu  
 Christi: accepit illud ex omnium nostrum Domina, Deipara,  
 Diva et sancta Maria, et unum illud fecit cum divinitate sua,  
 sine confusione, commistione, aut alteratione. Confessus est  
 confessionem bonam coram Pontio Pilato, et tradidit se ipsum 1 Tim. vi. 13.  
 pro nobis super lignum crucis sanctae, sola sui ipsius voluntate,  
 pro nobis omnibus. Vere credo ipsius divinitatem separatam  
 non fuisse ab ipsius humanitate, ne unica quidem hora aut  
 nictu oculi: tradidit illud pro nobis ad salutem, remissionem  
 peccatorum et vitam aeternam ei qui illud percipiet. Credo hoc  
 in rei veritate ita esse.

*Deinde Sacerdos teget corpus sanctum velo sericeo, alio obvolvet manus suas, similiter Diaconus calicem bombycino operiet, tum Sacerdos caput inclinabit, et dicet.*

Omnis honor, gloria et adoratio debetur Trinitati sanctae **h**  
 Patri, Filio et Spiritui sancto.

*Deinde Sacerdos osculabitur altare, caputque inclinabit fratribus suis Sacerdotibus, et populo dextrorsum et sinistrorsum, deteget latus disci coram se, canentque ex psalmo, et dicet Sacerdos secreto.*

Dignos fac, Domine, nos omnes ut corpus tuum sanctum **i**  
 percipiamus, et sanguinem tuum pretiosum ad mundationem  
 corporum, animarum, spirituumque, et peccatorum nostrorum  
 remissionem comparandam.

*Tum communicabit Sacerdos, corpusque et sanguinem pretiosum Sacerdoti **XVI.**  
 socio distribuet, tum ministris et populo deinceps: tandemque mulieribus ex altari COMMUNION  
 cum disco descendens.*

*Dicet Diaconus.* Orate pro omnibus Christianis.

**XVII.**  
 POST-COM-  
 MUNION.

*Oratio gratiarum actionis post communionem.*

**a**  
 Thanksgiv-  
 ing.

*Sacerdos.* Ora nostra repleta sunt gaudio, et lingua nostra  
 exultatione, quia participes facti sumus Sacramentorum tuorum  
 immortalium, Domine: quia quae oculus non vidit et auris non 1 Cor. ii. 9.  
 audivit, nec humanum cor comprehendit, illa ipsa praeparasti, Matt. xi. 25,  
 Deus, diligentibus nomen tuum sanctum et revelasti ea parvulis 26.



*Anaphora of S. Cyril.*

**XV.** eum qui principes malitiae disjecit, et potestates tenebrarum palam triumphavit. Omnes cogitationes malas et terrenas procul rejiciamus a nobis, propter eum qui ascendit ad coelos, ut ita purificemur, et percipiamus haec mysteria pura, et perfecte purificati simus in animabus, corporibus, et spiritibus nostris: adeo ut participes simus corporis, sicut et formae, et partis Christi tui, etc.

[**XVI.**  
COMMUNION.]

*Alia Oratio gratiarum actionis.*

**XVII.**  
POST-COMMUNION.

a  
Thanksgiving.

Eph. iii. 9,  
10.

Quam benedictionem aut quam laudem, aut quam gratiarum actionem possumus retribuere tibi, O Deus amator hominum, quod cum essemus projecti per judicium mortis, demersique in profundo peccati, concessisti nobis libertatem, largitusque es nobis hunc cibum immortalem et coelestem: manifestastique nobis hoc mysterium, prorsus absconditum a saeculis et generationibus, ut appareat nunc principatibus et potestatibus coelestibus ex Ecclesia multiplex sapientia tua? Deus, qui opera nostra gubernas per sapientiam, dignare, ut comprehendamus hanc clementiam summam tuam, et magnitudinem paternae erga nos curae tuae, benignitatisque tuae. Vere tu es cui debetur omnis gloria, majestas, honor et imperium, ante omnia saecula, Pater, Fili, et Spiritus sancte: nunc, etc.

*Alia Oratio gratiarum actionis.*

b Respice, Domine, ad istos servos tuos qui inclinant capita sua coram gloria tua sancta: concede illis remissionem peccatorum suorum, benedic illos omnibus benedictionibus spiritualibus, et custodi eos dextera tua potenti. Confirma eos in dilectione tua; imprime timorem tuum cordibus eorum; aperi oculos animarum illorum, ut luceat super ipsos lumen divinitatis tuae: instrue illos donis Spiritus tui sancti: circumda eos armatura tua: custodi eos sub umbra bonitatis tuae: libera eos ab operibus malis diaboli, et contere omnia opera ejus sub pedibus illorum velociter. Da illis ut perficiant praecepta tua sancta:

**Anaphora of S. Basil.**

Ecclesiae tuae sanctae. Ita, Pater, fuit beneplacitum ante te, **XVII. a**  
quia tu misericors es, et mittimus tibi sursum gloriam, honorem, et adorationem Patri, Filio et Spiritui sancto, nunc et semper, etc.

*Oratio inclinationis post communionem.*

*Sacerdos.* Servi tui, Domine, qui tibi ministrant, orant nomen **b**  
tuum sanctum, simulque coram te se inclinant. Esto in illis, Domine, ambula inter eos, adjuva illos in omni opere bono, erige corda eorum ab omni perversa et terrena cogitatione. Da illis ut vivant et cogitent ea quae ad vitam pertinent, intelligantque quae tua sunt, per Filium tuum unigenitum Jesum Christum Dominum nostrum, ad quem nos et omnis populus tuus clamamus, dicentes : Domine miserere nostri, O Salvator.

*Sacerdos dicet benedictionem.*

O Domine, esto nobis misericors, benedic nobis, ostende **c**  
faciem tuam super os, et miserere nostri. Domine, salvum fac **Benediction.**  
populum tuum, benedic haereditati tuae, et rege eos, et extolle illos usque in aeternum. Conserva illos in fide recta, gloria, et honore, omnibus diebus vitae suae, et constitue illos in caritate quae omnia superat, et pace quae omni intellectu superior est, per preces et orationes, quas faciet pro nobis Domina omnium nostrum, Mater Dei, Diva et sancta Maria, et quatuor lucidi sancti Michael, Gabriel, Raphael et Suriel, et quatuor animalia incorporea, necnon viginti quatuor Presbyteri, Cherubimque, Seraphim et coelestes ordines. Per orationes Patriarcharum et Prophetarum, Joannis Baptistae, et centum quadraginta quatuor millium, dominorumque patrum Apostolorum, trium sanctorum puerorum, sancti Stephani, sancti Domini Georgii, sancti utriusque Theodori, et sancti patrumque amatoris Mercurii, sancti Patris Mennae et omnium chororum Martyrum, et Patris nostri Antonii viri sanctissimi, sanctorumque patrum trium Macariorum, omnisque chori cruce signatorum, Justorum



*Anaphora of S. Cyril.*

**XVII. b** insere illis desiderium bonorum tuorum aeternorum: deduc eos a pace in pacem: robora eos exercitibus Angelorum tuorum sanctorum: operibus manuum illorum benedic: dirige omnem semitam eorum, et rege vitam illorum: jube quae illis bona et convenientia sunt contingere; et ut quae illis concredita sunt bene vertant: nosque simul cum ipsis digni efficiamur gratia tua: et mittamus ad te sursum laudes regales quae majestati tuae debentur; et concede nobis ut inveniamus fiduciam coram te per intercessionem, etc.

*Finis Liturgiae S. Cyrilli.*

**Anaphora of S. Basil.**

piorum, sapientum Virginum, et Angeli diei istius benedicti. **XVII. c**  
Veniat benedictio eorum, sancta gratia eorum, et potentia  
eorum, donum eorum, caritas eorum, patientia eorum, auxilium  
eorum et benedictio diei Dominicae Salvatoris nostri boni sit  
cum omnibus nobis usque in aeternum. Amen.

*Cum absolverit vasorum ablutionem, bibet aquam in iis residuam, dimittetque  
plebem benedictione recitata.*

*Explicit Missa Basilii.*



# LITURGIA AETHIOPICA, IN AETHIOPUM CONSTITUTIONIBUS APOSTOLICIS ADSERVATA.

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(E LUDOLPHI COMMENTARIO AD HISTORIAM AETHIOPICAM,  
PP. 324 SEQ.)

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*Cui contigerit istud munus, Diaconus praebeat illi Eucharistiam<sup>1</sup>. Adhaec ponens manum suam super panem eucharisticum cum omnibus presbyteris gratias agit Domino, dicens hoc modo :*

The Ana-  
phora.

I.

Benediction.

SURSUM  
CORDA.

Dominus vobiscum omnibus.

*Respondet populus.* Totus cum Spiritu tuo sit.

*Dicit Episcopus.* Sursum corda.

*Respondet omnis populus.* Sunt apud Dominum Deum nostrum.

*Dicit Episcopus.* Gratias agamus Domino.

*Populus.* Rectus<sup>2</sup> et justus est.

<sup>1</sup> The context shows that the word which Ludolphus here translates 'Eucharistia' must really represent *oblata*, τὰ δῶρα, the oblations intended for consecration: for this is in immediate connexion with the directions for the election and ordination of a Bishop. In fact this gives the form according to which the newly ordained Bishop was to celebrate the Holy Eucharist for the first time in his new office. Εὐχαριστία as a concrete word is only, I believe, used of the *consecrated* elements, being equivalent to ἡ εὐχαριστηθεῖσα τροφή (Just. M. Apol. i. c. 66).

<sup>2</sup> The 'Coptic Apostolical Constitutions,' translated by Dr. H. Tattam (1848), agree down to this point with this Abyssinian recension: and Dr. Tattam, as well as Ludolphus, has the masculine here. Bunsen suggests the alteration '*rectum et justum est*,' which is of course the usual response at this point to the '*gratias agamus Domino*.' But the combined evidence of the two versions, Coptic and Ethiopic, for the masculine gender is weighty. It is a singular variation. The rest of the Liturgy is not given in the Coptic recension.

*Deinde dicunt orationem Eucharisticam, Episcopum praeuntem sequendo.*

Gratias agimus tibi, Domine, per dilectum Filium tuum Jesum Christum, quem in ultimis diebus misisti nobis Salvatorem et Redemptorem, nuncium consilii tui. Iste (est) verbum quod ex te est, per quod omnia fecisti voluntate tua. Et misisti eum de caelo in uterum Virginis. Caro factus est, et gestatus fuit in ventre ejus: Et Filius tuus manifestatus fuit a Spiritu Sancto, ut impleret voluntatem tuam, et populum tibi efficeret expandendo manus suas: passus est ut affictos liberaret, qui confidunt in te. Qui traditus est voluntate sua ad passionem, ut mortem dissolveret, vincula Satanae rumperet, et conculcaret infernum, et sanctos educeret, et statuta conderet, et resurrectionem patefaceret. Accipiens ergo panem gratias egit, et dixit, *Accipite, comedite, Hoc est corpus meum, quod pro vobis frangitur.* Et similiter calicem quoque, et dixit: Hic est sanguis meus qui pro vobis effunditur: cum facitis hoc, in commemorationem mei id facietis.

**II.**  
PREFACE.  
Commemoration of the Redemption.

THE INSTITUTION.

Recordantes igitur mortis ejus et resurrectionis ejus, offerimus tibi hunc panem et calicem, gratias agentes tibi quod nos redidisti dignos ut stemus coram te et sacerdotio tibi fungamur.

**III.**  
THE OB-LATION.

Suppliciter oramus te ut mittas Spiritum tuum Sanctum super oblationes hujus Ecclesiae. Pariterque largiaris omnibus, qui sumunt de iis Sanctitatem, ut repleantur Spiritu Sancto; et ad confirmationem fidei in veritate, ut te celebrant et laudent in Filio tuo Jesu Christo, in quo tibi sit laus et potentia in sancta Ecclesia, et nunc et semper et in saecula saeculorum. Amen<sup>1</sup>.

**IV.**  
THE INVOCATION.

### *Populus dicit.*

Sicut erat, est, et erit in generationes generationum et in saecula saeculorum. Amen.

<sup>1</sup> Here is inserted in the text:—

*De oblatione olei.*

*Qui oleum offert tempore Eucharistiae, ut et panem et vinum, gratias agit eodem modo. Quamvis autem iisdem verbis non fuerit usus, pro facultate sua propria etiam, aliis verbis gratias agit, dicens:—*

Sanctificans oleum hoc, (gratiam) tribue illis qui unguntur et accipiunt (panem et vinum), sicuti unxisti Sacerdotes et Prophetas. Similiter et illos et unumquemque, qui gustat (illud), corrobora: et santifica illos qui accipiunt illud.

*Episcopus (ait).*

**V. a** Iterum supplicamus παντοκράτορι Domino omnipotenti, Patri Domini et Salvatoris nostri Jesu Christi, ut concedat nobis in benedictione accipere hoc sanctum sacramentum, utque neminem ex nobis reum faciat, sed omnes dignos reddat qui sumunt et accipiunt sanctum sacramentum corporis et sanguinis Christi παντοκράτορος Domini Dei nostri.

Intercession  
for the Con-  
gregation.

*Diaconus dicit. Orate.*

**b** Domine omnipotens! Dum accipimus hoc sanctum mysterium, robur nobis tribue, neque quemquam ex nobis reum age, sed omnibus benedic in Christo; in quo tibi cum illo et cum Spiritu Sancto sit laus et potentia nunc et semper et in saecula saeculorum. Amen.

**VI.** *Diaconus dicit.* Vos qui statis, demittite capita vestra.

Prayer of  
Humble  
Access.

Domine aeterne, gnarus occultorum! declinaverunt tibi capita sua populus tuus, et tibi subjecerunt duritiem cordis et carnis. Respice de parata habitatione tua, et benedic illos et illas. Inclina illis aures tuas et exaudi preces eorum. Corroborata eos virtute dextrae tuae, et protege eos a passione mala. Custos eorum esto, tam corporis quam animae. Auge et illis et nobis fidem et timorem. Per unicum Filium tuum, in quo tibi cum illo et cum Spiritu Sancto sit laus et potentia in perpetuum et in saecula saeculorum. Amen.

*Diaconus ait.* Respiciamus, etc.

Sancta  
Sanctis.

*Episcopus.* Sancta<sup>1</sup> sanctis.

Confession of  
Faith.

*Populus respondet.* Unus Pater sanctus; unus Filius sanctus; unus est Spiritus Sanctus.

*Episcopus dicit.* Dominus vobiscum omnibus.

*Populus respondet.* Et cum Spiritu tuo.

<sup>1</sup> Ludolphus has here *sanctuarium sanctis*, and marks a hiatus: but it is obviously the regular exclamation before the Communion. Perhaps there is some confusion in the Ethiopic translation from the Greek τὰ ἁγία. Ludolphus had before him only a transcript made for him from the MS. which is in the Vatican. He himself complains that the transcriber had done his work '*mendosissime et corruptissime.*'



*Deinde attollunt hymnum laudis, et intrat populus remedium animae suae, quo peccatum remittitur, accipiens.* VII.  
COMMUNION,

*Oratio postquam tradidit Eucharistiam.*

Domine παντόκρατορ! Pater Domini et Salvatoris nostri Jesu Christi; gratias agimus tibi quod concessisti nobis ut accipere-  
mus de sancto tuo mysterio. Ne sit nobis in reatum neque in  
damnationem, sed ad renovationem animae, corporis et animi.  
Per unicum Filium tuum, in quo tibi cum illo et cum Spiritu  
Sancto sit laus et potentia in perpetuum et nunc et semper  
et in saecula saeculorum. Amen. VIII.  
POST-COM-  
MUNION.  
a  
Thanksgiv-  
ing.

*Populus dicit. Amen.*

*Presbyter dicit. Dominus sit cum omnibus vobis.*

*Impositio manuum postquam acceperunt Sacramentum.*

Domine aeternae, qui omnia regis! Pater Domini et Salva-  
toris nostri Jesu Christi, Benedic servis tuis et ancillis tuis.  
Protege et adjuva et sospita eos virtute angelorum tuorum.  
Custodi et corrobora eos in timore tuo per majestatem tuam.  
Exorna eos, ut quae tua sunt cogitent; et largire iis ut quae tua  
sunt credant, et ut quae tua sunt velint. Concordiam sine  
peccato et ira gratificare illis. Per unicum Filium tuum, in  
quo . . . etc. b  
Benediction.

*Populus respondet. Amen.*

*Episcopus dicit. Dominus vobiscum omnibus.*

*Populus. Et cum Spiritu tuo.*

*Diaconus dicit. Abite in pace.*

*Et post haec absoluta est Eucharistia.*

LITURGIA  
PATRUM APOSTOLORUM  
SIVE  
CANON UNIVERSALIS AETHIOPUM.

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(E RENALD. LITT. ORIENT. COLL. TOM. I. PP. 472-495.)

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*Responsorium antequam Liturgia incipiat.*

Private pre-  
paration of  
the Priest.

ALLELUIA. Ego autem in multitudine misericordiae tuae introibo in domum tuam, adorabo ad templum sanctum tuum in timore tuo.

Confitebor tibi, Domine, in toto corde meo, quoniam exaudisti verba oris mei.

In conspectu Angelorum psallam tibi, adorabo ad templum sanctum tuum.

Sacerdotes tui induantur justitiam, et sancti tui exultatione exultabunt.

Asperges me hyssopo et mundabor: lavabis me et super nivem dealbabor.

Amplius lava me ab iniquitate mea, et a peccato meo munda me: et ab alienis parce servo tuo.

Panem coeli dedit eis, panem Angelorum manducavit homo.

Lavabo inter innocentes manus meas, et circumdabo altare tuum, Domine.

Circuivi et immolavi in tabernaculo ejus, hostiam vociferationis.

Parasti in conspectu meo mensam, adversus eos qui tribulant me. Impinguasti in oleo caput meum, et calix meus inebrians, quam praeclarus est. Calicem salutaris accipiam, et nomen Domini invocabo. Domine, salva, Domine prosperare.

Benedictus qui venit in nomine Domini: benediximus vobis de domo Domini. Amen.

Salve sancta Ecclesia, cincta pariete variegato gemmis et topazio. Tu es arca auri puri, in qua est manna absconditum, panis qui descendit de coelo et dat vitam universo mundo.

*Ante omnia Sacerdos dicit Orationes sequentes, pro Ecclesia et pro altari.*

Domine Deus noster, tu es solus sanctus, et qui dedisti omnibus sanctitatem, virtute tua invisibili. Rogamus et deprecamur te, Deus, ut mittas Spiritum tuum sanctum super hanc Ecclesiam, et super hoc altare, et super omnia ejus instrumenta. Sanctifica ea, ut perficiatur super ea mysterium tuum gloriosum. Et nunc benedic, sanctifica et munda nos ab omnibus sordibus et maculis carnalibus: etiam non remaneat deinceps quidquam immundae apostasiae: sed fac nobis hanc Ecclesiam et hoc altare vas electum et pretiosum, velut argentum purgatum et mundum: praesta etiam ut perficiatur super ea Eucharistiae oblatio, Pater, Fili, et Spiritus sancte, nunc et semper, et in saecula saeculorum. Amen.

**a**  
For the  
Church and  
Altar.

*Oratio antequam ornetur altare, et collocentur in eo vasa sancta.*

Domine Deus, qui novisti corda omnium, sanctus qui in sanctis requiescis, qui solus potes dare remissionem peccatorum. Tu scis, Domine, me esse indignum ministerio isto sancto tuo: neque mihi talis confidentia est ut accedam, et aperiam faciem meam coram gratia tua sancta. Tu igitur per multitudinem misericordiae tuae parce mihi peccatori, et nequam: da mihi ut inveniam misericordiam in hac hora: et mitte mihi virtutem

**b**  
For himself.



- b tuam desuper, ut dignus efficiar perficiendi ministerium tuum sanctum secundum voluntatem tuam, et sit ad beneplacitum cordis tui incensum istud in odorem suavitatis. Tu etiam, Domine Jesu Christe, esto nobiscum, et benedic nos, quia tu es remissor peccatorum nostrorum, luxque animarum nostrarum, vita nostra, virtus nostra, et reparator noster: et tibi mittemus sursum laudem in saecula saeculorum. Amen.

*Oratio super Patenam.*

- Benediction<sup>1</sup>  
of the Paten. c Domine Deus noster Jesu Christe, qui super lignum sanctae crucis manus tuas extendisti, extende nunc manum tuam super hanc patenam, benedic, sanctifica et purifica illam, ut in ea perficiatur corpus tuum sanctum, in hac sancta Ecclesia Apostolica, quoniam tibi est gloria cum Patre tuo et Spiritu tuo sancto, nunc et in saecula saeculorum. Amen.

*Oratio super Calicem.*

- Benediction  
of the  
Chalice. d Deus noster Jesu Christe, verus vere Deus, qui cum homo factus es, divinitas tua nunquam separata est ab humanitate: qui effudisti sanguinem tuum voluntarie super Golgatha: extende manum tuam super hunc calicem, eumque benedic, sanctifica et purifica, ut perficiatur in eo sanguis tuus sanctus, in hac sancta Ecclesia Apostolica: quia tua est gloria cum Patre tuo, et Spiritu sancto, etc.

Puritas, benedictio et suavitas, bibentibus ex sanguine tuo pretioso, vero. Amen.

*Oratio super cochlear crucis.*

- Benediction  
of the Spoon. e Deus, Deus noster, qui servum tuum Isaiam Prophetam dignum fecisti videndi Seraphim in cujus manu forceps erat, quo accepit carbonem ex altari, quem immisit ori ejus. Nunc, Domine Deus noster, Pater omnipotens in mundo, extende manum tuam super hoc cochlear crucis, ad administrandum

<sup>1</sup> This and the three following Prayers seem to be the Forms of Benediction of these various instruments, and not a part of the regular Liturgy.

corpus et sanguinem unigeniti Filii tui Domini Dei et sal- e  
vatoris nostri Jesu Christi. Et nunc benedic, sanctifica et  
munda illud, daque illi virtutem et gloriam, qualem dedisti  
forcipi Seraphim; quia tua est gloria, etc.

*Oratio super arcam sive discum majorem.*

Domine Deus noster, qui dixisti Moysi servo tuo et Pro- f  
phetæ, fac mihi vasa pretiosa, et collocabis ea in tabernaculo Benediction  
of the Ark.  
super montem Sinaï: nunc Domine Deus noster omnipotens,  
extende manum tuam super hanc arcam; et imple illam virtute,  
fortitudine et gratia Spiritus sancti, ad gloriam tuam ut per-  
ficiatur in ea corpus unigeniti Filii tui Domini Dei et Salvatoris  
nostri Jesu Christi, in hac sancta Ecclesia Apostolica, quia tibi  
est gloria, etc.

*Tum faciens signum crucis Sacerdos dicit.*

Virtus, benedictio, illuminatio et sanctificatio Trinitatis sanctæ  
sit huic Ecclesiae, benedictæ civitatis N. Amen.

*Oratio illationis.*

Domine Deus noster, qui suscepisti sacrificium Abel in g  
planitie, Noë in arca, Abrahæ in cacumine montis, Eliae in Prayer of  
(first) Obla-  
tion.  
monte Carmelo, Davidis in arca Ornan Jebusæi, et minuta  
viduæ in sanctuario: ita suscipias oblationem et sacrificium  
servorum tuorum, quod intulerunt nomini tuo sancto, sitque  
in remissionem peccatorum eorum, et peccatorum populi tui,  
et retribue illis retributionem bonam, in hoc et venturo saeculo,  
nunc et semper, et in saecula saeculorum. Amen.

*Oratio quando miscetur aqua cum vino.*

Christe, qui vere es Deus noster, qui ivisti ad nuptias cum h  
invitaverunt te in Cana Galilææ, benedixistique illis et fecisti Of the mixed  
Chalice.  
aquam vinum; ita fac huic vino proposito coram me, benedic  
et sanctifica illud, ut sit in laetitiam, exultationem, et vitam  
animabus et corporibus nostris, semperque sint nobiscum Pater,  
Filius et Spiritus sanctus: neque enim nobis est alius Deus  
praeter te. Reple quoque vinum istud exultatione et laetitia,

h ad suavitatem, vitam, salutem, prudentiam, et consilium Spiritus sancti; nunc et semper, et in saeculum. Amen.

Benedictus Dominus Deus Pater omnipotens. Benedictus Filius unigenitus Jesus Christus, qui natus est de Maria Virgine. Benedictus Spiritus Paraclitus Deus noster, quibus Patri, et Filio, et Spiritui sancto vera potestas est in saecula saeculorum. Amen.

*Postea repetet super calicem Orationem.*

Domine Deus noster, qui suscepisti, etc. (*ut supra in offerendo hostiam*).

*Dicit Sacerdos cantando et extendendo palmas sursum, ita tamen quod caput non excedant.*

Ps. cxvii. k Unus Pater sanctus, unus Filius sanctus, unus est Spiritus sanctus. Laudate Dominum omnes gentes, laudate eum omnes populi: quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum. Gloria Patri, et Filio, et Spiritui sancto; nunc et semper, et in saecula saeculorum. Amen.

Missae  
Catechu-  
menorum.

I.

*Diaconus dicit.* Surgite ad orationem.

*Sacerdos.* Pax vobis omnibus.

*Populus.* Et cum Spiritu tuo.

*Iterum Diaconus.* Surgite ad orationem.

*Sacerdos.* Pax vobis omnibus.

*Populus.* Domine miserere nostri. Cum Spiritu tuo.

*Sacerdos dicit Orationem gratiarum actionis.*

For the  
People.

a Gratias agamus benefactori nostro Domino misericordi, Patri Domini Dei et salvatoris nostri Jesu Christi, quia protexit nos, juvit, et custodivit, et misertus est nostri, ad se accedere fecit, suscepit nos, roboravit, et multiplicavit nos usque ad hanc horam: rogemus ergo illum iterum, ut custodiat nos in hac die sancta omnibusque diebus vitae nostrae in pace omnipotens Dominus Deus noster. Orate.

b *Sacerdos.* Domine, Domine omnipotens, Pater Domini Dei et salvatoris nostri Jesu Christi, gratias agimus tibi de omnibus, pro omnibus et in omnibus, quia protexisti nos, juvistis nos,



custodisti nos, et misertus es nostri, suscepisti, roborasti et **I. b**  
multiplicasti nos usque ad hanc horam.

*Diaconus.* Petite et rogate ut misereatur nostri Dominus et **c**  
parcat nobis, suscipiatque orationem et deprecationem quae  
fit pro nobis a sanctis suis, ut benignus erga nos semper  
efficiat nos dignos, ut suscipiamus, participesque simus com-  
munionis mysterii benedicti, et dimittat nobis peccata nostra.

*Dicetque omnis populus ter.*

Kyrie eleison.

*Sacerdos.* Ut ducamus hunc diem sanctum et omnes dies **d**  
vitae nostrae in pace cum timore tuo: omnem invidiam,  
omnem dolum, omnemque operationem Satanae, omnem ma-  
chinationem hominum improborum, insultationemque inimici  
secretam et manifestam, procul fac et depelle a me, et ab omni  
populo tuo, et ab hoc loco sancto tuo; quaecumque bona,  
quaecumque praestantia, mandato tuo praesta nobis: quia tu  
es qui dedisti nobis potestatem calcandi serpentes et scorpiones,  
omnemque virtutem inimici. Et ne nos inducas, Domine, in  
tentationem: sed libera et eripe nos ab omni malo; per  
gratiam, misericordiam, et amorem erga homines Filii tui uni-  
geniti, Domini Dei, et salvatoris nostri Jesu Christi: per quem,  
cum quo, et cum Spiritu tuo sancto, te decet gloria et imperium,  
nunc et semper, et in saecula saeculorum. Amen.

*Oratio pro illis qui attulerunt oblationes.*

Iterum deprecemur omnipotentem Deum, Patrem Domini et **e**  
salvatoris nostri Jesu Christi, pro illis qui obtulerunt munera, For the Offerers.  
in una, Catholica, Ecclesia sancta, oblationes, primitias, decimas  
ad gratiarum actionem et memoriam, sive multum, sive paulu-  
lum, sive publice, sive secreto: ut etiam pro illis qui voluerunt  
offerre, et non potuerunt: acceptum sit votum et desiderium  
omnium, in coelo spirituali, gratiamque benedictionis omni  
operi concedat, cui potestas est Dominus Deus noster.

*Diaconus.* Orate pro illis qui obtulerunt munera.

*Sacerdos.* Domine Deus omnipotens, rogamus et deprecamur **f**  
te pro illis qui obtulerunt munera, ad sanctam, unicam et

- I. f Catholicam Ecclesiam, sive multum sive paululum, sive publice sive secreto : et pro illis qui voluerunt nec potuerunt : acceptum sit votum et desiderium omnium : da illis mercedem, et benedictio duplex illis a te concedatur per unigenitum Filium tuum : per quem et cum quo, et cum sancto Spiritu tibi est gloria et potestas, nunc et semper, et in saecula saeculorum. Amen.

*Oratio oblationis mysticae.*

- THE OFFERTORY.  
Prayer of (second) Oblation.
- II. Princeps Jesu Christe, cujus substantia facta non est, verbum purum genitoris<sup>1</sup>. . . . Patri et Spiritui sancto ; tu aequalis es  
a panis vivus qui descendit de coelo, qui prius fuisti in figura agni immaculati pro vita mundi : nunc rogamus et obsecramus benignitatem tuam, amator hominum : ostende faciem tuam super hunc panem, et super hunc calicem, quos proposuimus super hoc altare spirituale tuum : benedic, sanctifica et purifica illos ; et transmuta hunc panem, ut fiat corpus tuum purum : et quod mistum est in hoc calice sanguis tuus pretiosus, fiantque nobis omnibus oblatio ad medelam, et ad salutem animae nostrae et corporis : quia tu es Rex omnium nostrum, Christe Deus noster, et mittemus tibi sursum sanctificationem, gloriam et adorationem, simulque Patri tuo bono coelesti, et Spiritui tuo sancto vivificanti, nunc et semper, et in saecula saeculorum. Amen.

*Diaconus.* Adorate Deum cum timore.

*Populus.* Coram te, Domine, adoramus, et glorificamus te.

*Sacerdos dicit Orationem Absolutionis ad Filium.*

- John xx. 22, 23.
- b Domine Jesu Christe Fili unigenite, Verbum Dei Patris, qui rupisti a nobis omnia vincula peccatorum nostrorum, per passionem tuam salutarem et vivificantem : qui insufflavisti in discipulos tuos sanctos, et Apostolos puros, dicens : Accipite Spiritum sanctum, quorum remiseritis peccata remittentur eis, et quorum non remiseritis retenta erunt : Tu, Domine, nunc per Apostolos tuos puros gratiam sacerdotibus dedisti, ut idem

<sup>1</sup> 'Hiatus aut mendum a librariis esse certissimum videtur.' (Renaudot *in loc.*)



facerent in Ecclesia sancta tua, remitterentque peccata super terram, omni tempore, ligarentque et solverent omnia iniquitatis vincula. Igitur etiam nunc rogamus et obsecramus bonitatem tuam, amator hominum, omnibus servis tuis, patribus et fratribus meis, mihi quoque servo tuo Tesfa Sion, et omnibus qui inclinaverunt colla sua coram altari tuo sancto, planam fac viam misericordiae tuae: scinde et rumpe omne vinculum peccatorum nostrorum, quae commisimus coram te, Domine, scienter vel ignoranter: per malitiam cordis, aut imbecillitatem: per sermonem aut pusillanimitatem, aut per fallaciam: quia tu Deus nosti fragilitatem humanam. O bone amator humani generis, et omnium Domine, concede nobis remissionem peccatorum nostrorum: benedic nobis, sanctifica nos, munda nos, bonum odorem da nobis, libera nos et fac nos absolutos. II. b

Absolve, Domine, Patriarcham nostrum Abba N. Sanctumque et beatum Metropolitam nostrum Abba N. Absolve, Domine, Regem nostrum. Memento, Domine, animarum Patrum nostrorum servorum tuorum: Abba Mathaei et collegarum ejus, Abba Salama, Abba Jacobi, Abba Bartholomaei, Abba Michaelis, Abba Isaaci, Abba Joannis, Abba Marci.

Memento, Domine, Regum Aethiopiae, Abraha et Azbeah, Caleb, Gabra-Maskal, Constantini, Fressennai, Dagna-Michael, Navvi-Christos, Degba-Sion, Hamda-Sion, David, Theodori, Isaaci, Andreae, Hamad-Jesu, Zara-Jacob, Baede-Mariam, Alexandri, Hamda-Sion, Naod, Leban-Dinghil.

Absolve, Domine, Patres nostros, Abba Antonium, et Abba Macarium. Memento, Domine, animae Patris nostri servi tui Tekla-Haimanot, cum omnibus ejus filiis. Memento etiam, Domine, Patris nostri Eustathii et omnium filiorum ejus, totiusque populi. Memento eorum, Domine, et perfice in illis timorem nominis tui, nosque dirige ad faciendam voluntatem tuam: quia tibi debetur honor et gloria, nunc et semper, et in saecula saeculorum. Amen.

Servi tui qui ministrant hodie, Sacerdos, Diaconus, Clerus et populus, et ego pauper servus tuus, peccator et nequam, sint absoluti per os Trinitatis sanctae, Patris, Filii et Spiritus sancti; et per nomen Mariae, coeli secundi et textrinae venerandae: c



II. c et per os hujus Ecclesiae Catholicae et Apostolicae: per os quindecim Prophetarum, et duodecim filiorum illorum: per os duodecim Apostolorum, et septuaginta discipulorum, quingentorumque sociorum illorum: etiam per os patris nostri divina loquentis, Marci Evangelistae, Apostoli et Martyris: per os Patriarchae sancti Severi, sancti Athanasii, sancti Joannis Chrysostomi, sancti Cyrilli, sancti Gregorii, sancti Basilii, et per os CCCXVIII. Orthodoxorum, qui Nicaeae congregati sunt; ut CL. Constantinopoli: et CCL. qui Ephesi: per os Patriarchae nostri Abba Gabriel; Metropolitaeque nostri Abba N.: tandem per os meum, servi tui peccatoris et nequam, sint absoluti: per os Trinitatis sanctae, Patris, et Filii et Spiritus sancti, quia plenum majestate est et gloria nomen tuum, nunc et semper, et in saecula saeculorum. Amen.

*Sacerdos dicit Orationem incensi.*

*Hic imponit Sacerdos incensum, simulque commemorat ortus dierum et noctium sive novilunia et festos dies: facit etiam memoriam vivorum et mortuorum, tum dicit.*

d Benedictus Pater omnipotens in saeculum. Benedictus Filius unigenitus Jesus Christus, qui homo factus est ex Maria sancta Virgine: et benedictus Spiritus sanctus Paraclitus Deus noster; in odorem suavem Trinitati sanctae Deo nostro.

*Cumque Sacerdos adolebit incensum super altare dicet.*

e Alleluia Patri: alleluia Filio: alleluia Spiritui sancto, nunc et semper, et in saecula saeculorum. Amen.

f Deus noster in aeternum, primus et novissimus, absque initio et absque fine, magnus in consiliis suis, potens in operibus suis, et sapiens in operatione sua, qui es ubique. Rogamus et deprecamur te, Domine, ut sis nobiscum in hac hora: ostende faciem tuam super nos: esto nobiscum et in medio nostri: purifica corda nostra et sanctifica animas nostras, dele nequitiam nostram, et dimitte peccata nostra quae commisimus voluntarie, aut involuntarie: et praesta nobis ut offeramus tibi oblationem rationalem, sacrificiumque gratiarum actionis, et spirituale, ut introeamus in penetrale sancti sanctorum.

Memento, Domine, unius sanctae Ecclesiae Apostolicae, quae est a finibus usque ad fines mundi.

Memento, Domine, Patriarchae nostri Abba N. et sancti II. f  
beatique Metropolitae nostri Abba N. omniumque Patriar-  
charum, Metropolitanarum, Episcoporum, Sacerdotum et Dia-  
conorum.

Memento, Domine, etiam Regis nostri N.

Memento, Domine, patrum et fratrum nostrorum, qui dor-  
mierunt et quieverunt in fide Orthodoxa.

Memento, Domine, congregationis nostrae et benedic iis qui  
in illa sunt, usque in finem.

*Sacerdos.* Adoremus Patrem, et Filium, et Spiritum sanctum,  
unum in Trinitate.

*Et dicitur ter. Populus idem repetit ter.*

*Sacerdos.* Salve sancta Ecclesia, habitaculum pacis. Salve g  
Virgo Maria mater Dei: tu es thuribulum aureum quae car-  
bonem ignitum portasti. Benedictus qui eum accipit e sanc-  
tuario, eum qui dimittit peccata et delet crimina, qui est  
Dominus Deus, Verbum ex te incarnatum, qui se obtulit Patri  
suo in incensum praecipuum, sacrificiumque pretiosum. Ado-  
ramus te, Christe, cum Patre tuo, bono et misericordi: et  
cum Spiritu tuo sancto et vivificante, quia tu advenisti et sal-  
vastis nos.

*Sacerdos repetit semel atque iterum dum adolet incensum.*

Salve sancta Ecclesia.

*Coadjutor Sacerdotis dicit antequam legatur Epistola Pauli.* III.

Domine sapiens et autor sapientiae, qui revelasti nobis ea THE LEC-  
quae profundis tenebris abscondita erant, dedisti quae TIONS.  
exultationis praedicatoribus, virtute tua magna: Tu per benigni- a  
tatem tuam multam vocasti Paulum, qui prius erat persecutor,  
fecisti illum vas electum, et in eo complacuisti, ut esset Cf. Acts ix.  
Apostolus, praedicator et annuntiator Evangelii regni tui. 15.  
Christe Deus noster, oramus et deprecamur te, amator humani  
generis, concede nobis intelligentiam, cognitionem, et scien-  
tiam inamissibilem, ut intelligamus, et perspiciamus scripturas  
sanctas quae leguntur coram te: et quemadmodum similis  
factus est tibi per imitationem, O autor vitae, ita fac nos dignos Cf. 1 Cor. xi.  
I.



III. a ut eum imitemur, et ambulemus in viis ejus: laudemusque nomen tuum sanctum, et gloriemur in pretiosa cruce tua quocumque tempore: quia te decet imperium, virtus, magnificentia, potestas magna, et gloria in saecula saeculorum. Amen.

*Diaconus antequam legatur Epistola dicit.*

b Ex Paulo servo et Apostolo Domini et salvatoris nostri Jesu Christi, qui vocatus, electus, et segregatus est ad praedicationem Evangelii sancti: lectio Epistolae N.; oratio ejus et benedictio sit nobiscum. Amen.

Pauline  
Epistle.

*Et post lectionem Pauli Diaconus dicet.*

c Gratia Patris, caritas Filii et donum Spiritus sancti, qui descendit super Apostolos benedictos, et puros, in coenaculo Sion sanctae, duplicetur super nos, populum Christianum in saecula saeculorum. Amen.

Sancte Paule Apostole bone minister, sanator infirmorum, accepisti coronam; ora et precare pro nobis Christum ut salvet animas nostras, per multitudinem clementiae nominis sui sancti.

*Sacerdos. Pax vobis omnibus.*

*Tunc repetit orationem quae supra descripta est.*

d Deus noster in aeternum, etc. (*ut supra p. 246*).

*Sacerdos assistens antequam legatur Apostolus, sive Epistola ex Catholicis, dicet.*

e Haec est lectio ex Epistola N., discipuli et Apostoli Domini et salvatoris nostri Jesu Christi; oratio ejus et benedictio sit nobiscum. Amen.

Catholic  
Epistle.

*Post lectionem Catholicae Epistolae, Diaconus dicet.*

f Fratres mei nolite diligere mundum, neque ea quae in mundo sunt, quoniam omnia quae sunt in mundo, concupiscentia oculorum sunt, concupiscentia carnis, et molestia ex opibus: quae non ex Patre sed ex mundo sunt: mundus autem transit et concupiscentia ejus: qui vero facit voluntatem Dei, permanebit in aeternum.

1 John ii. 15,  
16.

g *Populus.* Sancta Trinitas, una in substantia tua, custodi concessum nostrum, propter sanctos et electos discipulos tuos: consolare nos per misericordiam tuam, quia sanctum est nomen tuum.



*Diaconus.* Surgite ad orationem.

III. g

*Sacerdos.* Pax vobis omnibus.

*Populus.* Et cum Spiritu tuo.

*Sacerdos.* Domine Deus noster, qui Apostolis tuis sanctis h manifestasti mysterium gloriae Christi tui, magnaue et innumerabilia dona eis dedisti, quae gratiam tuam decent, misistisque eos ad praedicandum in omnibus finibus mundi divitias gratiae tuae occultae et misericordiae tuae. Et nos, Domine, rogamus et deprecamur te, ut nos dignos efficias haereditate et societate illorum, ut ambulemus in viis eorum, et sequamur vestigia eorum. Concede etiam nobis ut semper illos imitemur, et in amore eorum robaremur, participesque simus laborum eorum, in vero Dei cultu. Custodi etiam, Domine, Ecclesiam tuam sanctam, quam per illos fundasti, et benedic oves pascuae tuae. Multiplica vineam istam, quam plantavit dextera tua sancta, Ps. lxxx. 15. per Jesum Christum Dominum nostrum, per quem tibi et cum eo, simulque cum Spiritu sancto, est gloria et potestas, nunc et semper, et in saecula saeculorum. Amen.

*Sacerdos adolet incensum et dicit.*

Incense.

Domine Deus noster, qui suscepisti sacrificium Abrahami k patris nostri, vice Isaaci filii ejus, et ad eum illius loco agnum demisisti, ita, Domine, suscipias a me odorem hunc thuris, et mitte desuper ejus vice divitias gratiae et misericordiae tuae : et praesta nobis, ut simus puri ab omni odore peccati : facque nos dignos ministrandi in sanctuario sancto tuo, cum puritate et justitia, O amator hominum, omnibus diebus vitae nostrae in laetitia.

*Et iterum dicit.*

Memento, etc. et Laetare, etc.

Acta ministrorum istius praedicationis, Patrum nostrorum l Apostolorum, purorum et gratia plenorum, electorum et justorum, cumulatorum gratia Spiritus sancti : orationes et benedictiones eorum custodiant nos omnes Christianos in saecula saeculorum. Amen.

*Et post lectionem Actuum Apostolorum Sacerdos dicit.*

Lecture from the Acts.

Verbum Domini magnum propagatum est in Ecclesia sancta, m multiplicatique sunt qui crediderunt in Dominum et salvatorem

III. m nostrum Jesum Christum; ipsi gloria in saecula saeculorum. Amen.

Sanctus, Sanctus, Sanctus, Deus Pater omnipotens. Sanctus, Sanctus, Sanctus, Filius unicus, Verbum Patris vivum. Sanctus, Sanctus, Sanctus, Spiritus sanctus, sciens omnia.

*Diaconus.* Surgite ad orationem.

*Populus.* Kyrie eleison.

*Sacerdos.* Pax vobis omnibus.

*Populus.* Et cum Spiritu tuo.

n *Sacerdos.* Domine Deus noster Jesu Christe, qui dixisti  
 Matt. xiii. 17, 16  
 Prayer before the Gospel.  
 discipulis tuis sanctis, et Apostolis tuis puris, quoniam multi Prophetæ et justi desideraverunt videre quæ videtis, et non viderunt, et audire quæ audistis et non audierunt: similiterque, beati oculi vestri qui viderunt, et aures vestrae quæ audierunt: nos etiam dignos fac ut audiamus et faciamus verba Evangelii tui sancti, per orationes sanctorum tuorum.

*Diaconus.* Orate pro Evangelio sancto.

*Sacerdos antequam legatur Evangelium dicit.*

Ps. xxxiv. 1, 2.  
 Benedicam Dominum in omni tempore, semper laus ejus in ore meo: in Domino laudabitur anima mea. Alleluia, Alleluia, Alleluia. Surgite, audite Evangelium sanctum, prædicationis Domini et salvatoris nostri Jesu Christi.

o *Sacerdos.* Memento etiam, Domine, eorum qui petierunt orationes et deprecationes ad te nostras. Rogamus quoque te, Domine, pro illis qui pridem dormitionem acceperunt, ut requiem illis præstes: infirmos etiam sana, quia tu es vita et spes omnium nostrum, resurrectio et protectio: tibi gratiarum actionem referemus usque ad coeli sublimia in saecula saeculorum. Amen.

*Sacerdos conversus ad populum dicit.*

p Dominus desuper benedictionem mittat super nos omnes, populum Christianum: et faciat introitum nostrum in hac Ecclesia sancta, una cum Angelis sanctis, qui illi subjecti sunt semper, et glorificant eum omni tempore, in saecula saeculorum. Amen.



*Sacerdos ter incensat Evangelium, et tunc annuntiat illud populo dicens.*

III. p

Evangelium sanctum quod praedicavit aut annuntiavit N. verbum Filii Dei.

*Populus.* Gloria tibi sit semper, Christe Domine et Deus q  
noster. Exultate Deo adjutori nostro, jubilate Deo Jacob: Ps. lxxx. 1,  
sumite psalmum et date tympanum, psalterium jucundum cum 2.  
cithara.

*Post lectionem Evangelii, Populus dicit.*

THE GOSPEL.

Cherubim et Seraphim sursum mittunt ei gloriam.

*Tunc dicent.*

Sanctus, Sanctus, Sanctus omnipotens: pleni sunt coeli et terra sanctitate gloriae ejus.

*Diaconus.* Surgite ad orationem.

*Sacerdos.* Pax vobis omnibus. Iterum rogemus omnipo-  
tentem Dominum, patrem Domini Dei et salvatoris nostri Jesu  
Christi. Oramus et obsecramus bonitatem tuam, amator  
hominum: memento, Domine, pacis Ecclesiae sanctae, unicae  
Catholicae et Apostolicae.

Missa  
Fidelium.  
IV. a  
INTERCES-  
SIONS  
For the  
peace of the  
Church.

*Diaconus.* Orate pro hac Ecclesia sancta, unica, Catholica et Apostolica, Orthodoxa, in Domino,

*Populus.* Domine Deus noster, da nobis pacem: Christe Rex noster, miserere nobis.

*Sacerdos.* Quae est a finibus usque ad fines mundi; totius b  
populi et totius gregis, benedicque illis: pacem de coelis mitte  
super omnes animas nostras; pacem vitae nostrae concede  
nobis benigne in ea. Benignus esto, Domine, Regi nostro  
Claudio, proceribus, judicibus, et exercitibus ejus, et circa  
nos congregatis, tam intra quam extra. Orna eos omni pace,  
Rex pacis: pacem da nobis, quia omnia nobis dedisti. Con-  
serva nos, Domine, quia praeter te alium non novimus: nomen  
tuum sanctum pronunciamus et invocamus, ut vivat anima  
nostra in Spiritu sancto, neque praevaleat mors peccati super  
nos servos tuos, et omnem populum tuum.

For the  
King.

### *Oratio pro Pontificibus.*

Iterum deprecamur omnipotentem Deum, Patrem Domini c  
Dei, et salvatoris nostri Jesu Christi, rogamus et obsecramus  
For Pontiffs  
and Clergy.



**IV. c** bonitatem tuam, amator hominum: memento, Domine, Patris nostri venerandi Patriarchae nostri Abba Gabrielis: sanctique et beati Metropolitae nostri N.

*Diaconus.* Orate pro Pontificibus, Patriarcha nostro Abba N. Domino Archiepiscopo magnae urbis Alexandriae, et Metropoli nostra Abba N. omnibusque Episcopis, Sacerdotibus et Diaconis Orthodoxis.

**d** *Sacerdos.* Servans conserva eos nobis, annis multis, diebusque tranquillis, in justitia et pace: ut perficiant sacrificium quod illis commisisti, cum ordine sacerdotali, secundum voluntatem tuam sanctam et beatam: ut judicent in justitia et aequitate, et pascant populum tuum in justitia: omnes etiam Episcopos, Sacerdotes et Diaconos Orthodoxos, omnesque pariter unius sanctae Ecclesiae Apostolicae: orationesque quas faciunt pro nobis, et pro omni populo tuo, suscipe ad altare tuum supernum, in odorem suavitatis: omnes hostes et adversarios eorum subjice et contere sub pedibus eorum velociter: illos vero nobis conserva in justitia et pace in Ecclesia tua sancta.

*Oratio pro congregatione.*

**e** Iterum deprecemur omnipotentem Deum, Patrem Domini Dei et salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, amator hominum: memento, Domine, congregationis nostrae, et benedic illis qui in ea sunt.

For the  
People.

*Diaconus.* Orate pro hac Ecclesia sancta et congregatione nostra quae in ea est.

**V.** *Populus.* Benedic congregationi nostrae, et conserva eam in pace: *moxque dicunt Symbolum fidei.*

THE CREED.

*Diaconus.* In sapientia Dei, dicite Symbolum fidei et canite.

Credimus in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium et invisibilium. Credimus etiam in unum Dominum Jesum Christum, Filium Patris unicum: qui erat cum eo antequam crearetur mundus: lumen de lumine, Deum de Deo vero: genitum non factum, aequalem Patri secundum divinitatem suam: per quem omnia facta sunt, et sine ipso factum est nihil quidquam, in coelo et in terra.

Qui propter nos homines, et propter nostram salutem descendit **V.**  
de coelis. Et incarnatus est de Spiritu sancto, et ex Maria  
Virgine sancta, et homo factus est. Crucifixus est tempore  
Pontii Pilati, passus, mortuus, et sepultus est. Et resurrexit a  
mortuis tertia die, sicut scriptum erat in sacris scripturis:  
ascendit cum gloria in coelos, sedetque ad dexteram patris  
sui; iterumque venturus est cum gloria iudicaturus vivos et  
mortuos, cujus regni non erit finis. Credimus etiam in  
Spiritus sanctum, Dominum et vivificantem, qui ex Patre  
procedit: quem adoramus et glorificamus, cum Patre et Filio:  
qui locutus est per Prophetas. Credimus etiam in unam  
sanctam Ecclesiam, Catholicam et Apostolicam. Credimus  
unum Baptisma in remissionem peccatorum: et expectamus  
resurrectionem mortuorum, et vitam venturam in saeculum.  
Amen.

*Sacerdos.* Fac ut congregationes nostrae sint nobis absque **VI. a**  
impedimento et intermissione: fiantque per voluntatem tuam THE KISS OF  
PEACE.  
sanctam et beatam domus orationis, domus puritatis, domus  
benedictionis. Benigne concede illas nobis servis tuis, et illis  
qui post nos venturi sunt, usque in saeculum. Exsurge, Domine Numb. x. 35.  
Deus noster, et dissipentur inimici tui, et fugiant a facie tua  
omnes qui oderunt nomen tuum sanctum et benedictum.  
Plebesque tuae benedictae sint benedictionibus millenis et  
decies millies millenis, ut faciant omnem voluntatem tuam,  
per gratiam, misericordiam, et amorem erga homines unigeniti  
Filii tui, Domini, Dei, et salvatoris nostri Jesu Christi, per  
quem tibi, et cum eo, et cum Spiritu sancto sit gloria et  
imperium, nunc et semper, et in saecula saeculorum. Amen.

*Oratio pro pace perfecta.*

*Sacerdos.* Deus magne et aeternae, qui formasti hominem **b**  
corruptionis expertem, mortem vero quae antiquitus intravit  
in mundum per invidiam Satanae, et virtutem ejus destruxisti  
per adventum unigeniti Filii tui Domini, Dei, et salvatoris  
nostri Jesu Christi, et implevisti terram pace tua: unde exercitus



**VI. b** coelestes glorificant te dicentes, gloria Deo in coelis, et in terra pax, bonaque ejus voluntas hominibus ;

**c** *Diaconus.* Orate pro pace perfecta, et amica salutatione Apostolica. Amplectimini invicem : Qui<sup>1</sup> non communicatis, exite : qui communicatis, amplectimini invicem, in plenitudine cordis vestri : qui communicaturus est custodiat se a malo.

**d** *Sacerdos.* Domine, per benignitatem tuam imple corda nostra pace tua, et munda nos ab omni macula, et immunditia, ab omni vindictae studio, ab invidia et injuriarum recordatione lethifera. Domine, fac nos omnes dignos ut amplectamur invicem in osculo sancto, ut percipiamus absque condemnatione donum tuum coeleste et immortale, sicut decet gratiam tuam, qui cum Spiritu sancto, etc.

**e** *Populus.* Christe Deus noster, fac nos dignos salutandi te osculo sancto et coelesti, ut laudemus te cum Cherubim et Seraphim, et clamemus dicendo : Sanctus, Sanctus, Sanctus omnipotens : pleni sunt coeli et terra gloria sancta tua.

The Anaphora.

**VII.**

THE PRE-FACE.

**a** *Sacerdos.* Dominus sit vobiscum, sanctus in sanctis, sanctus in sanctis, sanctus in sanctis. Gratias agimus tibi, Domine, per dilectum Filium tuum unigenitum, Dominum, Deum et salvatorem nostrum Jesum Christum, quem ultimis diebus misisti nobis, Filium tuum, salvatorem, redemptorem, Angelum consilii tui, qui est verbum a te prodiens, et in quo omnia fecisti per voluntatem tuam.

**VIII.**

GREAT INTERCESSION.

**a** *Diaconus.* Pro beato et sancto Patriarcha nostro Gabriele vel N. et Patre nostro venerando Metropolita nostro Abba N. qui orationibus suis laudant te et gratias agunt tibi.

Per Stephanum protomartyrem, Zachariam sacerdotem, et Joannem Baptistam : per omnes sanctos et Martyres qui quietem acceperunt in fide Christi : Mathaeum, Marcum,

<sup>1</sup> If this 'dismissal' has not been transposed from the end of § III, supra (p. 251), the 'non communicantes' must be the *penitents*, those who had not the right of communicating. A retirement of 'the faithful' is not (so far as I am aware) *recognised* in any other ancient Liturgy. All the faithful were assumed to be communicating.



Lucam, Joannem, quatuor Evangelistas, et per Mariam Dei genitricem, exaudi nos. Per Petrum, Andream, Jacobum et Joannem, Philippum et Bartholomaeum, Thomam et Mathacum, Thadaeum et Nathanael, Jacobum filium Alphei, et Mathiam, duodecim Apostolos: et Jacobum Apostolum fratrem Domini, Episcopum sanctuarii Jerusalem: Paulum et Timotheum, Silam, Barnabam, Titum, Philemonem et Clementem: septuaginta duos discipulos, et socios eorum quingentos, trecentosque decem et octo Orthodoxos: orationes eorum multiplices nobiscum sint.

Memento etiam Catholicae et Apostolicae Ecclesiae in pace, pretioso sanguine Christi tui aedificatae. Memento quoque Patriarcharum, Metropolitaram, Episcoporum, Sacerdotum, et Diaconorum, qui rectam doctrinae verae viam tenuerunt.

*Populus.* Miserere, Domine, animarum servorum tuorum, et ancillarum tuarum, qui comederunt corpus tuum, et biberunt sanguinem tuum, et quietem acceperunt in fide tua.

*Sacerdos.* Iterum deprecemur omnipotentem Dominum, Patrem Domini, Dei et salvatoris nostri Jesu Christi. Memento, Domine, unius sanctae Ecclesiae Catholicae et Apostolicae, conservatae a finibus usque ad fines mundi.

Memento, Domine, Patris nostri Patriarchae nostri Abba N. et Beati Metropolitae nostri Abba N.: conserva illum nobis annis multis, diebusque pacificis.

Memento, Domine, Sacerdotum, Diaconorum et Subdiaconorum Orthodoxorum.

Memento, Domine, Regis nostri, Lebna-Dinghil, conserva eum nobis in pace.

Trinitas sancta, Pater, Fili, et Spiritus sancte, benedic populum tuum dilectorum Christianorum benedictionibus coelestibus, et mitte gratiam Spiritus sancti, et fac portas Ecclesiae tuae sanctae nobis patere cum misericordia et securitate. Perfice nobis fidem Trinitatis usque ad ultimum vitae spiritum. Pontifex Jesu Christe, respice infirmos populi tui: deduc patres et fratres nostros qui profecti procul sunt, et reduc eos ad habitacula eorum in pace et sanitate: benedic ventis coeli et pluviis, fructibusque terrae hujus anni, secundum gratiam tuam:

- VIII. c praesta gaudium et laetitiam super faciem terrae, et confirma nobis pacem tuam.
- d Converte cor Regum potentium in bonum erga nos: concede Pontificibus Ecclesiae sanctae, et omnibus secundum cujusque nomen, gratiam coram Regibus potentibus: principesque, qui illis imperant, faciles et placatos illis redde, Domine.
- e Quietem quoque praesta patribus et fratribus nostris qui dormitionem acceperunt, et decubuerunt in fide Orthodoxa: benedic illis qui occupantur circa thus, panem oblationis, vinum, oleum, vela, libros qui in Ecclesia leguntur, et vasa sanctuarii; ut Christus Deus noster deducat eos in Jerusalem coelestem, et omnes qui nobiscum congregati sunt et expectant misericordiam Christi Dei nostri. Miserere eorum et omnium qui dederunt nobis eleemosynas coram tribunali tuo timendo, illisque benignus esto. Omnes animas angustiatas et afflictas, carceratos quoque et captivos, exules et in servitutem abductos, et in amaris laboribus detentos, Deus noster, per multitudinem misericordiae tuae, salva illos.
- f Pontifex Jesu Christe, omnes qui praeceperunt nobis ut eorum meminissemus, Christe Deus noster, memento illorum in regno coelesti. Domine, salvum fac populum tuum, et benedic haereditati tuae: rege eos et extolle illos usque in aeternum: custodique illos in fide Orthodoxa et in gloria, omnibus diebus vitae suae: fac etiam eos plenos caritate ex toto corde eorum, omnibusque superiore: Per preces et deprecationes quas faciet pro nobis Domina omnium sancta et pura Maria, Mater Dei: et per preces magnorum luminarium, Michael, Gabriel, Raphael et Suriel: quatuorque animalium incorporeorum: et viginti quatuor Sacerdotum coeli: sancti Joannis Baptistae: Patrum nostrorum Patriarcharum, Apostolorum, septuaginta duorum discipulorum, et trium puerorum: sancti Stephani principis Diaconorum, sancti Georgii, sancti Theodori, sancti Mercurii, sancti Mennae, sancti Philothei, sancti Basilidis, sancti Patris Nob, et omnium martyrum: Domini quoque et magni, sanctique Patris nostri Abba Antonii: Patrumque nostrorum sanctorum trium Macariorum, Patrisque



nostri Abba Bichoi, et Abba Joannis, Abba Cyri, et Patris nostri Abba Barsomae: Patris nostri Abba Salama, Joannis Kemi: justique Patris nostri Abba Pauli, patrumque sanctorum Graecorum, Maximi, Demetrii, Moysis patris sancti, et quadraginta Martyrum: et Patris nostri Tecla-Haimanoth, et Patris nostri venerandi Patriarchae nostri N. Regisque nostri Claudii, et omnium cruce signatorum justorum et electorum, et Angeli diei hujus sanctae. Orationes eorum, benedictionesque et intercessiones eorum, et pax eorum, et caritas Dei sint nobiscum in saecula saeculorum. Amen.

*Sacerdos.* Nobis et omnibus qui quietem acceperunt miserere, tu qui misisti Filium tuum in sinum Virginis.

VIII. b  
PREFACE  
(continued).

*Diaconus.* Qui sedetis surgite.

*Sacerdos.* Gestatus est in utero, et caro factus est Filius tuus, manifestatusque est a Spiritu sancto.

*Diaconus.* Ad Orientem aspice.

*Sacerdos.* Coram te stant mille millies Angeli et Archangeli sancti.

*Diaconus.* Attendamus.

*Sacerdos.* Veneranda animalia sex alas habentia, Seraphim et Cherubim, qui duabus faciem suam tegunt, duabus pedes suos: duabusque volant a finibus usque ad fines mundi: et sicut semper te laudant et sanctificant, ita suscipe has sanctificationes, quas tibi dicimus: Sanctus, Sanctus, Sanctus.

*Diaconus.* Respondete.

*Populus.* Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra sanctitate gloriae ejus.

IX.  
TRIUMPHAL  
HYMN.

*Sacerdos.* Vere pleni sunt coeli et terra sanctitate gloriae tuae, per Dominum et salvatorem nostrum Jesum Christum, cum Spiritu sancto, in saecula saeculorum. Amen.

Sanctus Filius tuus, qui venit et natus est ex Virgine, ut voluntatem tuam perficeret, populumque sanctum tibi constitueret.

X.  
Recital of  
the Work of  
Redemption.

*Hic Sacerdos manus suas imponet thuribulo, moxque eas extendet super oblatam.*

a

*Populus.* Secundum misericordiam tuam Deus, et non secundum nequitas nostras, Et dicitur ter.

*Sacerdos.* Extendit manus suas ad passionem; passus est, ut

b



THE INSTI-  
TUTION.

- X. b** passiones solveret, eorum qui sperant in te: qui tradidit se ipsum voluntate propria ad patiendum, ut mortem destrueret et vincula Satanae dissolveret, infernum calcaret, testamentum suum constitueret, et resurrectionem suam manifestaret. Ea ipsa nocte in qua traditus est, accepit panem in manus suas sanctas, beatas et immaculatas, aspexit in coelum, ad te Patrum suum, gratias egit, benedixit, sanctificavit, et dedit discipulis suis dicens: accipite, manducate ex eo vos omnes: Hic panis est corpus meum, quod pro vobis frangitur in remissionem peccatorum. Amen.

*Populus.* Amen. Amen. Amen. Credimus et certi sumus, laudamus te, Domine Deus noster, hoc est vere, et ita credimus, corpus tuum.

- c** *Sacerdos.* Similiter calicem gratiarum actionis benedixit et sanctificavit et dixit illis: accipite, bibite ex eo vos omnes. Hic est calix sanguinis mei, qui pro vobis effundetur, pro redemptione multorum. Amen.

*Populus ad Calicem dicet.*

Amen. Vere est sanguis tuus, credimus.

*Sacerdos.* Et quotiescumque id feceritis memoriam mei facietis.

- d** *Populus.* Mortem tuam annuntiamus, Domine, et resurrectionem tuam sanctam credimus, ascensionem tuam et adventum tuum secundum: rogamus te, Domine Deus noster: hoc vere ita esse credimus.

GREAT OB-  
LATION.

- XI.** *Sacerdos.* Nunc etiam, Domine, memoriam agentes mortis et resurrectionis tuae, offerimus tibi hunc panem et hunc calicem: gratias agentes tibi, quod per ea dignos fecisti nos standi coram te, tibi que sacerdotale ministerium exhibendi.

INVOCATION.

- XII.** Rogamus te, Domine, et deprecamur te, ut mittas sanctum Spiritum, et virtutem super hunc panem, et super hunc calicem, faciatque utrumque corpus et sanguinem Domini et salvatoris nostri Jesu Christi, in saecula saeculorum. Amen.

- a** *Sacerdos.* Miscuisti, etc. Da ut omnibus illa sumentibus fiant ad sanctificationem et plenitudinem Spiritus sancti, et ad roborationem fidei, ut te sanctificent, per Dominum et salvatorem

nostrum Jesum Christum, cum Spiritu sancto, in saecula saeculorum. Amen. XII. b

*Diaconus.* Toto corde deprecamur Dominum Deum nostrum, ut benigne nobis concedat unionem bonam Spiritus sancti.

*Sacerdos.* Da nobis ut uniamur in Spiritu tuo sancto, et sana nos per hanc oblationem, ut in te vivamus per omnia saecula saeculorum. Amen. Benedictum sit nomen Domini: et benedictus qui venit in nomine Domini: et benedicatur nomen gloriae ejus: fiat, fiat, fiat. c

*Populus: idem repetit.*

*Sacerdos.* Mitte gratiam Spiritus sancti super nos.

*Diaconus.* Surgite ad orationem.

*Sacerdos dicit Orationem fractionis.*

XIII.

Gratias humiliter ago tibi, Domine Deus meus, totius mundi potens: qui sedes super thronum Cherubim, qui in excelsis habitas, et in inferioribus glorificaris: qui in lumine substantiae tuae requiescens in aeternum, mysterium absconditum crucis manifestasti nobis. Quis Deus misericors et sanctus sicut tu, cujus est potentia, quae a nobis elongata non est, quando quidem potestatem dedisti Apostolis, et illis qui serviunt tibi sincero corde, et iis qui offerunt tibi sacrificia in odorem suavitatis, per Dominum et Deum nostrum Jesum Christum: tibi, illi et Spiritui sancto, debetur gratiarum actio, gloria, et laudatio in saecula saeculorum. Amen. Prayer of Fraction.

*Diaconus.* Qui statis humiliare capita vestra.

*Sacerdos.* Domine, qui sedes super Cherubim, et aspicias populum et haereditatem tuam, benedic servis et ancillis tuis, eorumque filiis, et retribue unicuique qui veniet partem accepturus ex admirabili mensa tua, cum conscientia pura, remissionem peccatorum, quae cum Spiritu sancto conjuncta est, ad salutem animae et corporis, ad coelestis regni consequendam haereditatem: per gratiam et voluntatem unigeniti Filii tui, per quem tibi et simul cum eo, et cum Spiritu sancto, est gloria et potestas, nunc et semper, et in saecula saeculorum. Amen. XIV. Prayer of Humble Access. a

**XIV. b**     *Subdiaconus simul cum populo dicent.*

Exercitus Angelorum salvatoris mundi stant coram eo, et cingunt corpus et sanguinem Domini et salvatoris nostri Jesu Christi: accedamus ante faciem ejus, et cum fide Christum veneremur.

*Diaconus.* Adorate Deum cum timore.

*Sacerdos dicit Orationem poenitentiae.*

**c**     Domine omnipotens, qui sanas animas et corpora nostra, qui voce unigeniti Filii tui Domini Dei et salvatoris nostri Jesu Christi, dixisti Petro patri nostro: tu es Petra, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevallebunt ad eam concutiendam: tibi que dabo claves regni coelorum: et quodcumque ligaveris super terram, erit ligatum et in coelis: et quodcumque solveris super terram, erit solutum in coelis: servi igitur tui et ancillae tuae absolvantur ore Trinitatis sanctae, Patris, Filii et Spiritus sancti: et ab ore mei peccatoris et nequam servi tui. Domine Deus noster, tu es qui tollis peccata mundi: suscipe poenitentiam servorum tuorum, et ancillarum tuarum: exoriri fac super eos lumen vitae, et dimitte illis peccata eorum, quia benignus et misericors es, Domine Deus noster, longanimis et multae misericordiae, justusque vere; si peccaverimus tibi, Domine, verbis, operibus, aut cogitationibus nostris, remitte, solve et obliviscere, quia tu benignus et amator hominum es, Domine Deus noster; praesta nos omnes absolutos esse, omnemque simul populum absolve.

**d**     Absolve, Domine, Patriarcham nostrum Abba N. sanctumque et beatum Metropolitam nostrum N. omnesque Patriarchas, Episcopos, Sacerdotes et Diaconos, unumquemque suo nomine. Conserva eos nobis per annos multos et dies tranquillos, cum justitia et pace. Absolve, Domine, Regem nostrum ab omni vinculo peccati.

**e**     Memento, Domine, omnium qui dormitionem acceperunt, et quieverunt in fide Christi, et congrega animas eorum in sinu Abraham, Isaac et Jacob. Libera etiam nos ab omni peccato,

Prayer of  
Absolution,  
to the  
Father.

Matt. xvi. 18,  
19.



et maledicto: ab omni abnegatione, et perjurio: ab omni **XIV. e**  
 communione perfidiae haereticorum et gentilium. Da nobis  
 cor et intelligentiam, ut fugiamus ab omnibus operationibus  
 Satanae: da etiam nobis, ut voluntatem tuam faciamus omni  
 tempore, et scribe nomina nostra in regno coelorum, simul  
 cum omnibus justis et martyribus: per Jesum Christum  
 Dominum nostrum, per quem, cum quo, et cum Spiritu sancto,  
 tibi est gloria et potestas, nunc et semper et in saecula sae-  
 culorum. Amen.

*Diaconus.* Aspiciamus.

*Sacerdos.* Sancta sanctis.

Sancta  
 Sanctis.

*Populus.* Unus Pater sanctus: unus Filius sanctus: unus  
 Spiritus sanctus.

*Sacerdos.* Dominus vobiscum.

*Populus.* Et cum Spiritu tuo.

*Sacerdos.* Domine Jesu Christe, miserere nostri: *et ter a populo  
 replicatur.*

*Sacerdos.* Corpus sanctum, pretiosum, vivum, et verum **f**  
 Domini et salvatoris nostri Jesu Christi, quod datur ad re-  
 missionem peccatorum, et vitam aeternam susipientibus illud  
 cum fide. Amen. Sanguis sanctus, pretiosus, vivificans, et  
 verus Domini et salvatoris nostri Jesu Christi, qui datur ad  
 remissionem peccatorum et vitam aeternam susipientibus  
 illum cum fide. Amen. Hoc est corpus et sanguis Em-  
 manuelis, in rei veritate. Amen. Credo, credo, credo, ex  
 hoc nunc et usque in saeculum. Amen. Hoc est corpus et  
 sanguis Domini et salvatoris nostri Jesu Christi quae accepit  
 ex Domina omnium nostrum sancta et pura Maria Virgine,  
 fecitque illud unum cum divinitate sua, absque commistione,  
 aut confusione, divisione, aut alteratione divinitatis: perhibuit-  
 que bonum testimonium in diebus Pontii Pilati: et tradidit  
 se pro nobis voluntate sua, super lignum crucis sanctae.  
 Amen. Credo, credo, credo, quod divisa non fuerit divinitas  
 ejus ab humanitate ejus: ne hora quidem una, aut nictu  
 oculi. Tradidit se pro nobis ad salutem, remissionem pec-  
 catorum, et vitam aeternam, susipientibus illa cum fide.

Confession  
 of Faith.

**XIV. f** Amen. Credo, credo, credo, ex hoc nunc et usque in saeculum. Amen.

**XV.** *Et postquam communicaverit Sacerdos corpori Christi, populo communionem COMMUNION. distribuet dicens.*

Hic est panis vitae, qui de coelo descendit, vere pretiosum corpus Emmanuel Dei nostri. Amen.

*Et qui recipit dicet.*

Amen.

*Diaconus praebebit calicem dicens.*

Hic est calix vitae, qui descendit de coelo, qui est pretiosus sanguis Christi.

*Et qui recipit, dicet.*

Amen. Amen.

**XVI.** *Diaconus.* Orate pro nobis et pro omni populo Christiano, et illorum memoriam facite, qui nobis dixerunt, ut eorum recordaremur: laudate et psallite cum pace et amore Jesu Christi.

**b** *Sacerdos.* Quos vocasti, Domine, et sanctificasti, da illis *Intercession.* partem in vocatione tua: conforta eos in amore tuo, et custodi eos in sanctitate tua, per Christum unigenitum Filium tuum; per quem tibi et cum eo, et cum Spiritu sancto, est gloria et potestas nunc et semper, et in saecula saeculorum. Amen.

Domine, qui aeternum lumen vitae, et fortitudinem servis tuis tribuisti, et custodivisti illos pluribus diebus ac noctibus praeteritis in pace, benedic etiam illis hac die, et postea, per Dominum nostrum Jesum Christum, per quem tibi et cum eo, et Spiritu sancto, est gloria et potestas, nunc et semper, et in saecula saeculorum. Amen.

**c** *Diaconus.* Gratias agamus Domino cujus sancta suscepimus: *Thanks-giving.* ut ea quae suscepimus sint nobis ad vitam animae et ad medelam, rogamus et obsecramus, laudantes Dominum Deum nostrum.

**Ps. cxlv. i.** *Sacerdos.* Exaltabo te, rex meus et Deus meus, et benedicam nomini tuo in saeculum, et in saeculum saeculi.

**d** *Populus.* Pater noster qui es in coelis, ne nos inducas in *The Lord's Prayer.* tentationem, cum participes facti fuerimus corporis sancti et sanguinis pretiosi: gratiasque agimus, quod nos dignos fecerit communicandi mysterio gloriae et sanctitatis, quod omnem



intelligentiam superat: benedicam tibi et laudabo nomen tuum, **XVI.** d  
in saeculum, et in saeculum saeculi.

*Populus.* Pater noster.

*Sacerdos.* Laudem Domini loquetur os meum, et omnis caro **Ps. cxlv. 21.**  
benedicet nomen sanctum ejus, in saeculum, et in saeculum  
saeculi.

*Populus.* Pater noster.

*Sacerdos.* Rector animarum, sanctorum director, sanctorum **e**  
gloria: da nobis, Domine, oculos intelligentiae, qui perpetuo te **Collect.**  
aspiciant; et aures quae solummodo te audiant, postquam  
satiata fuit anima nostra gratia tua. Cor mundum crea nobis,  
Domine, ut perpetuo intelligamus bonitatem et amorem erga  
homines Dei nostri: benignus esto animae nostrae, mentemque  
puram et rectam nobis largire, qui corpus tuum et sanguinem  
percepimus, nos humiles servi tui: quia tuum est regnum,  
Domine, laus et benedictio, Pater, Fili, et Spiritus sancte, nunc  
et semper, et in saecula saeculorum. Amen.

### *Oratio benedictionis.*

*Sacerdos.* Domine Deus noster, lumen inextinguibile, respice **f**  
servos tuos et ancillas tuas, sereque in cordibus eorum timorem **Benediction.**  
nominis tui, et numera illos, ut fructificent in benedictione,  
quibus datum est corpus tuum et sanguis tuus: utque habitet  
super eos qui inclinant capita sua coram te, populum tuum,  
viros, mulieres et infantes, et nos etiam illis adjunge, protege,  
dirige et salva, per virtutem Archangelorum tuorum. Ab omni  
opere malo remove nos: ad omne opus bonum adjunge nos:  
per Christum unigenitum Filium tuum, per quem, etc.

*Hic finem habet Liturgia Patrum nostrorum Apostolorum, Orationes eorum et  
benedictiones eorum nobiscum sint. Amen.*

Sanctus, Sanctus, Sanctus Trinitas inexplicabilis: da mihi ut **[? Another Conclusion.]**  
accipiam ad vitam, et absque condemnatione corpus tuum. Da **a**  
mihi ut faciam fructum qui tibi placeat, et appaream in gloria  
tua, et vivam tibi, faciens voluntatem tuam: cum fide invoco te,  
Pater, et invoco regnum tuum. Sanctificetur, Domine, regnum  
tuum, et tibi sit gloria in saecula saeculorum.



- a     *Diaconus.* Inclinate capita vestra coram Domino Deo vivente, sub manu servi ejus sacerdotis, ut benedicat vobis.  
      *Populus.* Amen.
- b     *Sacerdos.* Benedicat nos servos suos Dominus: in pace sit remissio peccatorum, nobis qui percepimus corpus ejus sanctum, et sanguinem ejus pretiosum. Concede nobis per Spiritum, ut omnes vires inimici conculcemus. Benedictio manus tuae sanctae plena est misericordia, et in ea spem omnes habemus: ab omni opere malo remove nos: et ad omne opus bonum adjunge nos. Benedictus qui dedit nobis corpus suum sanctum, et sanguinem suum pretiosum. Gratiam accepimus, et vitam invenimus, per virtutem crucis Jesu Christi. Tibi, Domine, gratias agimus, quod acceperimus gratiam Spiritus sancti. Gloria Domino Deo, qui dedit nobis corpus suum sanctum, et sanguinem pretiosum; laus Mariae quae est gloria omnium nostrum, quae protulit nobis Eucharistiam.

GROUP III.



LITURGIES

OF

EASTERN SYRIA AND PERSIA.

(NESTORIAN.)





LITURGIA  
SANCTORUM APOSTOLORUM  
ADAEI ET MARIS  
[A NESTORIANIS USURPATA.]

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(E RENALD. LITT. ORIENT. COLL. TOM. II. PP. 578-592.)

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*Primo.* Gloria in excelsis Deo, etc.  
Pater noster, qui es in coelis, etc.

Missa  
Catechu-  
menorum.

*Oratio.*

I.  
Introit and  
Prayers.  
a

ROBORA, Domine et Deus noster, infirmitatem nostram per misericordiam tuam, ut administremus mysterium sanctum quod datum est ad renovationem, et salutem naturae nostrae humilis : per miserationes Filii tui dilecti, omnium Domini.

[*Diebus communibus.*

Adoretur, glorificetur, laudetur, celebretur, exaltetur et benedicatur in coelo et in terra, nomen adorandum, et gloriosum Trinitatis tuae, semper gloriosae, Domine omnium.

*Diebus communibus dicunt Psalmum,* Domine quis habitabit in tabernaculo Ps. xv.  
tuo, *integrum cum suo canone, mysterii Sacramentorum.*]

*Elevatio vocis.* Quis praebebit jubilum, etc.

*Oratio.*

Coram throno, Domine, praeclaro majestatis tuae, et solio b  
excelso atque sublimi gloriae tuae, et in sede terribili fortitudinis caritatis tuae, altarique propitiatorio, quod voluntas tua

- I. b stabilivit, in regione pascuae tuae, cum millibus Cherubim laudantibus te, et decies millibus Seraphim sanctificantibus te, accedimus, adoramus, confitemur et glorificamus te, semper, omnium Domine.

[*In memoriis, et sextis feriis.* Nomen tuum magnum et sanctum, praeclarum et benedictum: beatum et incomprehensibile Trinitatis tuae gloriosae, et gratiam tuam erga genus nostrum, debemus quocumque tempore confiteri, adorare et glorificare, omnium Domine.]

*Responsorium ad cancellos, ut supra.*

Quis praecepit, etc.

Pontifici, etc.

### *Oratio.*

- c Quum spirat in nobis, Domine et Deus noster, odor suavis dulcedinis caritatis tuae, illuminatae sunt animae nostrae, per cognitionem veritatis tuae: digni efficiamur suscipiendi manifestationem dilecti tui, de coelo sancto tuo: illic confitebimur tibi, et (interea) glorificabimus te indesinenter in Ecclesia tua coronata et plena omnibus auxiliis et omnibus bonis, quia tu es Dominus et creator omnium Pater.

*Oratio incensi.* Referemus hymnum Trinitati tuae gloriosae, Pater, Fili et Spiritus sancte.

[*Diebus jejunii.* Et propter.

*In commemoratione Sanctorum.* Tu, Domine, vere es suscitator corporum nostrorum: tu es Salvator bonus animarum nostrarum, et conservator securus vitae nostrae: nosque oportet te perpetuo confiteri, adorare et glorificare, omnium Domine.]

## II. THE LEC- TIONS.

a  
From the  
O. T.  
From the  
Acts.  
Epistle.

*Ad<sup>1</sup> Lectiones.* <sup>2</sup>Sanctus, laudandus, potens, immortalis, qui in sanctis habitas, et requiescit in eis voluntas tua: respice, Domine, propitius esto et miserere nostri, sicut in omnibus auxiliator es omnium Domine.

*Ad Apostolum.* Illumina nobis, Domine et Deus noster, motus cogitationum nostrarum, ad audiendum et intelligendum auditiones suaves mandatorum tuorum vivificantium et divinorum: et concede nobis per gratiam et misericordiam tuam ut ex illis

<sup>1</sup> These are two Lections, one from the Old Testament and one from the Acts of the Apostles.

<sup>2</sup> The Malabar Liturgy and Dr. Badger's Translation insert before this the Trisagion, viz. *Sanctus Deus, Sanctus fortis, etc.*

colligamus argumentum dilectionis et spei, salutemque animae et corpori convenientem: canemusque tibi gloriam perpetuam indesinenter, et semper, omnium Domine. II. b

[*Diebus jejunii.* Tibi gubernator sapiens, etc.]

*Descendens salutabit Evangelium, dicens hanc orationem coram altari.*

Te germen praeclarum Patris tui, et imaginem personae genitoris tui, qui revelatus es in corpore humanitatis nostrae, et ortus es nobis in lumine annuntiationis tuae, te confitemur, adoramus, etc. c  
THE GOSPEL.

*Et post proclamationem.* Te, Domine Deus potens, deprecamur et rogamus, perfice nobiscum gratiam tuam et effunde per manus nostras donum tuum, misericordiam, et miserationem divinitatis tuae. Sint nobis ad propitiationem delictorum populi tui, et ad remissionem peccatorum totius gregis pascuae tuae, per gratiam tuam et miserationes tuas, bone et amator hominum, Domine omnium. III.  
[<sup>1</sup> Proclamation.]  
a  
Intercessions.

*Diaconi dicunt.* Inclinate capita vestra.

*Sacerdos dicit Orationem secretam hanc in Bemate.*

Domine Deus omnipotens, tua est Ecclesia sancta Catholica, quippe qui per passionem magnam Christi tui emisti oves pascuae tuae, et ex gratia Spiritus sancti ipsius, qui unius est cum divinitate tua gloriosa naturae, dantur gradus ordinationis sacerdotalis verae: et per clementiam tuam, Domine, dignatus es imbecillitatem nostram facere membra spiritualia in corpore magno Ecclesiae tuae sanctae, ut ministraremus auxilium spirituale animabus fidelibus. Tu nunc, Domine, perfice nobiscum gratiam tuam, et effunde per manus nostras donum tuum: et misericordiae tuae et clementia divinitatis tuae sint super nos, et super populum istum quem elegisti tibi. *Elevans vocem.* Et da nobis, Domine, per clementiam tuam, ut nos omnes simul et aequaliter omnibus diebus vitae nostrae placeamus divinitati tuae, dignique efficiamur auxilio gratiae tuae, ad offerendum tibi laudem, honorem, confessionem, et adorationem, omni tempore, Domine. b  
Benediction.

<sup>1</sup> This seems to mean the Ectené, or Deacon's Bidding-Prayer.



Dismissal of  
the Catechu-  
mens.

Missa  
Fidelium.

IV.

a  
Offertory<sup>1</sup>.

*Et ascendunt Diaconi ad altare et dicunt.*

Qui non accepit baptismum, etc.

*Et incipit Sacerdos responsorium mysteriorum, inferuntque Sacrista et Diaconus discum et calicem super altare. Sacerdos manus format in modum crucis et dicit.*

Offerimus laudem Trinitati tuae gloriosae omni tempore et in saecula.

*Et prosequitur.*

- b Christus qui immolatus est pro salute nostra, praecepitque nobis ut ageremus commemorationem mortis et resurrectionis suae, ipse suscipiat sacrificium hoc ex manibus imbecillitatis nostrae: per gratiam suam et miserationes suas in saecula. Amen.

*Et prosequitur.*

- c Imponuntur mysteria praeclara, sancta et vivifica super altare Domini potentis, usque ad ejus adventum, in saecula. Amen.

Lauda<sup>2</sup>, etc.

Memoria tua, etc.

Pater noster, etc.

Apostoli Patris, etc.

Super altare sanctum, etc.

Qui dormierunt, etc.

[V. The  
Creed<sup>3</sup>.]

Mathaeus, Marcus, Lucas, etc.

*Accedit Sacerdos ad celebrandum, terque inclinatur coram altari, cujus medium osculatur: tum cornu dextrum et sinistrum, et inclinatur ad ejus partem sublimiorem: Et dicit.*

- d Benedic, Domine.

Orate pro me, Patres, fratres et Domini mei, ut Deus det mihi virtutem et possibilitatem, quo perficiam ministerium hoc, ad quod accessi, suscipiaturque oblatio haec ex manibus imbecillitatis meae, pro me, pro vobis, et pro toto corpore Ecclesiae sanctae Catholicae, per gratiam ejus et miserationes ejus, in saecula. Amen.

<sup>1</sup> In the Form of this Liturgy translated by Dr. Badger the offertory precedes the Dismissal of the Catechumens, taking place while the Deacon says the Ectené.

<sup>2</sup> These are the commencements of various invocations and prayers.

<sup>3</sup> This, according to Dr. Badger's translation, would seem to be the place of the Creed. Renaudot thinks it would come after the Gospel.

*Et respondent.*

Christus exaudiat orationes tuas, gratumque habeat sacrificium tuum: suscipiat oblationem tuam, honoretque sacerdotium tuum; et det nobis per mediationem tuam veniam delictorum nostrorum, et remissionem peccatorum nostrorum, per gratiam suam et miserationes suas in saecula. IV. e

*Mox inclinatur se ad partem inferiorem, eadem pronuntiando, eodemque modo illi respondent: tum inclinatur versus altare et dicit.*

Deus, omnium Dominus, sit cum omnibus nobis per gratiam suam et miserationes, in saecula. Amen. f

*Et inclinatur ad Diaconum qui est a sinistra, dicit.*

Deus, omnium Dominus, confirmet verba tua, et praestet tibi pacem, suscipiatque oblationem hanc ex manibus meis, pro me, et pro te, pro toto corpore Ecclesiae sanctae Catholicae, et pro universo mundo, per gratiam ejus et miserationes ejus in saecula. g

*Inclinatur se ad altare et secreto dicit.*

Domine et Deus noster, ne aspicias ad multitudinem peccatorum nostrorum, neque avertatur dignitas tua propter gravitatem nequitiarum nostrarum, sed per gratiam tuam inenarrabilem sanctifica sacrificium istud, et da per illud possibilitatem et virtutem, ita ut obliviscaris peccata nostra multa, sisque propitius, cum manifestaberis in fine temporum, in homine quem a nobis assumsisti, inveniamusque coram te gratiam et misericordiam, dignique efficiamur laudandi te cum coetibus intellectualibus. h

*Surgit et dicit hanc Orationem secreto.*

Confitemur, Domine et Deus noster, divitias abundantes gratiae tuae erga nos: *Et prosequitur.* Qui, cum peccatores et humiles essemus, propter multitudinem clementiae tuae fecisti nos dignos administrandi mysteria sancta corporis et sanguinis Christi tui. Petimus auxilium a te ad robur animarum nostrarum, ut in caritate perfecta et in fide vera administremus donum tuum erga nos. *Canon.* Et referemus tibi laudem, gloriam, confessionem et adorationem, nunc et semper, et in saecula saeculorum. k

IV. *Signat se signo crucis et respondent.*

Amen.

VI. *Et prosequitur.* Pax vobiscum.

KISS OF  
PEACE.

*Respondent.* Tecum et cum Spiritu tuo.

*Et dant pacem sibi invicem et dicunt.*

Pro omnibus Catholicis.

*Diaconus dicit.* Confiteamur, rogemus, et deprecemur.

*Sacerdos dicit hanc Orationem secreto.*

Domine Deus potens, adjuva imbecillitatem meam, per clementiam tuam, et per adjutorium gratiae tuae: meque dignum fac offerendi coram te oblationem hanc, tanquam ad commune omnium auxilium, et ad laudem Trinitatis tuae Pater, Fili et Spiritus sancte.

[*Alia Oratio quae dicitur etiam in Liturgia Nestorii.*

Domine et Deus noster, coerce cogitationes meas, ut non evagentur in vanitatibus mundi hujus. Domine Deus noster, da mihi ut uniar dilectioni caritatis tuae, quamvis indignus sim. Gloria tibi, Christe.

Ascende in thalamum luminis praeclari tui, Domine: semina in me semen bonum humilitatis: et sub alis gratiae tuae absconde me, per misericordiam tuam. Si iniquitates observaveris, Domine, quis poterit consistere? quia apud te propitiatio est.

*In alio Codice Sacerdos dicit hanc Orationem secreto.*

Mater Domini nostri Jesu Christi, deprecare pro me Filium unigenitum qui ex te natus est, ut remittat mihi delicta et peccata mea, et suscipiat ex manibus meis infirmis et peccatricibus sacrificium hoc quod offert imbecillitas mea, super hoc altare, per intercessionem tuam pro me, Mater sancta.]

*Cum dixerit Diaconus.* Vigilanter et attente, statim surgit Sacerdos et discooperit sacramenta, auferens velum quo tegebantur: benedicit incensum et dicit Canonem, alta voce.

The Anaphora.

VII. Benediction.

Gratia Domini nostri Jesu Christi, et caritas Dei Patris, et communicatio Spiritus sancti, sit cum omnibus nobis nunc, etc.

*Signat sacramenta, et respondent.*

Amen.

Sursum  
Corda.

*Sacerdos prosequitur.* Sursum sint mentes vestrae.



*Respondent.* Sunt ad te, Deus Abraham, Isaac, et Israël, Rex **VII.**  
gloriose.

*Sacerdos.* Oblatio Deo omnium Domino offertur.

*Respondent.* Dignum et justum est.

*Diaconus.* Pax nobiscum.

*Sacerdos imponit incensum et dicit hanc Orationem.*

Domine, Domine, da mihi apertam faciem coram te, ut cum **a**  
fiducia quae a te sit, perficiamus sacrificium hoc tremendum  
et divinum, conscientis ab omni nequitia et amaritudine puris.  
Semina in nobis, Domine, dilectionem, pacem et concordiam ad  
invicem, et erga quoscumque.

*Et erectus dicit secreto.*

Dignum est gloria ab omni ore, et confessione ab omnibus **b**  
linguis, et adoratione atque exaltatione ab omnibus creaturis, **PREFACE.**  
nomen adorandum et gloriosum Patris, et Filii, et Spiritus  
sancti: qui creavit mundum per gratiam suam, et habitatores  
ejus per clementiam suam, qui salvavit homines per miseri-  
cordiam suam, et praestitit gratiam magnam erga mortales.  
Majestatem tuam, Domine, benedicunt et adorant millies milleni  
superni (Spiritus) et decies mille myriades Angelorum Sanc-  
torum, exercitus spiritualium, ministri ignis et spiritus; cum  
Cherubim sanctis, et Seraphim spiritualibus, nomen tuum sanc-  
tificant et celebrant, clamantes, et laudantes, indesinenter cla-  
mando alter ad alterum.

*Dicunt alta voce.* Sanctus, Sanctus, Sanctus, Dominus Deus **VIII.**  
potens, pleni sunt coeli et terra gloria ejus.

**TRIUMPHAL  
HYMN.**

*Sacerdos secreto.* Sanctus, Sanctus, Sanctus es, Domine Deus  
potens, cujus gloria pleni sunt coeli et terra, et natura sub-  
stantiae ejus: ut honore splendoris ejus gloriosi: (sicut scriptum  
est) coelum et terra plena mei sunt, dicit Dominus potens.  
Sanctus es Deus Pater, vere solus, a quo omnis paternitas in **Eph. iii. 15.**  
coelo et in terra nominatur. Sanctus es Fili aeterne, per quem  
omnia facta sunt. Sanctus es Spiritus sancte, aeterne, per  
quem omnia sanctificantur. Vae mihi, vae mihi, qui obstupui, **Isa. vi. 5.**  
quia vir pollutus labiis ego sum et inter populum pollutum labiis  
habito, et Regem dominum potentem viderunt oculi mei.

**VIII.**  
Gen. xxviii.  
17.

Quam terribilis est hodie locus iste; non est hic aliud nisi domus Dei et porta coeli, quia oculo ad oculum visus es, Domine. Nunc vero adsit nobiscum gratia tua, Domine, purga immunditias nostras, et sanctifica labia nostra. Junge voces tenuitatis nostrae, cum sanctificatione Seraphim et Archangelorum. Gloria miserationibus tuis, quia terrenos sociasti cum spiritualibus.

*Et prosequitur secreto dicens inclinatus hanc Orationem.*

**IX.**  
Commemora-  
tion of the  
Work of  
Redemption.

Et cum illis Potestatibus coelestibus confitemur tibi nos etiam, servi tui, tenues, imbelles et infirmi, quia praestitisti nobis gratiam tuam magnam, quae rependi non potest. Nempe induisti humanam naturam nostram, ut vitam nobis praestares per divinitatem tuam: exaltasti humilitatem nostram: erexisti ruinam nostram: resuscitasti mortalitatem nostram: dimisisti peccata nostra: et justificasti reatum peccatorum nostrorum: illuminasti intelligentiam nostram, et condemnasti, Domine Deus noster, inimicum: et triumphare fecisti tenuitatem naturae imbellis nostrae<sup>1</sup>. Per miserationes effusas gratiae tuae, O clemens, remitte delicta et peccata: dimitte delicta mea in iudicio.

Et propter omnia auxilia tua, et gratias tuas erga nos, referemus tibi hymnum, honorem, confessionem, et adorationem, nunc et semper, et in saecula saeculorum.

*Sacerdos signat Sacramenta.*

*Respondetur. Amen.*

*Diaconus. In mentibus vestris. Orate pacem nobiscum.*

*Sacerdos dicit hanc Orationem, inclinatus et submissa voce.*

**X. a**  
GREAT IN-  
TERCESSION.

Domine Deus potens, suscipe hanc oblationem, pro omni Ecclesia sancta Catholica, et pro omnibus Patribus piis et justis qui placiti fuerunt tibi, et pro omnibus Prophetis et Apostolis, et pro omnibus Martyribus, et Confessoribus, et pro omnibus lugentibus, angustiatibus et aegrotis, et pro omnibus necessitatem et vexationem patientibus, et pro omnibus infirmis et oppressis,

<sup>1</sup> Here, according to the analogy of the other two Nestorian Anaphorae, viz. of Nestorius and Theodore of Mopsuestia, which are framed exactly upon the model of this one, were probably supplied the Memorial, and the Words, of Institution.



et pro omnibus defunctis, qui a nobis separati migraverunt : **X. a**  
 tum pro omnibus qui petunt orationem ab infirmitate nostra,  
 et pro me peccatore humili et infirmo. Domine Deus noster,  
 secundum miserationes tuas, multitudinemque gratiarum tuarum,  
 aspice populum tuum et me infirmum, neque secundum pec-  
 cata mea et insipientias meas : sed ut digni fiant remissione  
 peccatorum suorum, per corpus hoc sanctum, quod cum fide  
 accipiunt, per gratiam misericordiae tuae in saecula saeculorum.  
 Amen.

*[In alio codice ita incipit illa Oratio.*

Domine Deus potens, exaudi vocem clamoris mei coram te hoc tempore :  
 intende, Domine, et audi gemitus meos coram majestate tua, suscipeque  
 deprecationem mei peccatoris, qua interpello gratiam tuam, hac hora qua  
 offertur sacrificium Patri tuo. Miserere omnium creaturarum : parce reis,  
 converte errantes ; oppressos recrea ; turbatis quietem praesta : sana in-  
 firmos : consolare afflictos ; et perfice eleemosynas eorum qui operantur  
 justitiam, propter nomen tuum sanctum. Mei quoque peccatoris miserere  
 per gratiam tuam. Domine Deus potens, suscipiatur oblatio haec pro  
 universa Ecclesia sancta Catholica, et pro Sacerdotibus, Regibus, princi-  
 pibus, *et reliqua ut supra.*]

*Sacerdos dicit hanc Orationem inclinationis secreto.*

Tu, Domine, per miserationes tuas multas et inenarrabiles, fac **b**  
 memoriam bonam et acceptabilem omnibus patribus piis et  
 justis, qui placiti fuerunt coram te in commemoratione corporis  
 et sanguinis Christi tui, quod offerimus tibi super altare tuum  
 purum et sanctum, sicut docuisti nos : et praesta nobis tran-  
 quillitatem tuam omnibus diebus saeculi hujus.

THE GREAT  
 OBLATION.

*Prosequitur.* Domine Deus noster, praesta nobis tranquilli- **c**  
 tatem et pacem tuam omnibus diebus saeculi hujus : ut cog-  
 noscant te omnes habitatores terrae : quia tu es Deus Pater  
 verus solus ; et tu misisti Dominum nostrum Jesum Christum  
 Filium tuum et dilectum tuum ; et ipse Dominus et Deus  
 noster venit et docuit nos omnem puritatem et sanctitatem :  
 Memoriam fac Prophetarum, Apostolorum, Martyrum, Con-  
 fessorum, Episcoporum, Doctorum, Sacerdotum, Diaconorum,  
 et omnium filiorum Ecclesiae sanctae Catholicae, qui obsignati  
 sunt signo vitae, Baptismatis sancti.



**X. d** *Prosequitur.* Nos quoque, Domine, servi tui humiles imbecilles et infirmi, qui congregati sumus in nomine tuo nuncque stamus coram te, et accepimus cum jubilo formam quae a te est, laudantes, glorificantes et exaltantes, commemoramus et celebramus mysterium hoc magnum et tremendum, sanctum et divinum, passionis, mortis, sepulturae et resurrectionis Domini, et Salvatoris nostri Jesu Christi.

**XI.** *INVOCATION.* Et veniat, Domine, Spiritus tuus sanctus, et requiescat super oblationem hanc servorum tuorum, quam offerunt, et eam benedicat et sanctificet, ut sit nobis, Domine, ad propitiationem delictorum, et remissionem peccatorum, spemque magnam resurrectionis a mortuis, et ad vitam novam in regno coelorum, cum omnibus qui placiti fuerunt coram eo. Et propter universam dispensationem tuam mirabilem erga nos confitebimur tibi, et glorificabimus te indesinenter, in Ecclesia tua, redempta per sanguinem pretiosum Christi tui, oribus apertis et facie libera: *Canon:* referentes hymnum, honorem, confessionem et adorationem nomini tuo sancto vivo et vivificanti, nunc et semper, et in saecula saeculorum.

*Sacerdos signat cruce mysteria: et respondent.*

Amen.

**XII.** *Sacerdos inclinat se et osculatur altare, primum in medio, tum ad duo latera dextrum et sinistrum, dicitque hanc Orationem.*

Ps. li. 1-13.

Ps. cxxiii.

1-3.

Ps. cxxxviii.

7, 8.

[*In alio codice: dicit Psalmum.* Miserere mei, Deus, usque ad haec verba, et iniqui ad te convertentur. Ad te levavi oculos meos, usque ad Miserere nostri, Domine, miserere nostri. Extende manum tuam, et salvet me dextera tua, Domine: permaneant super me, Domine, miserationes tuae in saeculum, et opera manuum tuarum ne despicias.]

*Tum dicit hanc Orationem.*

**a** *Prayer for Peace.* Christe, pax superiorum et tranquillitas magna inferiorum, fac ut habitet tranquillitas et pax tua in quatuor partibus mundi, praecipue autem in Ecclesia tua sancta Catholica: fac ut pacem habeat Sacerdotium, cum Imperio: cessare fac bella a finibus terrae, et dissipa gentes quae bella volunt: ut habitatione tranquilla et pacifica fruamur, in omni temperantia, et timore Dei. Parce delictis et peccatis defunctorum per gratiam et miserationes tuas in saecula.

*Et ad illos qui sunt circa altare dicit.*

XII. a

Benedic, Domine. Benedic, Domine.

*Imponitque incensum, quo se ipsum perfundit, et dicit.*

Suavem fac, Domine Deus noster, odorem <sup>1</sup>injucundum animarum nostrarum per suavitatem caritatis tuae, et per eam <sup>b</sup>Incense. munda me a maculis peccati, et parce mihi delicta et peccata mea, tam quae scio, quam quae ignoro.

*Iterum accipit incensum ambabus manibus, et incensat mysteria: mox dicit.*

Accessum dat nobis clementia gratiae tuae, Domine et Deus <sup>c</sup>noster, ad mysteria haec praeclara, sancta, vivificantia et divina, quamvis indigni simus.

*Haec verba Sacerdos semel atque iterum repetit, et ad singula intervalla jungit manus suas super pectus suum in formam crucis. Osculatur altare in medio: accipitque ambabus manibus oblatam superiorem, et sursum aspiciens dicit.*

Laus nomini tuo sancto, Domine Jesu Christe, et adoratio <sup>d</sup>majestati tuae semper et in saecula. Amen. Confession of Faith.

Panis enim vivus est et vivificans qui descendit de coelis, et dat vitam mundo universo, quem qui edunt non moriuntur: et qui illum recipiunt per illum salvantur, nec corruptionem sentiunt, et vivunt per illum in aeternum: tuque es antidotus mortalitatis<sup>2</sup> nostrae, et resurrectio totius figmenti nostri.

[*In alio codice aliter haec leguntur.* Gloria tibi Deus Pater qui misisti Filium tuum unigenitum ad salutem nostram, et ipse priusquam pateretur, etc.<sup>3</sup>]

Laus nomini tuo sancto, Domine: *ut supra.*

*Sacerdos osculatur hostiam in modum crucis, ita tamen ut labia ejus ad eam non pertingant, sed quasi osculando: et dicit.*

Gloria tibi, Domine; gloria tibi, Domine, propter donum tuum erga nos inenarrabile, in saecula.

<sup>1</sup> Renaudot has *jucundum*: the reading of the text is required by the sense and supported by Dr. Badger's version.

<sup>2</sup> Cf. Ignat. Ep. ad Eph. c. xx. ἕνα ἄρτον κλῶντες, ὃς ἐστὶν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.

<sup>3</sup> At this point Renaudot inserts the following note:—

*In Codice Eliae quem secuti sumus, defectus est, cum tota verborum Christi recitatio praetermittatur descriptoris culpa, aut quod haec aliunde, nempe ex Theodori aut Nestorii Liturgia, peti deberent. In eo quem scripsit Romae 1697 Josephus Patriarcha, totus ille locus reformatus est ad Missale Chaldaicum Romae editum, ut in Missa cujus versionem edidit Alexius Menesius. Cum alii codices non suppeterent, hoc loco asteriscos defectus indices apponere visum est. \* \* \* \* \**

But see above, § ix. p. 274.



*Tunc accedit ad hostiae fractionem, quam ambabus manibus facit dicens.*

**XII. e**  
FRACTION.

Accedimus, Domine, cum fide vera, frangimusque cum confessione, et signamus per misericordiam tuam, corpus et sanguinem vivificatoris nostri Jesu Christi, in nomine Patris et Filii, et Spiritus sancti.

*Et nominata Trinitate, frangit hostiam quam manibus tenet in duas partes; et eam quae est in manu ejus sinistra deponit in disco: altera quam manu dextra tenet signat calicem, dicens.*

**f** Signatur sanguis pretiosus corpore sancto Domini nostri Jesu Christi. In nomine Patris, et Filii, et Spiritus sancti in saecula.

*Et respondent. Amen.*

Consigna-  
tion.

*Tum intingit eam usque ad medium in calice, et signat cum ea corpus quod est in patena dicens.*

**g** Signatur corpus sanctum sanguine propitiatorio Domini nostri Jesu Christi. In nomine Patris, et Filii, et Spiritus sancti, in saecula.

*Et respondent. Amen.*

*Conjungitque ambas partes, unam cum altera, dicens.*

**h** Divisa sunt, sanctificata, completa, perfecta, unita, et commista mysteria haec praeclara, sancta, vivificantia et divina, unum cum altero, in nomine adorando et glorioso Trinitatis tuae gloriosae, Pater, Fili, et Spiritus sancte, ut sint nobis, Domine, in propitiationem delictorum, et remissionem peccatorum, in spem quoque magnam resurrectionis a mortuis, et vitae novae in regno coelorum, nobis et Ecclesiae sanctae Christi Domini nostri, istic et in quacumque regione, nunc et semper, et in saecula saeculorum.

COMMIX-  
TURE.

*Interea signat hostiam pollice dextro in formam crucis, ab inferiori parte ad superiorem, et a dextra ad sinistram; et ita levem fissuram in ea format, qua parte intincta est in sanguine. Partem ejus mittit in calicem, in formam crucis: pars inferior posita est versus Sacerdotem, superior versus calicem, ita ut locus fissurae spectet calicem. Inclinator et surgens dicit.*

**k** Gloria tibi, Domine Jesu Christe, qui me, indignum licet, constituisti per gratiam tuam ministrum et mediatorem mysteriorum tuorum praeclarorum, sanctorum, vivificantium et divinorum: per gratiam misericordiae tuae fac me dignum venia delictorum et remissione peccatorum.



*Signat se signo crucis in fronte, similiterque circumstantes.*

[*In alio codice. Signat frontem suam signo crucis*], et dicit.

XII.

Gloria tibi, Domine, qui creasti me per gratiam tuam. Gloria tibi, Domine, qui vocasti me per misericordiam tuam. Gloria tibi, Domine, qui constituisti me mediatorem doni tui : et propter omnia beneficia tua erga imbecillitatem meam referatur tibi laus, honor, confessio, et adoratio nunc, etc.

*Accedunt Diaconi, et signat unumquemque eorum in fronte, dicens.*

Christus suscipiat ministerium tuum : Christus illustret faciem tuam : Christus conservet vitam tuam : Christus crescere faciat juventutem tuam.

*Et respondent.* Christus suscipiat oblationem tuam.

*Omnes redeunt ad locum suum : Sacerdosque facta inclinatione surgit et dicit tono Evangelii.*

Gratia Domini nostri Jesu Christi, et caritas Dei Patris, et communicatio Spiritus sancti, sit cum omnibus nobis.

XIII.

*Sacerdos signat se ipsum, et elevat manum suam super caput suum, ut sit in aëre, et populus particeps sit signationis.*

*Dicit Diaconus.* Omnes<sup>1</sup> nos cum timore, etc. : et ad haec verba<sup>2</sup> : dedit nobis mysteria sua.

*Incipit Sacerdos frangere corpus : et dicit.*

Second<sup>3</sup>  
Fraction (for  
distribution).

Propitiare, Domine, per clementiam tuam peccatis et insipientiis servorum tuorum, et sanctifica labia nostra per gratiam tuam, ut dent fructus gloriae et laudis divinitati tuae, cum omnibus sanctis tuis in regno tuo.

a  
Prayer of  
Humble  
Access.

*Et elevans vocem dicit.*

Et fac nos dignos, Domine Deus noster, ut perpetuo absque macula coram te consistamus cum corde puro, facie aperta, et cum fiducia quae a te est misericorditer nobis data : et omnes pariter invocemus te et sic dicamus. Pater noster, etc.

b

*Populus dicit.* Pater noster, etc.

THE LORD'S  
PRAYER.

*Sacerdos.* Domine Deus potens, Domine et Deus noster bone, qui es plenus misericordia, rogamus te, Domine Deus noster, et deprecamur clementiam bonitatis tuae : ne nos inducas, Domine,

c  
Embolismus.

<sup>1</sup> The first words of a long exhortation.

<sup>2</sup> The above is textually from Renaudot. It should probably be read, 'Et ad haec verba, dedit nobis mysteria sua, incipit Sacerdos,' etc.

<sup>3</sup> Answering to μελίγειν, as distinguished from κλᾶν, in the Greek Liturgies.

**XIII. c** in tentationem, sed libera et salva nos a malo, et ab exercitibus ejus, quia tuum est regnum, virtus, robur, fortitudo et imperium in coelo et in terra, nunc et semper.

*Signat se ipsum : et respondent.*

Amen.

**XIV.** *Et prosequitur.* Pax vobiscum.

*Respondent.* Tecum et cum Spiritu tuo.

Sancta  
Sanctis.

*Prosequitur.* Sancta sanctis decet in perfectione.

*Et dicunt.* Unus Pater sanctus: unus Filius sanctus: unus Spiritus sanctus. Gloria Patri, et Filio, et Spiritui sancto in saecula saeculorum. Amen.

*Diaconus.* Laudate.

*Et dicunt Responsorium.*

COMMUNION.

*Cumque venit Diaconus ad portandum calicem dicit.*

Precemur pacem nobiscum.

*Sacerdos dicit.* Gratia Spiritus sancti sit tecum, nobiscum, et cum suscipientibus illum.

*Et dat Diacono calicem. Diaconus dicit.*

Benedic, Domine.

*Sacerdos.* Donum gratiae vivificatoris et Domini nostri Jesu Christi compleatur, in miserationibus, cum omnibus.

*Et signa cruce populum. Interea dicuntur Responsoria.*

Fratres, suscipite corpus Filii, clamat Ecclesia: et bibite calicem ejus cum fide in regni domo.

[*Diebus festis.* Robora, Domine, etc.

*Dominica.* Domine Jesu Christe, etc.

*Quotidie.* Mysteria quae suscepimus, etc.]

*Finitis Responsoriis Diaconus dicit.*

**XV.**

POST-COM-  
MUNION.

Omnes igitur, etc.

*Et respondent.* Gloria ipsi propter donum suum ineffabile.

*Diaconus.* Precemur pacem nobiscum.

*Sacerdos in medio altaris dicit hanc Orationem.*

Thanks-  
giving.

**a** Dignum est, Domine, justum et aequum omnibus diebus, temporibus et horis confiteri, adorare, et laudare nomen timendum majestatis tuae, quia dignos fecisti nos, Domine, per gratiam tuam, homines mortales imbecillaeque naturae, ut cum spiritualibus nomen tuum sanctificaremus, et mysteriorum doni



tui fieremus participes, et suavitate eloquiorum tuorum delectaremur. Et voces gloriae et confessionis divinitati tuae sublimi semper referimus, Domine. XV. a

[*Alia.* Christus Deus noster, Dominus, Rex, salvator et vivificator noster, per gratiam suam dignos fecit nos suscipiendi corpus ejus, sanguinemque ejus pretiosum et omnia sanctificantem: ipse det nobis ut placeamus illi verbis, operibus, cogitationibus et factis nostris, adeo ut pignus istud quod accepimus sit nobis ad veniam delictorum, remissionem peccatorum, et spem magnam resurrectionis a mortuis, vitamque novam et veram in regno coelorum, cum omnibus qui coram eo placuerunt: per gratiam ejus et miserationes ejus in saecula.]

*Diebus ordinariis.*

Laudem, Domine, honorem, confessionem et gratiarum actionem debemus referre Trinitati tuae gloriosae, pro dono mysteriorum tuorum sanctorum, quae dedisti nobis ad propitiationem delictorum nostrorum, Domine omnium. b

[*Alia.* Benedictus sit honor tuus adorandus, ex loco tuo glorioso, Christe, propitiator delictorum nostrorum peccatorumque nostrorum, quique auferis insipientias nostras per mysteria tua praeclara, sancta, vivifica et divina: Christus spes naturae nostrae, semper et in saecula. Amen.]

*Obsignatio, seu ultima Benedictio.*

Dominus noster Jesus Christus cui ministravimus, quem c  
sensimus et honoravimus in mysteriis suis praeclaris, sanctis, Benediction.  
vivificantibus et divinis, dignos ipse nos efficiat gloria splendida regni sui, et laetitia cum Angelis suis sanctis, et ad confidentiam coram eo, ut stemus ad ejus dexteram. Et super congregationem nostram universam miserationes et misericordia ejus perpetuo effundantur, nunc et semper, in saecula.

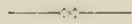
[*Diebus Dominicis et Festis.*

Ipse qui benedixit nos omnibus benedictionibus Spiritus in coelis, per Jesum Christum Dominum nostrum, et praeparavit nos ad regnum suum, vocavitque nos ad bona desiderabilia, quae nec desinunt, nec pereunt, sicut pollicitus est nobis in Evangelio suo vivificante, dixitque congregationi benedictae Discipulorum suorum: Amen, amen dico vobis, quia omnis qui John vi. 56,  
manducat corpus meum, et bibit sanguinem meum in me manet, et ego in 54.  
eo, et ego resuscitabo eum in novissimo die, et in judicium non venit, sed transire illum faciam de morte ad vitam aeternam: ipse nunc benedicat

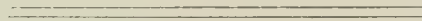


**XV. c** congregationi nostrae, et conservet statum nostrum, et gloriosum faciat populum nostrum, qui venit et laetatus est in susceptione mysteriorum ejus, praeclarorum, sanctorum, vivificantium et divinorum; vivoque signo crucis dominicae sitis obsignati, et custoditi ab omnibus fraudibus secretis et apertis, nunc et semper.]

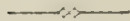
GROUP IV.



HISPANO-GALLICAN LITURGIES.



GROUP V.



LITURGY OF ROME,  
AND DERIVATIVES.

# ORDINES MISSAE QUATUOR, SC. ROMANUS, AMBROSIANUS,

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## ORDO ROMANUS.

[E Missali Romano post Conc. Trid.  
usitato.]

*Sacerdos paratus cum ingreditur ad Altare, facta illi debita reverentia, signat se signo crucis a fronte ad pectus et clara voce dicit:*

In nomine Patris et Filii et Spiritus Sancti. Amen.

*Deinde iunctis manibus ante pectus, incipit Antiphonam. Introibo ad altare Dei. Ministri. Ad Deum qui laetificat iuventutem meam.*

*Postea alternatim cum ministris dicit sequentem Psalmum.*

Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?

## ORDO AMBROSIANUS.

[Ab Alexandro VI, Papa, probatus  
vide tamen infra p. 292.]

*Praemittitur oratio secreta antequam Sacerdos procedat ad altare: itemque alia cum ad illud accedit e. g. Psalmus Miserere mei Deus. Stans in infimo altaris gradu signat se signo crucis et dicit alternatim cum ministris sequentem Psalmum.*

Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?



# GALLICANUS, MOZARABICUS, ΠΑΡΑΛΛΗΛΩΣ DISPOSITI.

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## ORDO GALLICANUS.

[E libris vetustis consortus.]

## ORDO MOZARABICUS.

[E recensione Ximenii Cardinalis.]

*Postquam Sacerdos vestes sacras induit, dicit Responsorium:*  
Pater, peccavi in coelum et coram te. Kyrie eleïson. Pater Noster. Ab occultis meis *cum oratione* Deus, qui de indignis dignos facis.

*Deinde procedit ad altare, et praemissa angelica salutatione ait:* In nomine Domini nostri Jesu Christi. Amen. Spiritus Sancti adsit nobis gratia. Introibo ad altare Dei.

Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

## ROMANUS.

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum, qui laetificat iuventutem meam.

S. Confitebor tibi in cithara, Deus: quare tristis es, anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus.

S. Gloria Patri et Filio et Spiritui Sancto.

M. Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

*S. repetit Antiphonam.* Introibo ad altare Dei.

R. Ad Deum, qui laetificat iuventutem meam.

*Signat se dicens.* V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

*Deinde iunctis manibus profunde inclinatus facit Confessionem.*

*(In Missis Defunctorum et in Missis de tempore a Dominica Passionis usque ad Sabbatum Sanctum exclusive omittitur*

## AMBROSIANUS.

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum, qui laetificat iuventutem meam.

S. Confitebor tibi in cithara, Deus: quare tristis es, anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus.

S. Gloria Patri et Filio et Spiritui Sancto.

M. Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

S. Confitemini Domino, quoniam bonus.

M. Quoniam in saecula misericordia eius.

GALLICANUS.

MOZARABICUS.

S. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

M. Et introibo ad altare Dei : ad Deum, qui laetificat iuventutem meam.

S. Confitebor tibi in cithara, Deus : quare tristis es, anima mea, et quare conturbas me ?

M. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei et Deus meus.

S. Gloria Patri et Filio et Spiritui Sancto.

M. Sicut erat in principio et nunc et semper et in saecula saeculorum. Amen.

S. Introibo ad altare Dei.

R. Ad Deum, qui laetificat iuventutem meam.

S. Dignare, Domine, die isto,

R. Sine peccato nos custodire.

S. Confitemini Domino, quoniam bonus.

R. Quoniam in saecula misericordia eius.

S. Ora pro nobis, Sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.



## ROMANUS.

*Psalmus* Iudica me Deus cum Gloria Patri et repetitione Antiphonae: sed dicto In nomine Patris, Introibo et Adiutorium, fit Confessio ut sequitur.)

Confiteor Deo omnipotenti, beatae Mariae semper virgini, beato Michaeli Archangelo, beato Ioanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere, *Percutit sibi pectus ter dicens* mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos et vos, fratres, orare pro me ad Dominum Deum nostrum.

*Ministri respondent:* Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducatur te ad vitam aeternam.

*Sacerdos dicit Amen et erigit se.*

*Deinde Ministri repetunt Confessionem: et ubi a Sacerdote dicebatur et vobis fratres et vos fratres dicitur tibi pater et te pater.*

## AMBROSIANUS.

Confiteor Deo omnipotenti, beatae Mariae semper virgini, beato Michaeli Archangelo, beato Ioanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos et vos, fratres, orare pro me ad Dominum Deum nostrum.

*Ministri respondent:* Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducatur te ad vitam aeternam.

S. Amen.

*Deinde Ministri repetunt Confessionem.*

GALLICANUS.

MOZARABICUS.

Confiteor Deo omnipotenti,  
beatae Mariae semper virgini,  
beato Michaeli Archangelo,  
beato Ioanni Baptistae, sanctis  
Apostolis Petro et Paulo,  
omnibus Sanctis, et vobis,  
fratres: quia peccavi nimis  
cogitatione, verbo, et opere,  
mea culpa, mea culpa, mea  
maxima culpa. Ideo precor  
beatam Mariam semper vir-  
ginem, beatum Michaellem  
Archangelum, beatum Ioan-  
nem Baptistam, sanctos Apo-  
stolos Petrum et Paulum, omnes  
Sanctos, et vos, fratres, orare  
pro me ad Dominum Deum  
nostrum.

*Ministri respondent:* Mise-  
reatur tui omnipotens Deus,  
et dimissis peccatis tuis per-  
ducat te ad vitam aeternam.

S. Amen.

*Deinde Ministri repetunt  
Confessionem.*

## ROMANUS.

*Postea Sacerdos iunctis manibus facit absolutionem, dicens :*

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam aeternam. R. Amen.

*Signat se signo crucis dicens :*

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

*Et inclinatus prosequitur :* V. Deus tu conversus vivificabis nos. R. Et plebs tua laetabitur in te. V. Ostende nobis misericordiam tuam. R. Et salutare tuum da nobis. V. Domine, exaudi orationem meam. R. Et clamor meus ad te veniat. V. Dominus vobiscum. R. Et cum Spiritu tuo.

*Et extendens ac iungens manus clara voce dicit Oremus, et ascendens ad altare dicit secreto :*

Aufer a nobis quaesumus, Domine, iniquitates nostras : ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

*Deinde manibus iunctis super altare inclinatus dicit :*

## AMBROSIANUS.

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam aeternam. R. Amen.

S. Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Deus. R. Amen.

S. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

S. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in saeculum.

*Dicit secreto :*

Rogo te, altissime Deus Sabaoth, Pater Sancte, ut pro peccatis meis possim intercedere, et adstantibus veniam peccatorum promereri, ac pacificas singulorum hostias immolare. Per Christum Dominum nostrum. Amen.

*Accedens ad altare dicit :*



GALLICANUS.

MOZARABICUS.

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam aeternam. R. Amen.

S. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Deus.

R. Amen.

S. Deus tu conversus vivificabis nos. M. Et plebs tua laetabitur in te. S. Ostende nobis misericordiam tuam. M. Et salutare tuum da nobis. S. Domine, exaudi orationem meam. M. Et clamor meus ad te veniat. S. Dominus vobiscum. M. Et cum Spiritu tuo.

*Dicit secreto :*

Aufer a nobis quaesumus, Domine, cunctas iniquitates nostras et spiritum superbiae et elationis, cui resistis; et reple nos spiritu timoris, et da nobis cor contritum et humiliatum, quod non spernis, ut ad Sancta Sanctorum puris

## ROMANUS.

Oramus te, Domine, per merita Sanctorum tuorum, *osculatur altare in medio*, quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

(*In Missa Sollemni Celebrans antequam legat Introitum, benedicit Incensum, dicens: Ab illo bene✠dicaris, in cuius honore cremaberis. Amen. Et accepto thuribulo a Diacono incensat Altare, nihil dicens. Postea Diaconus, recepto thuribulo a Celebrante incensat illum tantum.*)

*Deinde Celebrans signans se signo crucis incipit Introitum.*

[*e. g. in Dominica Adventus prima:*

Ad te levavi animam meam, in te confido, non erubescam: neque invideant me inimici mei: etenim universi, qui te exspectant, non confundentur. *Psalmus.* Vias tuas, Domine, demonstra mihi et semitas tuas edoce me. V. Gloria Patri et Filio et Spiritui Sancto. Sicut erat in principio et nunc et semper in saecula saeculorum. Amen.

## AMBROSIANUS.

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

(*Hactenus omnia ad Romanum usum temporibus recentioribus accommodata.*)

*Deinde legit Ingressam, quae est veluti Introitus Romanus, sed sine Psalmo, sine Repetitione et sine Gloria Patri.*

*Ingressa finita dicit Dominus vobiscum non se vertens ad populum.*

R. Et cum Spiritu tuo.

GALLICANUS.

MOZARABICUS.

mereamur mentibus introire.  
Amen.

*Statim accedit ad altare, facit-  
que crucem super aram, dicens :*  
In nomine Patris et Filii et  
Spiritus Sancti.

*Et osculato altari recitat Anti-  
phonam de cruce :* Salve crux  
pretiosa cum quatuor Collectis.

*Tum demisso capite dicit :*

Per gloriam nominis tui,  
Christe, Fili Dei vivi, et per  
intercessionem S. Mariae vir-  
ginis et B. Iacobi et omnium  
Sanctorum tuorum, auxiliare  
et miserere indignis servis tuis,  
et esto in medio nostri, Deus  
noster, qui vivis et regnas in  
saecula saeculorum. Amen.

*Deinde legit Officium ad  
Missam, i. e. Introitum.*

[e.g. in *Dominica Adventus  
prima :*

Ecce super montes pedes  
evangelizantis pacem, Alleluia.  
Et annuntiantis bona, Alleluia.  
Celebra, Iuda, festivitates tuas,  
Alleluia. Et redde Domino  
vota tua, Alleluia. V. Dominus  
dabit verbum evangelizantibus  
in virtute multa. <sup>1</sup>Ps. Et redde <sup>1</sup>i.e. Psalmus.  
Domino vota tua. Alleluia.  
V. Gloria et honor Patri et  
Filio et Spiritui Sancto in  
saecula saeculorum. Amen.

Antiphona cum Gloria Patri.

cf. *Le Brun*, vol. ii. p. 250 (ed.  
1726).

[No Gallican *Antiphonarium*  
has yet been found. Hence  
no examples of these Hymns  
can be supplied.]



## ROMANUS.

## AMBROSIANUS.

*Quo finito repetitur : Ad te levavi, usque ad Psalmum.*

*Hic modus repetendi Introitum servatur per totum annum. Omittitur tamen Gloria Patri in Missis de Tempore a Dominica Passionis usque ad Pascha.]*

*Introitu finito alternatim cum ministris dicit :*

Kyrie eleïson. Kyrie eleïson. Kyrie eleïson. Christe eleïson. Christe eleïson. Christe eleïson. Kyrie eleïson. Kyrie eleïson. Kyrie eleïson.

*Postea in medio altaris extendens et iungens manus, caputque aliquantulum inclinans dicit, si dicendum est, et prosequitur iunctis manibus :*

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te (*inclinat caput*). Glorificamus te. Gratias agimus tibi (*inclinat caput*) propter magnam gloriam tuam. Domine Deus, rex coelestis, Deus Pater omnipotens. Domine Fili, unigenite Iesu Christe (*inclinat caput*), Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe

GALLICANUS.

MOZARABICUS.

Ps. Et redde Domino vota tua.  
Alleluia. Per omnia saecula  
saeculorum. Amen.]

*Diaconus silentium indicit.*  
*Sacerdos dicit* Dominus sit  
semper vobiscum. R. Et cum  
Spiritu tuo. *Cantatur* Trisa-  
gion *Graece et Latine. Tres*  
*parvuli ore uno* Kyrie eleïson  
*cantant. Le Brun, l. c. p. 251.*

Canticum Zachariae, quod  
et Prophetiam vocant, alterna-  
tim psallitur (recentioribus tem-  
poribus Romano more Gloria in  
excelsis).

*Extra Adventum et Quadra-*  
*gesimam dicitur* Gloria in ex-  
celsis, cuius loco Dominica ante  
*S. Ioannis Baptistae Nativita-*  
*tem dicitur canticum* Benedic-  
tus.

Per omnia saecula saeculo-  
rum. R. Amen.

## ROMANUS.

deprecationem nostram (*inclinat caput*). Qui sedes ad dextram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Iesu Christe (*inclinat caput*). Cum sancto Spiritu in gloria Dei Patris. Amen.

*Sic dicitur Gloria in excelsis etiam in Missis beatae Mariae, quando dicenda est. Retinetur in Missis de Tempore inter Adventum, a Septuagesima usque ad Pascha, exceptis Feria Vta in Coena Domini et Sabbato sancto, in plurimis Vigiliis, in Missis Defunctorum, in plurimis Missis votivis, in feriali Officio, etc.*

*Hymno angelico finito osculatur Altare in medio, et versus ad populum dicit :*

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Postea dicit Oremus et Orationes unam aut plures, ut ordo Officii postulat.*

## AMBROSIANUS.

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Sequitur Oratio super Populum, una vel plures, ut officii ordo postulat. Semper sunt numero dispares, non transeuntes novem ; et unaquaeque Collecta habet quatuor orationes, scilicet super Populum, super Sindonem, super Oblatam, et Postcommunionem.*

*Sequitur Gloria in ex-*



GALLICANUS.

MOZARABICUS.

Collectio post Prophetiam.

Oratio, *ante quam non dicitur*  
Oremus, *nec in fine* Per Do-  
minum nostrum, *sed tantum*  
*respondetur* Amen.

*Recitata oratione progreditur*  
*ad medium altaris dicens :* Per  
misericordiam tuam, Deus  
noster, qui es benedictus et  
vivis et omnia regis in saecula  
saeculorum. R. Amen.

## ROMANUS.

## AMBROSIANUS.

celsis, *si dici debet, ut in Romano.*

*Dein* Kyrie eleïson, Kyrie eleïson, Kyrie eleïson.

*Sequitur* Lectio prophetica, olim omnibus missis assignata, nunc tamen in Missis de Quadragesima, de sanctissimo Sacramento et in Missis post Pentecosten. In festis Paschae, Ascensionis et Pentecostes praemittitur Lectio ex Actibus Apostolorum.

*Sequitur* Psalmulus sive Psalmellus.

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Silentium indicitur.*

*Sequitur* Epistola, qua finita a ministris respondetur Deo gratias. Si desumpta est ex Actibus apostolorum, incipit: In diebus illis, ex epistolis: Fratres, si ex epistolis Pauli pastoralibus, Carissime, etc. Interdum, ut in feriis Quatuor Temporum, leguntur ante Epistolam plures lectiones, praecipue

*Legitur* Epistola.

*Sequitur post Epistolam* Alleluia et Versus, vel cantus sine Alleluia pro ratione temporis.

GALLICANUS.

Lectio prophetica, *cujus locum in Festis Sanctorum tenet lectio passionis, seu vitae, Sancti cujus memoria recolitur.* cf. *Mabillon de Lit. Gall. p. 37. 38. 39.*

Psalmus responsorius *Mabillon l. c. p. 38.*

*Diaconus* : Silentium facite.

*Sequitur Epistola.*

MOZARABICUS.

*Postea stans in medio sine conversione ad populum dicit :*

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Lectio Veteris Testamenti [e.g. libri Isaiae Prophetæ].

R. Deo gratias.

*In fine dicitur Amen.*

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Psalterium, sive Psallendo [e.g. *in Nativitate Domini* : Dominus dixit ad me : Filius meus es tu, ego hodie genui te. V. Pete a me, et dabo tibi gentes haereditatem tuam et possessionem terminos terrae. *Praecentor.* Ego hodie genui te.]

*Diaconus* : Silentium facite.

Sequentia Epistolae Pauli ad (Romanos).

R. Deo gratias. *In fine dicitur Amen.*



## ROMANUS.

## AMBROSIANUS.

*e vetere testamento, orationibus seiunctae.*

*Post Epistolam dicitur Graduale, post Graduale dicuntur duo Alleluia, deinde Versus, et post Versum unum Alleluia [e.g. in festivitate S. Augustini:*

Os iusti meditabitur sapientiam et lingua eius loquetur iudicium. V. Lex Dei eius in corde ipsius, et non supplantabuntur gressus eius. Alleluia, Alleluia.

*Versus. Inveni David, servum meum : oleo sancto meo unxi eum. Alleluia.]*

*(Tempore Paschali saepe non dicitur Graduale, sed duo dicuntur Versus e. g. in Dominica secunda post Pascha :*

Alleluia, Alleluia. V. Cognoverunt discipuli Dominum Iesum in fractione Panis. Alleluia. V. Ego sum pastor bonus et cognosco oves meas et cognoscunt me meae. Alleluia.

*A Septuagesima usque ad Sabbatum sanctum non dicitur Alleluia, neque dicitur in Missis de Feriis inter Adventum, etc. Tempore Quadragesimali eius loco dicitur Tractus hoc modo :*

Domine non secundum peccata nostra, quae fecimus nos:

GALLICANUS.

MOZARABICUS.

## ROMANUS.

## AMBROSIANUS.

neque secundum iniquitates nostras retribuas nobis. V. Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae: quia pauperes facti sumus nimis. V. Adiuva nos, Deus, salutaris noster: et propter gloriam nominis tui, Domine, libera nos et propitius esto peccatis nostris propter nomen tuum. *Supradictus Tractus a Feria quarta Cinerum dicitur Feria secunda, quarta, sexta usque ad Fer. IV. maioris hebdomadae, nisi proprius assignetur.)*

*In Resurrectione Domini dicitur post Graduale Sequentia Victimae Paschali; in Pentecoste, Veni, sancte Spiritus; in festo Corporis Christi, Lauda Sion Salvatorem; in Missa Defunctorum, Dies irae, dies illa.*

*(His finitis, si est Missa sollemnis, Diaconus deponit librum Evangeliorum super medium Altaris, et Celebrans benedicit incensum ut supra: deinde Diaconus genuflexus ante Altare manibus iunctis dicit:*

Munda cor meum ac labia mea omnipotens Deus, qui labia Isaiae Prophetae calculo



GALLICANUS.

MOZARABICUS.

*Petit Diaconus benedictionem.*

## ROMANUS.

mundasti ignito : ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum.

*Postea accipit librum de altari et rursus genuflexus petit benedictionem a Sacerdote, dicens :* Iube, Domine, benedicere.

*Sacerdos respondet :* Dominus sit in corde tuo et in labiis tuis : ut digne et competenter annunties Evangelium suum : In nomine Patris et Filii ✠ et Spiritus Sancti. Amen.

*Et accepta benedictione osculatur manum Celebrantis, et cum aliis ministris, incenso et luminibus, accedens ad locum Evangelii, stans iunctis manibus, dicit :* Dominus vobiscum. R. Et cum Spiritu tuo. *Et pronuntians :* Sequentia sancti Evangelii secundum N. sive Initium, pollice dextrae manus signat librum in principio Evangelii, quod est lecturus, deinde se ipsum in fronte, ore et pectore, et dum ministri respondent Gloria tibi, Domine, incensat ter librum, postea prosequitur Evangelium iunctis manibus : Quo finito Subdiaconus defert librum Sacerdoti, qui osculatur

## AMBROSIANUS.

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Diaconus signans se in fronte, ore et pectore ait :*

Lectio Sancti Evangelii secundum N.

R. Gloria tibi, Domine.

*Deinde inclinans versus crucem petit benedictionem, quae est similis Romanae : tum legit Evangelium.*

GALLICANUS.

MOZARABICUS.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

*Diaconus procedit ad ambonem ad legendum Evangelium. In initio respondent clerici, Gloria tibi, Domine; et in fine, Gloria Deo omnipotenti.*

Lectio Sancti Evangelii secundum N.

R. Gloria tibi, Domine.

*In fine respondetur Amen.*



## ROMANUS.

*Evangelium dicens : Per Evangelica dicta deleantur nostra delicta. Deinde Sacerdos incensatur a Diacono.)*

*Si vero Sacerdos sine Diacono et Subdiacono celebrat, delato libro ad aliud cornu Altaris, inclinatus in medio iunctis manibus dicit : Munda cor meum (ut supra) et Iube, Domine, benedicere. Dominus sit in corde meo et in labiis meis : ut digne et competenter annuntiem Evangelium suum. Amen. Deinde conversus ad librum iunctis manibus dicit : Dominus vobiscum. R. Et cum Spiritu tuo, et pronuntians Initium sive Sequentia sancti Evangelii, etc. signat librum et se in fronte, ore et pectore, et legit Evangelium, ut dictum est. Quo finito respondet Minister Laus tibi, Christe ; et Sacerdos osculatur Evangelium dicens : Per Evangelica dicta, etc. (ut supra).*

*In Missis Defunctorum dicitur Munda cor meum, sed non petitur benedictio, non deferuntur luminaria, nec Celebrans osculatur librum.*

*Deinde ad medium Altaris extendens, elevans et iungens manus, dicit si dicendum est Credo in unum Deum, et*

## AMBROSIANUS.

*Finito Evangelio dicit Sacerdos : Dominus vobiscum.*

*R. Et cum Spiritu tuo.*

*Kyrie eleïson, Kyrie eleïson, Kyrie eleïson.*

*Dominus vobiscum.*

*R. Et cum Spiritu tuo.*

*Et dicitur Antiphona post Evangelium, singulis Officiis propria.*

GALLICANUS.

MOZARABICUS.

*Dum redit Diaconus cantatur Sanctus.*

*Finito Evangelio dicit: Dominus sit semper vobiscum.*

*R. Et cum Spiritu tuo.*

*Deinde dicitur Laus vel Laudes.*

[E. g. *in Nativitate Domini: Alleluia. Redemptionem misit Dominus populo suo, mandavit in aeternum testamentum suum: sanctum et terribile nomen eius. Alleluia.*]

*Dum cantatur Evangelium, defertur Missale Offerentium, in quo Missa proprie sic dicta continetur, ad cornu Epistolae.*

*Sequuntur Homilia, Preces, Collectio post precem.*

## ROMANUS.

*prosequitur iunctis manibus. Dicitur autem Symbolum in omnibus Dominicis per annum, in omnibus festis Christi et Mariae, in festis Apostolorum et Evangelistarum ac Doctorum ecclesiae, in omnibus festis duplicibus primae classis, etc.*

Credo in unum Deum (*caput cruci inclinat*), Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum (*caput cruci inclinat*) Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de coelis. (*Quae asteriscis signata sunt, dicit genuflexus.*) \* Et incarnatus est de Spiritu Sancto ex Maria virgine: et homo factus est\*. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in coelum, sedet ad dexteram Patris. Et iterum venturus est

## AMBROSIANUS.

Pacem habete.

R. Ad te, Domine.

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Et dicitur clara voce Oratio super Sindonem, i. e. linteum tegmen, quo modo Allare cooperatum est.*

*Nunc fit (saltem in ecclesia Cathedrali Mediolanensi) ex antiquo more Oblatio panis et vini. Cf. Muratorii Antiquit. Ital. m. a. T. IV. p. 854: Egregium sane remotae antiquitatis pignus ac vestigium ad haec usque tempora servatum. Nimirum alit eadem ecclesia decem senes laicos (Vecchioni nunc appellantur) totidemque anus: quorum munus est quibusdam sollemnibus sacris interesse. Honesto ac antiquo vestium genere utuntur, et quum tempus Offertorii poscit ex iis duo mares fanonibus h. e.*



GALLICANUS.

(*Exeunt Catechumeni et ii qui non digni sunt*). *Le Brun*, ii. p. 254.

MOZARABICUS.

*Interim quando Chorus dicit Alleluia, offert Sacerdos hostiam cum calice et cum orationibus, quae sequuntur.*

Acceptabilis sit Maiestati tuae, omnipotens aeternae Deus, haec oblatio, quam tibi offerimus pro reatibus et facinoribus nostris, et pro stabilitate sanctae catholicae et apostolicae fidei cultoribus per Christum Dominum nostrum. In nomine Patris ✠ et Filii et Spiritus Sancti. Amen. *Demittendo patenam super corporales pallas. Deinde accipiat calicem sanctificando sic:* In nomine Patris ✠ et Filii et Spiritus Sancti. Amen.

Offerimus tibi, Domine, calicem ad benedicendum sanguinem Christi Filii tui, deprecamurque clementiam tuam, ut ante conspectum divinae Maiestatis tuae cum odore suavitatis ascendat. Per eundem Christum Dominum nostrum. Amen.

*Ponat calicem super aram, et accipiat filiolum (i. e. velum calicis) sine sanctificatione et ponat super calicem dicendo sic:*

## ROMANUS.

cum gloria iudicare vivos et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur (*caput cruci inclinatur*) et conglorificatur: qui locutus est per Prophetas. Et unam sanctam, catholicam et apostolicam ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. *Signatur se signo crucis a fronte ad pectus.*

*Deinde osculatur Altare, et versus ad Populum dicit:*

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Postea dicit Oremus et Offertorium, singulis Officiis proprium.*

[*e.g. in Festivitate Corporis Christi:*

Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo et non polluent nomen eius. Alleluia.]

*Dicto Offertorio, si est Missa sollemnis, Diaconus porrigit Celebranti patenam cum hostia: si privata, Sacerdos ipse*

## AMBROSIANUS.

*mappis candidis apte involuti accedunt ad gradus presbyterii (Beroldus tamen auctor est eos intrasse chorum) et dextera Oblatas, sinistra amulas cum vino tenent, quas sacerdos illuc ab altari una cum ministris descendens et duo vasa deaurata deferens suscipit. Idem subinde peragunt et feminae duae anili aetate venerandae.*

*Accipit Celebrans patenam cum hostia eamque offert dicens:*

Suscipe clementissime Pater hunc panem sanctum, ut fiat Unigeniti tui Corpus, in nomine Patris et Filii et Spiritus Sancti. Amen.

*Tunc infundit aquam in calicem dicens:*

De latere Christi exivit sanguis et aqua pariter. In nomine Patris et Filii et Spiritus Sancti. Amen.

*Dein offert Calicem dicens:*

Suscipe, Sancta Trinitas, hunc calicem, vinum aqua mixtum, ut fiat Unigeniti tui sanguis. In nomine Patris et Filii et Spiritus Sancti. Amen.

*Deinde iunctis manibus et inclinatus dicit:*

Omnipotens, sempiterna Deus, placabilis et acceptabilis

GALLICANUS.

MOZARABICUS.

Hanc oblationem quaesumus, Domine, placatus admitte, et omnium offerentium eorum, pro quibus tibi offertur, peccata indulge per Christum Dominum nostrum. Amen.

*Et dicat iunctis manibus inclinando se :*

In spiritu humilitatis et in animo contrito suscipiamur, Domine, a te, et sic fiat sacrificium nostrum, ut a te suscipiamur hodie, ut placeat tibi, Domine Deus.

Veni sancte Spiritus, sanctificator, sanctifica hoc sacrificium de manibus meis tibi praeparatum.

*Hic ponat incensum in thuribulo et incenset sacrificium, si placuerit. Postea inclinet se Sacerdos in medium Altaris iunctis manibus et dicat alta voce :*

Adiuvate me fratres in orationibus vestris, et orate pro me ad Deum.

R. Adiuvet te Pater et Filius et Spiritus Sanctus.

*Deinde dicit Chorus Sacrificium, Antiphonam Romano Offertorio similem, et singulis officiis propriam.*

[e. g. *In Nativitate Domini : Parvulus natus est nobis, et*



## ROMANUS.

*accipit patenam cum Hostia, quam offerens dicit :*

Suscipe, sancte Pater, omnipotens, aeterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero pro innumerabilibus peccatis et offensionibus et negligentis meis et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis : ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

*Deinde faciens crucem cum eadem patena, deponit Hostiam super corporale. Diaconus ministrat vinum, Subdiaconus aquam in calice : vel si privata est Missa, utrumque infundit Sacerdos, et aquam miscendam in calice benedicit ✠ dicens :*

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti : da nobis per huius aquae et vini mysterium eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Iesus Christus, Filius tuus Dominus noster : Qui tecum vivit et regnat in unitate Spiritus Sancti Deus :

## AMBROSIANUS.

sit tibi haec oblatio, quam ego indignus pro me misero peccatore et pro delictis meis innumerabilibus tuae pietati offero, ut veniam et remissionem peccatorum meorum mihi concedas, et iniquitates meas ne despexeris, sed sola tua misericordia mihi prosit indigno.

*Tum stans manibus extensis prosequitur :*

Et suscipe, Sancta Trinitas, hanc oblationem, quam tibi offerimus pro regimine et custodia atque unitate catholicae fidei et pro veneratione quoque beatae Dei genitricis Mariae omniumque simul Sanctorum tuorum : et pro salute et incolumitate famulorum famularumque tuarum et omnium, pro quibus clementiam tuam implorare polliciti sumus et quorum quarumque elemosynas suscepimus : et omnium fidelium Christianorum tam vivorum quam defunctorum : ut te miserante, remissionem omnium peccatorum et aeternae beatitudinis praemia in tuis laudibus fideliter perseverando percipere mereantur, ad gloriam et honorem nominis tui, Deus

GALLICANUS.

MOZARABICUS.

filius datus est nobis, et factus est principatus eius super humeros eius. Alleluia Alleluia.]

*Hic accipiat Sacerdos aquam in manibus et dicat silentio super oblationem cum tribus digitis :*

In nomine Patris ✠ et Filii et Spiritus Sancti. Amen.

*Inclinat se ante Altare et dicat in silentio istam orationem.*

Accedam ad te in humilitate spiritus mei, loquar ad te, quia multam spem et fortitudinem dedisti mihi. Tu ergo, fili David, qui revelatus mysterio ad nos in carnem venisti, clave crucis tuae secreta cordis mei adaperi, mittens unum de Seraphin, qui candenti carbone illo, qui de Altari tuo sublatus est, sordentia labia mea emundet, mentem enubilet, docendi materiam subministret : ut lingua, quae proximorum utilitati per caritatem servit, ne erroris insonet casum, sed veritatis resultet sine fine praeconium, per te, Deus meus, qui vivis et regnas in saecula saeculorum. Amen.

*Silentium indicitur.*

*Hucusque Missa Catechumenorum. Incipit Missa proprie sic dicta :*

## ROMANUS.

per omnia saecula saeculorum.  
Amen.

*In Missis pro Defunctis dicitur praedicta Oratio: sed aqua non benedicitur. Postea accipit calicem et offert dicens:*

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae maiestatis tuae pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

*Deinde facit signum crucis cum calice et illum ponit super corporale, et palla cooperit: tum iunctis manibus super Altare aliquantulum inclinatus dicit:*

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

*Erectus expandit manus, easque in altum porrectas iungens, elevatis ad coelum oculis et statim demissis, dicit:*

Veni, sanctificator, omnipotens, aeterne Deus *benedicit oblata* prosequendo et bene ✠ dic hoc sacrificium tuo sancto nomini praeparatum.

## AMBROSIANUS.

misericordissime rerum Conditor. Per Christum Dominum nostrum.

*Diebus Dominicis et in festis Sanctorum dicit aliam Orationem similis argumenti.*

*Deinde manus expansas tenens super Oblata ait:*

Et suscipe, Sancta Trinitas, hanc oblationem pro emundatione mea, ut mundes et purges me ab universis peccatorum maculis, quatenus tibi digne ministrare merear, Deus et clementissime Domine.

*Postea benedicit Oblata his verbis:*

Benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti copiosa de coelis descendat super hanc nostram oblationem et accepta tibi sit haec oblatio, Domine sancte Pater omnipotens, aeterne Deus, misericordissime rerum conditor. Amen.



GALLICANUS.

Praefatio Missae, et Collectio  
(ante nomina) dicuntur.

Sonum, sc. *Antiphona Romano Offertorio, Officio Mozarabico similis, cantatur.*

Oblatio fit munerum.

*Diaconus sacrum ministerium seu supellectilem sacram, i. e. calicem et cetera vasa sacra ex sacrario afferebat. Tunc fiebat oblatio panis et vini ad sacrificium. Facta oblatione Presbyter quantum satis erat ad sacrificium assumebat idque, aqua in calicem infusa, palla seu pallio contegebat. Mabillon l. c. p. 39 sqq.*

*Composita oblatione in Altari dicit :*

Veni, sanctificator, omnipotens, aeterne Deus, et benedic hoc sacrificium tuo nomini praeparatum Per Christum Dominum nostrum. *Mabillon l. c. p. 43.*

MOZARABICUS.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

*Dicit Orationem officio diei convenientem quae κατ' ἐξοχήν dicitur Oratio Missae. Respondetur Amen.*

*Dicat Presbyter.* Per misericordiam tuam, Deus noster, qui es benedictus et vivis et omnia regis in saecula saeculorum. R. Amen.

*Dicat Presbyter elevando manus :* Oremus. *Respondet Chorus :* Agios, Agios, Agios Domine Deus, rex aeterne, tibi laudes et gratias.

*Postea dicat Presbyter :* Ecclesiam sanctam catholicam in orationibus in mente habeamus, ut eam Dominus fide et spe et caritate propitius ampliare dignetur. Omnes lapsos, captivos, infirmos atque peregrinos in mente habeamus : ut eos Dominus propitius redimere, sanare et confortare dignetur. *Respondet Chorus :* Praesta, aeterne omnipotens Deus.

*Dicat Presbyter Aliam Orationem officio diei convenientem.* R. Amen.

*Dicit Presbyter :* Per misericordiam tuam, Deus noster, in

## ROMANUS.

*Postea, si sollemniter celebrat, benedicit incensum dicens :*

Per intercessionem beati Michaelis Archangeli stantis a dexteris Altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene ✠ dicere et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

*Et accepto thuribulo a Diacono incensat oblata dicens :*

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

*Deinde incensat Altare dicens :*

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo : elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo et ostium circumstantiae labiis meis : ut non declinet cor meum in verba malitiae ad excusandas excusationes in peccatis.

*Dum reddit thuribulum Diacono dicit :*

Accendat in nobis Dominus ignem sui amoris et flammam aeternae caritatis. Amen.

*Postea incensatur Sacerdos a*

## AMBROSIANUS.

*Decantatur Offerenda, seu Offertorium.*

*Interea Sacerdos incensat Altare et Oblata, dicens :*

Dirigatur, Domine, oratio mea sicut incensum, etc. (*ut in Romano ordine*).

*Dum reddit thuribulum Diacono dicit :*

Ecce odor Sanctorum Dei tanquam odor agri pleni, quem Deus benedixit.

## GALLICANUS.

*Mabillon l. c. p. 43. Post Oblationem Diptycha legebantur, i. e. recitabantur nomina tam Sanctorum, in quorum memoriam sacrificium Deo offerebatur, quam viventium, atque defunctorum, pro quibus offerebatur. [Formam horum Diptychorum, quae quondam in parthenone S. Aureliani episcopi Arelatensis in usu erant, nobis suppeditat Codex Regularum, ubi ad finem Regulae Aurelianae haec leguntur :*

Simulque precantes oramus etiam, Domine, pro animabus famulorum tuorum, Patrum atque institutorum quondam nostrorum, Aureliani, Petri, Florentini, Redempti, Constantini, Himiteri, Hilarini, Ianuarii, Reparati, Childeberti, Voltrogotae, vel omnium fratrum nostrorum, quos de hoc loco ad te vocare dignatus es. Cunctorumque etiam huius loci memores Fidelium, pariterque parentum nostrorum atque servientium huius loci: et pro animabus omnium Fidelium famulorum tuorum, vel famularum, ac peregrinorum in pace ecclesiae defunctorum: ut eis tu, Domine Deus noster,

## MOZARABICUS.

cuius conspectu sanctorum Apostolorum et Martyrum, Confessorum atque Virginum nomina recitantur. R. Amen.

*Dicat Presbyter :*

Offerunt Deo Domino oblationem sacerdotes nostri, Papa Romensis et reliqui, pro se et pro omni Clero ac plebibus ecclesiae sibimet consignatis, vel pro universa fraternitate. Item offerunt universi Presbyteri, Diaconi, Clerici ac populi circumstantes in honorem Sanctorum pro se et suis.

*Chorus.* Offerunt pro se et pro universa fraternitate.

*Dicat Sacerdos :*

Facientes commemorationem beatissimorum Apostolorum et Martyrum, gloriosae sanctae Mariae virginis, Zachariae, Ioannis, Infantum, Petri, Pauli, Ioannis, Iacobi, Andreae, Philippi, Thomae, Bartholomaei, Matthaei, Iacobi, Simonis et Iudae, Matthiae, Marci et Lucae.

*Chorus.* Et omnium Martyrum.

*Dicat Sacerdos :*

Item pro spiritibus pausan-



## ROMANUS.

*Diacono, deinde alii per ordinem.*

*Interim Sacerdos lavat manus dicens :*

Lavabo inter innocentes manus meas : et circumdabo Altare tuum, Domine.

Ut audiam voces laudis : et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae : et locum habitationis gloriae tuae.

Ne perdas cum impiis animam meam : et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum : redime me et miserere mei.

Pes meus stetit in directo : in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio et nunc et semper et in saecula saeculorum. Amen.

*In Missis pro Defunctis, et tempore Passionis in Missis de Tempore, omittitur Gloria Patri.*

*Deinde aliquantulum inclinat in medio Altaris iunctis manibus super eo dicit :*

Suscipe, sancta Trinitas, hanc

## AMBROSIANUS.

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Nunc dicitur Credo si dicendum est, praecipue diebus dominicis ac festivis.*

GALLICANUS.

peccatorum tribuas veniam et requiem largiaris aeternam : meritis et intercessionibus Sanctorum tuorum, Mariae genitricis Domini nostri Iesu Christi, Stephani, Petri, Pauli, Ioannis, Iacobi, Andreae, Philippi, Thomae, Bartholomaei, Matthaei, Iacobi, Simonis, Iudae, Mathiae, Genesii, Symphoriani, Bandilii, Victoris, Hilarii Episcopi et Confessoris, Martini Episcopi et Confessoris, Caesarii Episcopi, haec propitius praestare et exaudire digneris, qui vivis et regnas in unitate Spiritus Sancti Deus in saecula saeculorum. Amen.]

Collectio post Nomina.

Collectio ad Pacem.

MOZARABICUS.

tium, Hilarii, Athanasii, Martini, Ambrosii, Augustini, Fulgentii, Leandri, Ysidori, David, Iuliani, item Iuliani, Petri, item Petri, Ioannis, Servi Dei, Visitani, Viventi, Felicis, Cypriani, Vincentii, Gerontii, Zachariae, Cenapali, Dominici, Iusti, Saturnini, Salvati, item Salvati, Bernardi, Reimundi, Ioannis, Celebruni, Gundisalvi, Martini, Roderici, Ioannis, Guterii, Sancii, Dominici, Iuliani, Philippi, Stephani, Ioannis, item Ioannis, Felicis.

*Chorus.* Et omnium pausan-  
tium.

*Recitatur* Collectio post Nomina *officio diei conveniens.*

R. Amen.

*Dicat Presbyter :* Quia tu es vita vivorum, sanitas infirmorum, ac requies omnium fidelium defunctorum in aeterna saecula saeculorum. R. Amen.

*Dicitur a sacerdote* Oratio ad Pacem, *officio diei conveniens.*

R. Amen.

*Hac finita dicat Presbyter :*

## ROMANUS.

## AMBROSIANUS.

oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Iesu Christi Domini nostri: et in honorem beatae Mariae semper virginis, et beati Ioannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

*Postea osculatur Altare, et versus ad populum extendens et iungens manus voce paululum elevata dicit:*

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

*Minister seu circumstantes respondent: alioquin ipsemet Sacerdos:*

Suscipiat Dominus sacrificium de manibus tuis (meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque ecclesiae suae sanctae. *Sacerdos submissa voce dicit:* Amen.

*Deinde manibus extensis abso-*

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Dicit clara voce unam vel*



GALLICANUS.

MOZARABICUS.

Quia tu es vera pax nostra et caritas indisrupta, vivis tecum et regnas cum Spiritu sancto unus Deus in saecula saeculorum. R. Amen.

*Dicat Presbyter elevatis manibus in coelum :*

Gratia Dei Patris omnipotentis, pax ac dilectio Domini nostri Iesu Christi, et communicatio Spiritus sancti sit semper cum omnibus nobis. R. Et cum omnibus bonae voluntatis.

*Dicat Presbyter :* Quomodo adstatis pacem facite.

R. Pacem meam do vobis, pacem meam commendo vobis; non sicut mundus dat pacem do vobis. Novum mandatum do vobis, ut diligatis invicem. *Reiteretur :* Pacem meam do vobis. V. Gloria et honor Patri et Filio et Spiritui sancto in saecula saeculorum. *Reiteretur :* Pacem meam.

*Interim quando Chorus dicit Pacem meam accipiat Sacerdos pacem de patena dicendo sic :* Habete osculum dilectionis et pacis, ut apti sitis sacrosanctis mysteriis Dei. *Et statim det pacem Diacono vel puero, et puer populo.*

## ROMANUS.

*lute sine* Oremus *subiungit* Orationes Secretas *vel* Secretam *si una dicenda est.*

[*e.g. in Ascensione Domini:* Suscipe, Domine, munera, quae pro Filii tui gloriosa Ascensione deferimus: et concede propitius, ut a praesentibus periculis liberemur et ad vitam perveniamus aeternam. Per eundem.]

*Orationibus Secretis finitis, cum pervenerit ad conclusionem clara voce dicit:*

Dominus vobiscum.

R. Et cum Spiritu tuo.

Sursum corda.

R. Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

*Recitatur a Sacerdote Praefatio.*

[*e.g. in Nativitate Domini:*

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus. Quia per incarnati verbi mysterium, nova mentis nostrae lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum

## AMBROSIANUS.

*plures* Orationes super Oblata, *Secretis Romanis similes.*

[*e.g. in Ascensione Domini:* Sacrificium, Domine, pro Filii tui supplices venerabili nunc Ascensione deferimus: praesta, quaesumus, ut et nos per ipsum his commerciis sacrosanctis ad coelestia consurgamus. Per eundem.]

*Tum dicit:* Dominus vobiscum.

R. Et cum Spiritu tuo.

Sursum corda.

R. Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

*Praefatio sequitur, singulis feriis et festis propria.*

[*Praefatio de Nativitate Ambrosiana convenit cum Romana: damus aliam in Epiphania Domini:*

Vere dignum, etc. aeterne Deus. Qui te nobis super Iordanis alveum de coelis in voce tonitruum praebuisti, ut salvatorem coeli demonstrares, et te patrem luminis aeterni ostenderes; coelos aperuisti, aerem benedixisti, fontem puri-

GALLICANUS.

MOZARABICUS.

*Postea inclinet se Sacerdos iunctis manibus et dicat: Introibo ad altare Dei.*

R. Ad Deum, qui laetificat iuventutem meam.

*Presbyter manum ponat super calicem et dicat:*

Aures ad Dominum.

R. Habemus ad Dominum.

*Dicat Presbyter: Sursum corda.*

R. Levamus ad Dominum.

*Dicat Presbyter inclinando se iunctis manibus: Deo ac Domino nostro Iesu Christo filio Dei, qui est in coelis, dignas laudes dignasque gratias referamus. Et dicendo Gratias referamus elevet Sacerdos manus in altum.*

R. Dignum et iustum est.

*Sequitur Illatio, singulis Dominicis ac festivitibus propria.*

[*Illatio in Nativitate Domini incipit sic:*

Dignum et iustum est nos omnipotentiae et pietati tuae quas posse donaveris laudes referre, clementissime Pater: quia post multa tempora in hac die ante non multa tempora, qui tibi vel sibi semper erat, nobis natus est Christus Iesus unigenitus tuus: factus est ancillae

Contestatio, sive Illatio, sive Immolatio respondet Praefationi Romanae. In hac Contestatione recitabatur Sancti vitae compendium, quae Missae initio integra lecta fuerat. Mabillon p. 45.

[e.g. Ita in Natali S. Laurentii:

Vere dignum et iustum est, omnipotens, sempiterna Deus, tibi in tanti martyris Laurenti . . . laudis hostias immolare: qui hostiam viventem hodie in



## ROMANUS.

Angelis atque Archangelis, cum Thronis et Dominationibus, cumque omni militia coelestis exercitus, hymnum gloriae tuae canimus sine fine dicentes :]

## AMBROSIANUS.

ficasti, et tuum unicum filium per speciem columbae sancto Spiritu declarasti. Susceperunt hodie fontes benedictionem tuam et abstulerunt maledictionem nostram, ita ut credentibus purificationem omnium delictorum exhibeant et Deo filios generando adoptive faciant ad vitam aeternam. Nam quos ad temporalem vitam carnalis nativitas fuderat, quos mors per praevaricationem ceperat, hos vita aeterna recipiens ad regni coelorum gloriam revocavit. Per eundem Christum Dominum nostrum.]

*Praefatione finita iungit Sacerdos manus et inclinatus dicit:*

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis.

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis.

GALLICANUS.

ipsius Levitae tui beati Laurentii martyris ministerio per florem casti corporis accepisti. Cuius vocem per hymnidicum modulum Psalmi audivimus, canentis atque dicentis : Probasti cor meum Deus et visitasti nocte, id est in tenebris saeculi : igne me examinasti et non est inventa in me iniquitas. O gloriosa certaminis virtus. O inconcussa constantia confitentis. Stridunt membra viventia super craticulam imposita : et prunis saevientibus anhelantes incensum suum in modum thymiamatis divinis naribus exhibent odorem. Dicit enim martyr ipse cum Paulo : Christi bonus odor sumus Deo. Non enim cogitabat quomodo in terra positus a passionis periculo liberaretur : sed quomodo inter martyres in coelis coronaretur. Per Christum Dominum nostrum, per quem, etc.]

Sanctus, Sanctus, Sanctus  
*decantatur.*

MOZARABICUS.

suae filius, Dominus matris suae, partus Mariae, fructus Ecclesiae : qui ab illa editur, ab ista suscipitur ; qui per illam pusillus progreditur, per istam mirifice dilatatur. Ille salutem populis creavit, haec populos : illa utero vitam portavit, haec lavacro : in illius membris Christus infusus est, in istius aquis Christus indutus est. Per illam qui erat nascitur, per istam qui perierat invenitur. In illa Redemptor gentium vivificatur, in ista gentes vivificantur. Per illam venit ut peccata tolleretur, per istam tulit peccata, propter quae venit. Per illam nos ploravit, per istam nos curavit, etc. *Explicit ita :* Unde [ipsa] nunc a dexteris eius felici et gloriosa perennitate consistens, eum tecum, omnipotens Pater, et cum sancto Spiritu regnantem cum omnibus Angelis confitendo conlaudat et dicit:]

Sanctus, Sanctus, Sanctus  
Domine Deus Sabaoth.

Pleni sunt coeli et terra  
gloria maiestatis tuae.

Osanna filio David, Osanna  
in excelsis.

## ROMANUS.

Benedictus, qui venit in nomine Domini. *Hic signum crucis sibi producit a fronte in pectus.*

Hosanna in excelsis.

*Incipit Canon.*

*Sacerdos extendens, elevans, et iungens manus, elevans ad coelum oculos et statim demittens, profunde inclinatus ante Altare, manibus super eo positis dicit:*

Te igitur, clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus *osculatur Altare* uti accepta habeas et benedicas *iungit manus, deinde signat ter super Oblata* haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata, *extensis manibus prosequitur* in primis, quae tibi offerimus pro ecclesia tua sancta Catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.

*Commemoratio pro vivis.*

## AMBROSIANUS.

Benedictus, qui venit in nomine Domini.

Hosanna in excelsis.

*Incipit Canon.*

Te igitur clementissime Pater per Iesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas et benedicas haec dona, haec munera, haec sancta sacrificia illibata: Imprimis quae tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum una cum famulo tuo Pontifice nostro N. et famulo tuo N. Imperatore nostro, sed et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.

*Commemoratio pro vivis.*



GALLICANUS.

MOZARABICUS.

Benedictus, qui venit in nomine Domini. Osanna in excelsis.

Agios, Agios, Agios Kyrie  
O Theos.

*Incipit Canon.*

Collectionem Post-Sanctus recitat Sacerdos, orationem brevem officio diei convenientem.

[e.g. In Missali Gallico seu Gallicano ad Vigiliam Nativitatis Domini haec leguntur :

Vere sanctus, vere benedictus Dominus noster Iesus Christus filius tuus, manens in coelis, manifestatus in terris. Ipse enim pridie quam pateretur, etc. quae sunt prima verba sacrae Actionis seu Consecrationis.]

In Missali Francorum Canon Gregorianus assignatur, tametsi aliae Missae partes ritum veterem Gallicanum retinent. Item in Codice Bobiensi Canon exstat Romanus, nam, ut recte adnotat Mabillon, Gallicani prius Canonem Romanum quam integrum Missae ritum Romanum susceperunt.

*Incipit Canon.*

Post-Sanctus recitat Sacerdos, brevem orationem officio diei convenientem.

[e. g. in Nativitate Domini : Vere sanctus, vere benedictus Dominus noster Iesus Christus, qui venit e coelis, ut conversaretur in terris : caro factus est, ut habitaret in nobis Christus Dominus ac redemptor aeternus.]

Deinde dicat Presbyter in silentio iunctis manibus inclinando se ante altare hanc orationem :

Adesto, adesto Iesu, bone pontifex, in medio nostri, sicut fuisti in medio discipulorum tuorum : sancti ✠ fica hanc oblationem ✠ ut sanctificata ✠ sumamus per manus sancti Angeli tui, sancte Domine ac redemptor aeternae.

Proxime sequitur Formula Consecrationis, quam infra apponimus formulae Romanae et Ambrosianae.

## ROMANUS.

Memento, Domine, famulorum famularumque N. et N. *Iungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur* Et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

*Infra actionem.*

Communicantes et memoriam venerantes inprimis gloriosae semper virginis Mariae, genitricis Dei et Domini nostri Iesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum:

## AMBROSIANUS.

Memento, Domine, famulorum famularumque tuarum et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae tibi que reddunt vota sua, aeterno Deo, vivo et vero.

*Infra actionem.*

Communicantes et memoriam venerantes inprimis gloriosae semper virginis Mariae, genitricis Dei et Domini nostri Iesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Xysti, Laurentii, Hippolyti, Vincentii, Cornelii, Cypriani, Clementis, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani, Apollinaris, Vitalis, Nazarii et Celsi, Protasii

GALLICANUS.

MOZARABICUS.



## ROMANUS.

quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. *Iungit manus.* Per eundem Christum Dominum nostrum. Amen.

(*In Nativitate, Epiphania, Resurrectione et Ascensione Domini, item die Pentecostes, paucula exordio interseruntur. e. g. in Nativitate: et diem (noctem) sacratissimum celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem. Sed et.*)

*Tenens manus expansas super oblata dicit:*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiae tuæ quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas atque ab æterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. *Iungit manus.* Per Christum Dominum nostrum. Amen.

(*In Festivitatibus Paschatis et Pentecostes hæc oratio incipit:*

tua, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu

## AMBROSIANUS.

et Gervasii: et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum.

*Eundem morem servant Ambrosiani.*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiae tuæ quaesumus, Domine, ut placatus accipias diesque nostros in tua pace disponas atque ab æterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

*Similiter Ambrosiani, qui tamen in paschali officio prolixiores preces pro baptizatis orationi in fine adnectunt.*

GALLICANUS.

MOZARABICUS.

## ROMANUS.

Sancto, tribuens eis remissionem peccatorum, quaesumus, etc.)

Quam oblationem tu, Deus, in omnibus quaesumus *Signat ter super oblata* bene ✠ dictam, adscri ✠ ptam, ra ✠ tam, rationabilem, acceptabilemque facere digneris *Signat semel super Hostiam et semel super Calicem* ut nobis Cor ✠ pus et San ✠ guis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

Qui pridie quam pateretur *Accipit Hostiam* accepit panem in sanctas ac venerabiles manus suas *Elevat oculos ad coelum* et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem, tibi gratias agens *Signat super Hostiam* bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes.

*Tenens ambabus manibus Hostiam inter indices et pollices, profert verba Consecrationis secrete, distincte et attente:*

Hoc est enim Corpus meum.

*Prolatis verbis Consecrationis*

## AMBROSIANUS.

Quam oblationem, quam pietati tuae offerimus, tu, Deus, in omnibus quaesumus bene ✠ dictam, adscri ✠ ptam, ra ✠ tam, rationabilem acceptabilemque facere digneris, ut nobis Cor ✠ pus et San ✠ guis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

*Hic purificet digitos consecratos.*

Qui pridie quam pateretur accipiens panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes.

Hoc est enim Corpus meum

[*vel ut est in textu Pamellii:*



## GALLICANUS.

## MOZARABICUS.

Ipse enim pridie quam pateretur, etc. *Reliqua in quatuor qui exstant Missalibus Gallicanis desunt. Id certum est ex scriptis S. Germani et Gregorii Turonensis juxta morem esse Catholicum sacra munera signo crucis superposito benedicere, et verba sacra super ea proferre; quae, ut verisimile est, in hunc modum dicebantur :*

Dominus noster Iesus Christus in qua nocte tradebatur, accepit panem et gratias agens bene ✠ dixit ac fregit deditque discipulis suis dicens : Accipite et manducate.

Hoc ✠ est Corpus meum, quod pro vobis confringetur.

Hoc est Corpus meum, quod pro vobis tradetur.

## ROMANUS.

*statim Hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super Corporale, iterum adorat: et non disiungit pollices et indices nisi quando Hostia tractanda est, usque ad ablutionem digitorum. Tunc detecto Calice dicit:*

Simili modo postquam coenatum est, *ambabus manibus accipit Calicem* accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, *Sinistra tenens Calicem dextra signat super eum* bene ✠ dicit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes.

*Profert verba Consecrationis super Calicem attente, continue et secrete, tenens illum parum elevatum.*

Hic est enim Calix sanguinis mei, novi et aeterni testamenti, mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

*Prolatis verbis Consecrationis deponit Calicem super Corporale et dicens secrete:*

Haec quotiescunque feceritis in mei memoriam facietis.

*Genuflexus adorat, surgit,*

## AMBROSIANUS.

Hoc est enim Corpus meum, quod pro vobis confringetur.]

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit deditque discipulis suis dicens: Accipite et bibite ex eo omnes.

Hic est enim Calix sanguinis mei, novi et aeterni testamenti, mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

[*In textu Pamelii:*

Hic est enim sanguis meus.]

*Fit elevatio.*

Mandans quoque et dicens ad eos: Haec quotiescunque feceritis in meam commemorationem facietis, mortem meam praedicabitis, resurrectionem meam annunciabitis, adventum meum sperabitis, donec iterum de coelis veniam ad vos.

GALLICANUS.

MOZARABICUS.

*Hic elevatur Corpus.*

Quotiescunque manduca-  
veritis, hoc facite in meam ✠  
commemorationem.

Similiter et Calicem postquam  
coenavit dicens :

Hic ✠ est calix sanguinis  
mei, mysterium fidei, qui pro  
vobis et pro multis effundetur  
in remissionem peccatorum.

Hic ✠ est calix novi testa-  
menti in meo sanguine, qui  
pro vobis et pro multis effun-  
detur in remissionem pecca-  
torum.

*Hic elevatur Calix coopertus  
filiola.*

Quotiescunque biberitis, hoc  
facite in meam ✠ commemo-  
rationem.

R. Amen.

Quotiescunque manducave-  
ritis panem hunc et calicem  
istum biberitis, mortem Domini  
annuntiabitis donec veniet.  
In claritatem ✠ de coelis.

R. Amen.



## ROMANUS.

*ostendit populo, deponit, cooperit  
et iterum adorat.*

*Deinde disiunctis manibus  
dicit :*

Unde et memores, Domine,  
nos servi tui, sed et plebs tua  
sancta, eiusdem Christi Filii  
tui Domini nostri tam beatae  
passionis nec non ab inferis  
resurrectionis, sed et in coelos  
gloriosae ascensionis : offeri-  
mus praeclarae maiestati tuae  
de tuis donis ac datis *Iungit  
manus et signat ter super Hosti-  
am et Calicem simul* Hostiam  
✠ puram, hostiam ✠ sanctam,  
hostiam ✠ immaculatam *Sig-  
nat semel super Hostiam et  
semel super Calicem* Panem ✠  
sanctum vitae aeternae et  
Calicem ✠ salutis perpetuae.

*Extensis manibus prosequi-  
tur :* Supra quae propitio ac  
sereno vultu respicere dig-  
neris et accepta habere sicuti  
accepta habere dignatus es  
munera pueri tui iusti Abel et  
sacrificium patriarchae nostri  
Abrahae : et quod tibi obtulit  
summus sacerdos tuus Mel-  
chisedech, sanctum sacrificium,  
immaculatam hostiam.

*Profunde inclinatus, iunctis  
manibus et super Altare positis,  
dicit :*

## AMBROSIANUS.

Unde et memores sumus,  
Domine, nos servi tui, sed et  
plebs tua sancta eiusdem Christi  
Filii tui Domini nostri tam bea-  
tae passionis, nec non ab inferis  
resurrectionis, sed et in coelos  
gloriosae ascensionis : offeri-  
mus praeclarae maiestati tuae  
de tuis donis ac datis Hostiam  
puram, hostiam sanctam, ho-  
stiam immaculatam, Panem  
sanctum vitae aeternae et  
Calicem salutis perpetuae.

Supra quae propitio ac  
sereno vultu respicere digneris  
et accepta habere sicuti accepta  
habere dignatus es munera pueri  
tui iusti Abel et sacrificium pa-  
triarchae nostri Abrahae et  
quod tibi obtulit summus sacer-  
dos Melchisedech, sanctum sac-  
rificium, immaculatam hostiam.

GALLICANUS.

*Dicitur Collectio post My-  
sterium seu Post Secreta offi-  
cio diei conveniens.*

MOZARABICUS.

*Dicitur Oratio post Pridie,  
pro diversitate Missarum di-  
versa.*

*Postea dicat Presbyter :*

Te praestante, sancte Do-  
mine, quia tu haec omnia nobis  
indignis servis tuis valde bona  
creas, sancti ✠ ficas, vivificas,  
✠ bene ✠ dicis ✠ ac prae-  
stas nobis, ut sit benedicta a  
te Deo nostro in saecula sae-  
culorum.

R. Amen.

*Accipit Corpus Domini de  
Patena et ponit super Calicem  
discoopertum et ait :*

Dominus sit semper vobis-  
cum.

R. Et cum Spiritu tuo.

*Dicat presbyter :* Fidem,  
quam corde credimus, ore  
autem dicamus. *Et elevet  
Corpus Christi, ut videatur  
a populo.*

*Et dicant omnes Symbolum,  
bini ac bini videlicet :*

Credimus in unum Deum, Pa-  
trem omnipotentem, factorem  
coeli et terrae, visibilium om-  
nium et invisibilium condi-  
torem. Et in unum Domi-  
num nostrum Iesum Christum,  
Filium Dei unigenitum et ex  
Patre natum ante omnia sae-  
cula, Deum ex Deo, Lumen

## ROMANUS.

Supplices te rogamus, omnipotens Deus: Iube haec perferri per manus sancti Angeli tui in sublime Altare tuum in conspectu divinae maiestatis tuae, ut quotquot *Osculatur Altare* ex hac altaris participatione sacrosanctum Filii tui *Iungit manus et signat semel super Hostiam et semel super Calicem* Cor ✠ pus et San ✠ guinem sumpserimus *Se ipsum signat* omni benedictione coelesti et gratia repleamur. Per eundem Dominum nostrum Iesum Christum. Amen.

*Commemoratio pro Defunctis.*

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. *Iungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur:* Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas deprecamur. *Iungit manus et caput inclinat.* Per

## AMBROSIANUS.

Supplices te rogamus, omnipotens Deus: Iube haec perferri per manus sancti Angeli tui in sublime altare tuum in conspectu divinae maiestatis tuae, ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus omni benedictione coelesti et gratia repleamur. Per eundem Dominum nostrum Iesum Christum.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas deprecamur. Per eundem Christum Dominum nostrum.



GALLICANUS.

MOZARABICUS.

ex Lumine, Deum verum ex Deo vero, natum, non factum, Omousion Patri, hoc est eiusdem cum Patre substantiae, per quem omnia facta sunt, quae in coelo et quae in terra : qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu sancto ex Maria virgine et homo factus est. Passus sub Pontio Pilato, sepultus, tertia die resurrexit, ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis : inde venturus est iudicare vivos et mortuos, cuius regni non erit finis. Et in Spiritum Sanctum Dominum, vivificatorem, et ex Patre et Filio procedentem, cum Patre et Filio adorandum et conglorificandum : qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Expectans Resurrectionem mortuorum et vitam venturi saeculi. Amen.

*Interim Sacerdos frangit Hostiam per medium in duas partes et accepta una parte facit ex ea quinque particulas et ponit in Patena recta linea,*

## ROMANUS.

eundum Christum Dominum nostrum. Amen.

*Manu dextera percutit sibi pectus, elata parum voce dicens :*

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis Sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia et omnibus Sanctis: intra quorum nos consortium non aestimator meriti, sed veniae, quaesumus, largitor admitte. *Iungit manus.* Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas *Signat ter super Hostiam et Calicem simul, dicens sancti* ✠ *ficas, vivi* ✠ *ficas, bene* ✠ *dicis et praestas nobis* *Disco-* *operit Calicem, genuflectit, accipit* *Sacramentum dextra, tenens sinistra Calicem: signat cum Hostia ter a labio ad labium Calici dicens:* Per ip ✠ sum et cum ip ✠ so et in ip ✠ so

## AMBROSIANUS.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano et Andrea, Petro, Marcellino, Agnete, Caecilia, Felicitate, Perpetua, Anastasia, Agatha, Euphemia, Lucia, Apollonia, Iustina, Sabina, Thecla, Pelagia atque Catharina, et omnibus Sanctis: intra quorum nos consortium non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et nobis famulis tuis largiter praestas ad augmentum fidei et remissionem omnium peccatorum nostrorum. Et est tibi Deo Patri omnipotenti ex ipso, et per ipsum, et in ipso, omnis honor, virtus, laus, gloria, imperium, perpetuitas et potestas, in unitate Spiritus

GALLICANUS.

MOZARABICUS.

*habentque singulae proprium nomen. Accepta similiter altera parte facit ex ea quatuor particulas et eas collocat in Patena, ordine hic expresso :*

Fractio fit,  
et Commistio  
Corporis Do-  
mini, dum sup-  
plex clerus  
psallet Anti-  
phonam. Le  
Brun, ii. p.  
260.

|       |              |              |
|-------|--------------|--------------|
|       | Corporatio.  |              |
| Mors. | Nativitas.   | Resurrectio. |
|       | Circumcisio. |              |
|       | Apparitio.   | Gloria.      |
|       | Passio.      | Regnum.      |

*Statim digitos bene purgat et cooperto Calice orat secreto pro Fidelibus viventibus vel facit Memento pro vivis. Haec autem omnia fere complentur, dum Chorus cantat Symbolum.*



## ROMANUS.

*bis signat inter Calicem et pectus est tibi Deo Patri ✠ omnipotenti in unitate ✠ Spiritus sancti elevans parum Calicem cum Hostia dicit omnis honor et gloria. Reponit Hostiam, cooperit Calicem, genuflectit, surgit et dicit : Per omnia saecula saeculorum. R. Amen.*

*Jungit manus. Oremus.*

Praeceptis salutaribus moniti et divina institutione formati audemus dicere :

*Extendit manus.*

Pater noster, qui es in coelis. Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

## AMBROSIANUS.

Sancti per infinita saecula saeculorum. Amen.

*Frangit Hostiam in duas partes, dicendo : Corpus tuum frangitur, Christe, Calix benedicitur. Alteram partem iterum frangit, et dicit : Sanguis tuus sit nobis semper ad vitam et ad salvandas animas, Deus noster. Tum particulam in Calicem immittens, dicit : Commixtio consecrati Corporis et Sanguinis Domini nostri I. C. nobis edentibus et sumentibus proficiat ad vitam et gaudium sempiternum.*

*Interea cantatur Antiphona officio diei congrua, quae dicitur Confractorium.*

*Statimque subdit :*

Oremus.

Praeceptis salutaribus moniti et divina institutione formati audemus dicere :

Pater noster, qui es in coelis. Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

GALLICANUS.

MOZARABICUS.

*In Gallicano quoque ritu praemittitur Orationi Dominicae praefatio quaedam sed pro diversitate festivitatum diversa. [e. g. in Natali Domini: Non nostro praesumentes, Pater sancte, merito, sed Domini nostri Iesu Christi obedientes imperio, audemus dicere.] Porro certum est Orationem Dominicam non a solo Sacerdote, sed etiam ab adstante populo prolatam fuisse. Cf. Mabillon, l. c. p. 49.*

*Tum recitat Orationem Domini, praemissa brevi praefatione, quae in singulis Missis variatur.*

*[e. g. in Nativitate Domini: Quod Via ut sequeremur ostendit, quod Vita ut eloqueremur edocuit, quod Veritas ut teneremus instituit, tibi, summe Pater, cum tremore cordis proclamemus e terris:]*

Pater noster, qui es in coelis. R. Amen.

Sanctificetur nomen tuum. R. Amen.

Adveniat regnum tuum. R. Amen.

Fiat voluntas tua sicut in coelo et in terra. R. Amen.

Panem nostrum quotidianum da nobis hodie. R. Quia Deus es.

Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. R. Amen.

## ROMANUS.

R. Sed libera nos a malo.  
*Sacerdos secrete dicit* Amen.

*Deinde accipit Patenam inter  
 indicem et medios digitos et dicit:*

Libera nos, quaesumus,  
 Domine, ab omnibus malis,  
 praeteritis, praesentibus et  
 futuris: et intercedente beata  
 et gloriosa semper virgine  
 Dei genitrice Maria, cum  
 beatis Apostolis tuis Petro et  
 Paulo atque Andrea et omnibus  
 Sanctis *Signat se cum Patena  
 a fronte ad pectus et eam oscu-*  
*latur* da propitius pacem in  
 diebus nostris: ut ope miseri-  
 cordiae tuae adiuti et a peccato  
 simus semper liberi, et ab  
 omni perturbatione securi.

*Submittit Patenam Hostiae,  
 discooperit Calicem, genuflectit,  
 surgit, accipit Hostiam, frangit  
 eam super Calicem per medium,  
 dicens: Per eundem Do-*  
 minum nostrum Iesum Chri-  
 stum. *Partem, quae in dextra  
 est, ponit super Patenam.*  
*Deinde ex parte, quae in  
 sinistra remansit, frangit parti-*  
*culam, dicens: Qui tecum vivit  
 et regnat in unitate Spiritus  
 Sancti Deus. Aliam mediam  
 partem cum ipsa sinistra ponit  
 super Patenam et dextra tenens  
 particulam super Calicem, si-*

## AMBROSIANUS.

R. Sed libera nos a malo.  
*Dicit Sacerdos:* Amen.

*Dicit alta voce:*

Libera nos, quaesumus, Do-  
 mine, ab omnibus malis, prae-  
 teritis, praesentibus et futuris;  
 et intercedente beata et glo-  
 riosa semper virgine Dei geni-  
 trice Maria, cum beatis Apo-  
 stolis tuis Petro et Paulo atque  
 Andrea et beato Ambrosio  
 Confessori tuo et Pontifici, et  
 omnibus Sanctis tuis, da pro-  
 pitius pacem in diebus nostris:  
 ut ope misericordiae tuae  
 adiuti et a peccato simus sem-  
 per liberi et ab omni pertur-  
 batione securi. Per eundem  
 Dominum nostrum Iesum  
 Christum Filium tuum, qui  
 tecum vivit et regnat in unitate  
 Spiritus sancti Deus, per omnia  
 saecula saeculorum.



GALLICANUS.

*Subiicitur Oratio varia pro diversis Missis*

[e.g. in *Nativitate Domini*: Libera nos, omnipotens Deus, ab omni malo, et custodi nos in omni opere bono, perfecta veritas et vera libertas, Deus, qui regnas in saecula saeculorum.] *Mabillon, l. c. p. 51.*

MOZARABICUS.

Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

*Dicat Presbyter*: Liberati a malo, confirmati semper in bono tibi servire mereamur Deo ac Domino nostro. Pone, Domine, finem *Hic percutiat pectus* peccatis nostris: da gaudium tribulatis, praebe redemptionem captivis, sanitatem infirmis, requiem defunctis: concede pacem et securitatem in omnibus diebus nostris. Frange audaciam inimicorum nostrorum et exaudi, Deus, orationes servorum tuorum omnium fidelium Christianorum in hac die et in omni tempore. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia saecula saeculorum.  
R. Amen.

*Sic faciat Presbyter*: *Accipiat modo particulam, quae dicitur Regnum, de Patena et ponat super Calicem. In tempore Resurrectionis videlicet dicat tribus vicibus*: Vicit leo de tribu Iuda, radix David, Alleluia. *Respondeat Chorus qualibet vice*:

## ROMANUS.

*nistra Calicem, dicit:* Per omnia saecula saeculorum. R. Amen.

*Cum ipsa particula signat ter super Calicem dicens:*

Pax ✠ Domini sit ✠ semper vobis ✠ cum.

R. Et cum Spiritu tuo.

*Particulam ipsam immittit in Calicem, dicens secrete:*

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Iesu Christi fiat accipientibus nobis in vitam aeternam. Amen.

*Cooperit Calicem, genuflectit, surgit et inclinatus Sacramento, iunctis manibus et ter pectus percutiens, dicit:*

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

*(In Missis pro Defunctis non dicitur Miserere nobis, sed eius loco dona eis requiem et in tertio additur sempiternam.)*

*Deinde iunctis manibus super Altare inclinatus dicit:*

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias pec-

## AMBROSIANUS.

Pax et communicatio Domini nostri Iesu Christi sit semper vobiscum.

R. Et cum Spiritu tuo.

Offerte vobis pacem.

R. Deo gratias.

[Agnus Dei dicitur in Missis pro defunctis tantum.]

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata

GALLICANUS.

MOZARABICUS.

Qui sedes super Cherubim,  
Radix David, Alleluia. *Et  
postea dicat istam orationem  
inter se submissa voce :*

Sancta sanctis et coniunctio  
Corporis Domini nostri Iesu  
Christi sit sumentibus et po-  
tantibus nobis ad veniam; et  
defunctis fidelibus praestetur  
ad requiem.

*Et mittat particulam in Cali-  
cem et dicat alta voce sic, si non  
fuerit ibi Diaconus.*

Humiliate vos benedictioni.  
Dominus sit semper vobis-  
cum.

R. Et cum Spiritu tuo.

*Communionem subsequentem  
praecedebat Benedictio ab Epi-  
scopo vel Sacerdote impertita.*

*[e.g. in festivitate S. Iacobi  
Apostoli:]*

Deus, qui tuos Apostolos  
pretiosa gentium lumina prae-  
parasti: dum Ioannem et  
Iacobum ad illustrandas animas  
inter vasa ecclesiae candelabro  
fidei praetulisti. R. Amen.

Da plebi tuae imitari, quod  
unus exorando alius docendo  
formavit. Amen.

Fructificet in hoc populo,  
quod seminavit iste verbo,

*Tum Benedictionem tribus di-  
stinctis petitionibus largitur, qui-  
bus singulis respondetur Amen.  
Benedictio convenit cum officio  
diei.*

*[e.g. in Nativitate Domini:]*

Dominus Iesus Christus, qui  
olim pro nobis hodie dignatus  
est nasci: ipse vos sua nativi-  
tate vivificet. R. Amen.

Et qui infantiam sumens  
humanitatis vilibus indutus est  
pannis, coelestium nos virtutum  
induat vestimentis. R. Amen.

Sitque vestrorum cordium  
interior pastus, qui in prae-



## ROMANUS.

cata mea, sed fidem ecclesiae tuae : eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

*(In Missa sollemni, ubi danda est pax, Diaconus genua flectens et praemissa oratione finita, manibus iunctis osculatur Altare simul cum Celebrante, extra Corporale tamen, et ab eodem accipit pacem iungendo sinistram genam sinistrae Celebrantis. Dein praemissa genuflexione, comitante ad sinistram caerimoniario recedit ad chorum, ac pacem ibidem distribuit.*

*In Missis Defunctorum non datur pax, neque dicitur praecedens Oratio.)*

*Deinde dicit sequentes Orationes :*

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti : libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis : et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et

## AMBRÖSIANUS.

mea, sed fidem ecclesiae tuae ; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas per omnia saecula saeculorum. Amen.

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti : libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis : et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et

GALLICANUS.

plantavit ille martyrio. Ut eorum interventu haec turba illius reficiatur dulcedine, supra cuius pectus carus Ioannes recubuit. R. Amen.

Quod ipse praestare digneris qui in Trinitate perfecta vivis et regnas Deus per omnia saecula saeculorum. R. Amen.]

MOZARABICUS.

sepio positus credentibus se voluit monstrare vescendus. R. Amen.]

Per misericordiam ipsius Dei nostri, qui est benedictus et vivit et omnia regit in saecula saeculorum. R. Amen.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

*Dicat Chorus :*

Gustate et videte quoniam suavis est Dominus. Alleluia, Alleluia, Alleluia. Benedicam Dominum in omni tempore : semper laus eius in ore meo. Alleluia, Alleluia, Alleluia.

## ROMANUS.

Spiritu Sancto vivis et regnas  
Deus in saecula saeculorum.  
R. Amen.

Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen.

*Genuflectit, surgit et dicit:*

Panem coelestem accipiam  
et nomen Domini invocabo.

*Deinde parum inclinatus accipit ambas partes Hostiae inter pollicem et indicem sinistrae manus, et Patenam inter eundem indicem et medium, et dextra percutiens pectus elevata aliquantulum voce dicit ter devote et humiliter:*

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.

*Postea dextra se signans cum Hostia super Patena, dicit:*

Corpus Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.

## AMBROSIANUS.

Spiritu Sancto vivis et regnas  
Deus in saecula saeculorum.  
Amen.

Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen.

Panem coelestem accipiam  
et nomen Domini invocabo.

Domine, non sum dignus, ut intres sub tectum meum: sed dic tantum verbo et sanabitur anima mea.

Corpus Domini nostri Iesu Christi proficiat mihi sumenti et omnibus, pro quibus hoc



GALLICANUS.

MOZARABICUS.

Redimet Dominus animas servorum suorum, et non derelinquet omnes, qui sperant in eum. Alleluia, Alleluia, Alleluia. Gloria et honor Patri et Filio et Spiritui Sancto in saecula saeculorum.

*Dum Chorus decantat* Gustate et videte *accipiat Presbyter etiam particulam sequentem, quae dicitur Gloria, et ponat super Calicem, et dicat cum silentio istam orationem*: Panem coelestem de mensa Domini accipiam et nomen Domini invocabo. *Et dicat Sacerdos Memento pro Mortuis, tenendo illam particulam ceteris maiorem super Calicem et dicto Memento dicat istas orationes, quae sequuntur*:

Domine Deus meus, da mihi corpus et sanguinem filii tui Domini nostri Iesu Christi ita sumere, ut per illud remissionem omnium peccatorum merear accipere et tuo Sancto Spiritu repleri. Qui vivis et regnas in saecula saeculorum. Amen.

Ave in aevum sanctissima caro Christi, in perpetuum summa dulcedo: panem coelestem accipiam et nomen Domini invocabo.

## ROMANUS.

*Sumit reverenter ambas partes Hostiae, iungit manus et quiescit aliquantulum in meditatione sanctissimi Sacramenti. Deinde discooperit Calicem, genuflectit, colligit fragmenta si quae sint, extergit Patenam super Calicem, interim dicens :*

Quid retribuam Domino pro omnibus, quae retribuit mihi. Calicem salutaris accipiam et nomen Domini invocabo. Laudans invocabo Dominum et ab inimicis meis salvus ero.

*Accipit Calicem manu dextra, et eo se signans dicit :*

Sanguis Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.

*Sumit totum Sanguinem cum particula.*

*(Si qui sunt communicandi in Missa (id quod optat ecclesia), Sacerdos post sump-tionem Sanguinis, antequam se purificet, facta genuflexione ponat particulas consecratas in pyxide vel, si pauci sint communicandi, super Patenam, nisi a principio positaе fuerint in pyxide seu alio calice. Interim minister ante eos extendit linteum seu velum album et pro eis facit Confessionem dicens Confiteor (ut est sup. p. 288). Tum Sacerdos*

## AMBROSIANUS.

sacrificium attuli, ad vitam et gaudium sempiternum.

Quid retribuam Domino pro omnibus, quae retribuit mihi. Calicem salutaris accipiam et nomen Domini invocabo. Laudans invocabo Dominum et ab inimicis meis salvus ero.

Deo gratias, Deo gratias, accepta Christi munera sumamus Dei gratia non ad iudicium sed ad salvandas animas, Deus noster. Agnus Dei, qui tollis peccata mundi, miserere nobis. Gloria Patri et Filio et Spiritui Sancto : sicut erat in principio et nunc et in saecula saeculorum. Agnus Dei, qui tollis peccata mundi, miserere nobis. Suscipe deprecationem nostram, qui sedes ad dextram patris. Agnus Dei, qui tollis

## GALLICANUS.

## MOZARABICUS.

*Hic faciat signum cum Hostia etumat particulam, quam in manu habet, et cooperiat Calicem et veniat ad Patenam et consumat omnes particulas per ordinem, primo sumens eas, quae postremae fuerint in Patena. Et statim populo communionem impertit. Et deinde accipiat Patenam et ponat super Calicem, et purget bene cum digito pollicem et dicat hanc orationem :*

Ave in aevum coelestis potus, qui mihi ante omnia et super omnia dulcis es.

Corpus et Sanguis Domini nostri Iesu Christi custodiat corpus et animam meam in vitam aeternam. Amen.

*Hic accipiat sanguinem, et dum Sacerdos sumserit sanguinem, dicat immediate hanc orationem :*

Domine Deus meus, Pater et Filius et Spiritus Sanctus : fac me te semper quaerere et diligere, et a te per hanc sanctam communionem, quam sumsi, nunquam recedere, quia tu es Deus et praeter te non est alius in saecula saeculorum. Amen.

*Post benedictionem et Sacerdotis communionem Fideles communicaturi ad altare accedebant, etiam mulieres. Sumta Eucharistiae particula Calix porrigebatur a Diacono.*



## ROMANUS.

*iterum genuflectit et manibus iunctis se vertens ad populum in cornu evangelii dicit: Misereatur vestri etc. et Indulgentiam, absolutionem etc. (p. 290) et manu dextra facit signum crucis super eos. Postea genuflectens accipit manu sinistra pyxidem seu Patenam cum Sacramento, dextra vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem seu Patenam, et conversus ad communicandos in medio altaris dicit: Ecce Agnus Dei, qui tollit peccata mundi. Deinde dicit: Domine, non sum dignus, ut intres sub tectum meum, sed dic tantum verbo et sanabitur anima mea. Quibus verbis tertio repetitis accedit ad eorum dextram, h. e. ad latus epistolae, et unicuique porrigit Sacramentum, faciens cum eo signum crucis super pyxidem vel Patenam et simul dicens: Corpus Domini nostri Iesu Christi custodiat animam tuam ad vitam aeternam. Omnibus communicatis revertitur ad altare, nihil dicens et non dat benedictionem, quia illam daturus est in fine missae. Si particulae positae erant super Corporale, extergit illud cum*

## AMBROSIANUS.

peccata mundi, dona nobis pacem.

*Apud Ambrosianos dicitur a sacerdote, qui porrigit Sacramentum, Corpus Christi. Respondetur Amen.*

GALLICANUS.

MOZARABICUS.

## ROMANUS.

## AMBROSIANUS.

*Patena et si qua in ea fuerint fragmenta in Calicem immittit.)*

*Postea dicit :*

Quod ore sumpsimus, Domine, pura mente capiamus et de munere temporali fiat nobis remedium sempiternum.

*Interim porrigit calicem ministro, qui infundit in eo parum vini, quo se purificat, deinde prosequitur :*

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis : et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

*Abluit digitos, extergit et sumit ablutionem ; extergit os, et Calicem, quem operit et plicato corporali collocat in altari ut prius. Deinde in cornu epistolae legit Antiphonam, quae dicitur Communio ac convenit cum Officio.*

*[e. g. in festivitate B. Stephani :*

Video coelos apertos et Iesum stantem a dextris virtutis Dei : Domine Iesu, accipe spiritum meum et ne statuas illis hoc peccatum.]

*Iunctis manibus ante pectus*

*Dicit in cornu epistolae Antiphonam, quae dicitur Transitorium.*



GALLICANUS.

MOZARABICUS.

*Quid tempore Communionis apud Gallos caneretur incertum. Trecanum vocabatur, et erat quasi signum Catholicae fidei de Trinitatis mysterio.*

*Chorus cantat Communionem: Refecti Christi corpore et sanguine te laudamus, Domine, Alleluia, Alleluia, Alleluia.*

*Facta ablutione deferitur Missale Offerentium, et ponitur in cornu epistolae, liber ex quo recitatur Missae exordium ac peroratio.*

## ROMANUS.

*vadit ad medium altaris, et eo osculato vertit se ad populum et dicit :*

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Redit ad librum et dicit orationem, quae dicitur Postcommunio, unam vel plures ut postulat ordo officii. Quibus finitis claudit librum et iungens manus ante pectus revertitur ad medium altaris, ubi eo osculato vertit se ad populum, dicens :*

Dominus vobiscum.

R. Et cum Spiritu tuo.

*Deinde dicit si dicendum est :*

*Ite, missa est. Tempore paschali additur : Alleluia.*

*(Si vero non sit dicendum, ut inter Adventum et Quadragesimam etc. dicto Dominus vobiscum, stans versus altare dicit : Benedicamus Domino. In Missis Defunctorum : Requiescant in pace.*

*In officio Quadragesimali Orationem post Communionem alia excipit oratio super populum, praemissis : Oremus. Humiliate capita vestra Deo. Deinde Dominus vobiscum ut supra.)*

## AMBROSIANUS.

Dominus vobiscum.

R. Et cum Spirito tuo.

*Sequitur Postcommunio.*

Dominus vobiscum.

R. Et cum Spiritu tuo.

Kyrie eleïson, Kyrie eleïson, Kyrie eleïson.

*In medio altaris se signat dicens : Benedicat et exaudiat nos Deus. R. Amen.*

Procedamus in pace.

R. In nomine Christi.

Benedicamus Domino.

R. Deo gratias.

GALLICANUS.

MOZARABICUS.

*In libris Gallicanis duae commemorantur orationes post Communionem. Altera dicitur Collectio post Communionem, altera Consummatio Missae vel ad Plebem. Variasse videntur pro diversitate officii.*

[e.g. *Missale Gothicum in Vigilia Nativitatis Domini* has habet collectas :

*Post communionem.*

Coelesti cibo potuque saginati, omnipotenti Deo laudes et gratias, Fratres carissimi, referamus, poscentes ut nos, quos dignos habuit participatione Corporis et Sanguinis Domini nostri Iesu Christi unigeniti sui, dignos etiam coelesti remuneratione percenseat. Per ipsum Dominum nostrum Iesum Christum Filium suum.

*Collectio sequitur.*

Quod ore sumpsimus, Domine, mentibus capiamus et de

*Dein dicit Presbyter ad cornu altaris hanc orationem :*

Refecti Christi Corpore et Sanguine pariterque sanctificati, Deo Patri omnipotenti gratias referamus, ut nos eandem resurrectionem et sanctificationem habentes hic et in futuro saeculo gloriam percipiamus. R. Amen.

*Dicat Presbyter in medio altaris :* Per misericordiam tuam, Deus noster, qui es benedictus et vivis et omnia regis in saecula saeculorum. R. Amen.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

*Dicat in medio altaris :*

Sollemnia completa sunt in nomine Domini nostri Iesu Christi : votum nostrum sit accepturus pro pace.

R. Deo gratias.



## ROMANUS.

*Dicto* Ite, missa est, *vel* Benedicamus Domino, *Sacerdos inclinatur se ante medium altaris et manibus iunctis super illud dicit :*

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta ut sacrificium, quod oculis tuae maiestatis indignus obtuli, tibi sit acceptabile, mihi et omnibus, pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.

*Deinde osculatur altare et elevatis oculis, extendens, elevans et iungens manus caputque cruci inclinans dicit :* Benedicat vos omnipotens Deus, *et versus ad populum semel tantum benedicens etiam in Missis sollemnibus prosequitur :* Pater et Filius ✠ et Spiritus Sanctus. R. Amen.

*In Missa pontificali ter benedicitur.*

*Deinde in cornu evangelii dicto :* Dominus vobiscum. R. Et cum Spiritu tuo, *signans altare vel librum et se, ut supra in Evangelio Missae, legit Evangelium secundum Ioannem I, 1-14 :* In principio erat verbum. *Cum dicit* Et verbum

## AMBROSIANUS.

*Dicat Presbyter :*

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta ut sacrificium, quod oculis tuae maiestatis indignus obtuli, tibi sit acceptabile, mihi et omnibus, pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.

*Benedicit populum hoc more :*

Benedicat vos divina maiestas, Pater ✠ et Spiritus Sanctus ✠. R. Amen.

[*In festivitibus Sanctorum additur nomen Sancti. e. g. Precibus et meritis B. Pontificis et Confessoris Ambrosii Deus vos benedicat ✠ et perducatur ad gaudia paradisi. R. Amen.*]

*Dein legit Initium Evangelii secundum Ioannem.*

GALLICANUS.

munere temporali fiat nobis  
remedium sempiternum.

*Alias adiicimus Collectas  
Libri Bobiensis.*

*Post Communionem.*

Quos coelesti, Domine, dono  
satiasti, praesta quaesumus, ut  
a nostris mundemur occultis et  
ab hostium liberemur insidiis.

*Consummatio Missae.*

Gratias tibi agimus, Domine  
sancte Pater omnipotens ae-  
terne Deus, qui nos Corporis  
et Sanguinis Christi filii tui  
communione satiasti: tuamque  
misericordiam humiliter postu-  
lamus, ut hoc tuum, Domine,  
sacramentum non sit nobis  
reatus ad poenam sed inter-  
cessio salutaris ad veniam, sit  
ablutio scelerum, sit fortitudo  
fragilium, sit contra mundi  
pericula firmamentum. Haec  
nos, Domine, communio purget  
a crimine et coelestis gaudii  
tribuat esse participes. Per  
Christum Dominum nostrum.  
Amen.]

MOZARABICUS.

*(sive in feriali officio :*

Missa acta est in nomine  
Domini nostri Iesu Christi:  
perficiamus in pace.

R. Deo gratias.)

*Recitat denique flexis genibus  
ante altare Salve regina cum  
oratione Concede nos famulos  
tuos. Et conversus ad populum  
dat ei benedictionem dicens :*

In unitate Spiritus Sancti  
benedicat vos Pater et Filius.  
Amen.

*Statimque discedit ab altari.  
Et notandum quod Sacerdos  
nunquam se vertit ad populum,  
nisi cum hanc postremam bene-  
dictionem largitur, et cum dicit :  
Adiuvate me fratres in ora-  
tionibus vestris.*

*Confessionem more Romano et  
alias orationes ante Introitum  
et Antiphonam Salve Regina in*

## ROMANUS.

## AMBROSIANUS.

caro factum est genuflectit. *In fine respondetur Deo gratias.*

*(Si inciderit in ferias Quadragesimae et Quatuor Temporum, in Vigiliis et Dominicis, alia festivitas superioris ordinis, legitur Missa de festo sed Evangelium diei legitur in fine. In tertia Missa Nativitatis Domini sumitur Evangelium Epiphaniae : Cum natus esset Iesus.*

*In Missis Defunctorum non datur benedictio, sed dicto Requiescant in pace dicit Placeat. Deinde osculato altari legit Evangelium S. Ioannis. Discedens ab altari pro gratiarum actione dicit Canticum trium Puerorum et plures Collectas.)*

*Recedens dicit Canticum trium Puerorum.*



[GALLICANUS.

MOZARABICUS.

*sine addidit officio Gothico Franciscus Ximenius.*

*(Valde discrepat ordo officii in Missis Defunctorum. Recitata Confessione dicit Presbyter in medio altari: Erigite vos. Dominus sit semper vobiscum. Et statim incipit Introitum: Tu es portio mea, Alleluia, in terra viventium, Alleluia. Retinetur Alleluia tempore Quadragesimae. Ut alia praetermittamus, orat in hostiae confractione: Requiem aeternam det tibi Dominus, lux perpetua luceat tibi, et repleatur splendoribus anima tua, et ossa tua reviviscant de loco suo.)*

## ORDO ET CANON MISSAE GREGORIANUS.

IN nomine Domini incipit Liber Sacramentorum de circulo Anni a Sancto Gregorio Papa Romano editus. Qualiter Missa Romana celebratur.

I. Hoc est in primis *Introitus* qualis fuerit statutis temporibus, seu diebus festis sive quotidianis.

Deinde *Kyrie eleison*.

Item dicitur *Gloria in excelsis Deo*, si Episcopus fuerit, tantummodo die Dominico sive diebus festis. A Presbyteris autem minime dicitur, nisi solo in Pascha. Quando vero Letania agitur neque *Gloria in excelsis Deo* neque *Alleluia* canitur.

Postmodum dicitur *Oratio*.

II. Deinde sequitur *Apostolum*.

Item *Gradalis* seu *Alleluia*.

Postmodum legitur *Evangelium*.

III. Deinde *Offertorium* et dicitur *Oratio super oblata*.

Qua completa dicit Sacerdos excelsa voce :

Per omnia saecula saeculorum.

Amen.

IV. Dominus vobiscum.

Et cum Spiritu tuo.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et iustum est.

Vere dignum et iustum est, aequum et salutare, nos tibi

<sup>1</sup> Incipit Canon Actionis. Sursum corda, etc.

## CANON MISSAE GELASIANUS.

Dominus<sup>1</sup> vobiscum.

Et cum Spiritu tuo.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et iustum est.

VD.<sup>2</sup> aequum et salutare. Nos tibi semper et ubique gratias

<sup>2</sup> VD. et iustum est aequum.



semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum, per quem Maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Coeli coelorumque Virtutes ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas deprecamur, supplici confessione dicentes :

V. Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt Coeli et Terra gloria tua. Osanna in excelsis. Benedictus qui venit in nomine Domini. Osanna in excelsis.

VI. Te igitur, clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum supplices rogamus et petimus uti accepta habeas et benedicas haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia inlibata. In primis quae tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum una cum famulo tuo Papa nostro (illo) et antistite nostro (illo) et omnibus orthodoxis atque Catholicae et Apostolicae Fidei cultoribus.

Memento, Domine, famulorum famularumque tuarum et omnium circumadstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae, tibi que reddunt vota sua aeterno Deo vivo et vero.

Communicantes et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Iesu Christi, sed et beatorum Apostolorum ac Martyrum tuorum Petri, Pauli, Andreae, Iacobi, Iohannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni,

<sup>1</sup> Syrafin. <sup>2</sup> Sanctus Sanctus Sanctus. <sup>3</sup> et ✠ benedicas haec ✠ dona haec ✠ munera haec sancta ✠ sacrificia ✠ inlibata. <sup>4</sup> ant. n. ill. episcopo. <sup>5</sup> suae tibi reddunt vota sua aeterno Deo vivo et vero.

agere, Domine sancte pater omnipotens, aeternae Deus, per Christum Dominum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Coeli coelorumque virtutes ac beata Seraphim<sup>1</sup> socia exultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas deprecamur, supplici confessione dicentes :

Scs Scs Scs<sup>2</sup> Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Osanna in excelsis. Benedictus qui venit in nomine Domini. Osanna in excelsis.

Te igitur, clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum supplices rogamus et petimus uti accepta habeas<sup>3</sup> et benedicas haec dona, haec munera, haec sancta sacrificia inlibata. Inprimis quae tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum una cum famulo tuo Papa nostro ill et antistite nostro ill<sup>4</sup>.

Memento, Domine, famulorum famularumque tuarum et omnium circumstantium, quorum tibi fides cognita est et nota devotio, qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus : pro redemptione animarum suarum, pro spe salutis et incolumitatis suae<sup>5</sup>.

[Memento etiam, Domine, et animarum famulorum famularumque tuarum fidelium Catholicorum in Christo quiescentium, qui nos praecesserunt, illorum et illarum, qui per eleemosynam et confessionem tibi reddunt vota sua aeterno Deo vivo et vero<sup>6</sup>.]

Communicantes et memoriam venerantes inprimis gloriosae semperque virginis Mariae genitricis Dei et Domini nostri Iesu Christi : sed et beatorum Apostolorum ac Martyrum tuorum Petri, Pauli, Andreae, Iacobi, Iohannis, Thomae<sup>7</sup>, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Syxti<sup>8</sup>, Cornelii, Cypriani, Laurentii, Chryso-

<sup>6</sup> Desunt quae uncis inclusa sunt. Prorsus singularis est haec defunctorum ante consecrationem commemoratio.

Iacobi.

<sup>8</sup> Xysti.

<sup>7</sup> Thomae . . . . . (linea abrasa)

Iohannis et Pauli, Cosmae et Damiani et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per Christum Dominum nostrum.

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

Quam oblationem tu, Deus, in omnibus quaesumus benedictam ✠ adscriptam ✠ ratam ✠ rationabilem ✠ acceptabilemque facere digneris, ut nobis Corpus ✠ et Sanguis ✠ fiat dilectissimi Filii tui Domini nostri Iesu Christi.

VII. Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, elevatis oculis in coelum ad te Deum patrem suum omnipotentem tibi gratias agens benedixit ✠ fregit, dedit discipulis suis dicens: Accipite et manducate ex hoc omnes. Hoc est Corpus meum.

Simili modo posteaquam coenatum est; accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit ✠ dedit discipulis suis dicens: Accipite et bibite ex eo omnes. Hic est enim Calix sanguinis mei, novi et aeterni testamenti, mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum. Haec quotiescunque feceritis in mei memoriam facietis.

VIII. Unde et memores, Domine, nos tui servi sed et plebs tua sancta Christi Filii tui Domini Dei nostri tam beatæ Passionis nec non et ab inferis Resurrectionis, sed et in coelos gloriosæ Ascensionis: offerimus praeclaræ maiestati tuae de tuis donis ac datis Hostiam puram ✠ hostiam sanctam ✠ hostiam ✠ immaculatam, Panem ✠ sanctum vitae aeternæ et Calicem ✠ salutis perpetuæ.

IX. Supra quæ propitio ac sereno vultu respicere digneris

<sup>1</sup> Damiani . . . . . et Eleutherii . . . . . et omnium, etc.  
<sup>3</sup> eripi.      <sup>4</sup> Desunt crucis signa.      <sup>5</sup> suas elevatis.

<sup>2</sup> disponas.  
<sup>6</sup> deditque.



goni, Iohannis et Pauli, Cosmae et Damiani<sup>1</sup>, Hilarii, Martini, Augustini, Gregorii, Hieronymi, Benedicti et omnium Sanctorum tuorum quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per Christum Dominum nostrum.

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae quaesumus, Domine, placatus accipias, diesque nostros in tua pace dispone<sup>2</sup> atque ab aeterna damnatione nos eripias<sup>3</sup> et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

Quam oblationem tu, Deus, in omnibus quaesumus bene ✠ dictam<sup>4</sup>, adscri ✠ ptam, ra ✠ tam rationabilem acceptabilemque facere digneris: ut nobis Cor ✠ pus et San ✠ guis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas et elevatis<sup>5</sup> oculis in coelum ad te Deum Patrem suum Omnipotentem tibi gratias agens benedixit, fregit, dedit<sup>6</sup> discipulis suis dicens: Accipite et manducate ex hoc omnes. Hoc est<sup>7</sup> Corpus meum.

Simili modo postquam<sup>8</sup> coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas item tibi gratias agens benedixit, dedit discipulis suis dicens: Accipite et bibite ex eo omnes. Hic est enim Calix sanguinis mei, novi et aeterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum. Haec quotiescunque feceritis in mei memoriam facietis.

Unde et memores sumus, Domine, nos tui servi sed et plebs tua sancta Christi Filii tui Domini nostri tam beatae Passionis nec non et ab inferis Resurrectionis, sed et in coelos Ascensionis<sup>9</sup>: offerimus praeclarae maiestati tuae de tuis donis ac datis Hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam<sup>10</sup>, Panem sanctum vitae aeternae et Calicem salutis perpetuae.

Supra quae propitio ac sereno vultu respicere dignare<sup>11</sup>

<sup>7</sup> est enim.  
sunt cruces.

<sup>8</sup> postea quam.  
<sup>11</sup> digneris.

<sup>9</sup> gloriosae ascensionis.

<sup>10</sup> de-

et accepta habere, sicuti accepta habere dignatus es munera pueri iusti tui Abel, et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, iube haec perferri per manus angeli tui in sublime altare tuum, in conspectum divinae maiestatis tuae: ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus ✠ et Sanguinem sumserimus, omni benedictione coelesti et gratia repleamur. Per Christum Dominum nostrum.

X. Memento etiam, Domine, famulorum famularumque tuarum, [illorum et illarum] qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. Ipsis et omnibus in Christo quiescentibus locum refrigerii lucis et pacis ut indulgeas deprecamur. Per Christum Dominum nostrum.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus, cum Iohanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia et cum omnibus Sanctis tuis. Intra quorum nos consortium, non aestimator meriti, sed veniae quaesumus largitor admitte. Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, sanctificas ✠ vivificas ✠ benedicis ✠ et praestas nobis. Per ipsum et cum ipso et in ipso est tibi Deo Patri omnipotenti in unitate Spiritus Sancti omnis honor et gloria per omnia saecula saeculorum. Amen.

Oremus.

Praeceptis salutaribus moniti et divina institutione formati audemus dicere: Pater noster qui es in coelis, Sanctificetur nomen tuum, Adveniat regnum tuum, Fiat voluntas tua sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus

<sup>1</sup> partem aliquam societatis.

<sup>2</sup> Agnem.

et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, iube haec perferri per manus Angeli tui in sublime altare tuum in conspectu divinae Maiestatis tuae, ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumserimus, omni benedictione coelesti et gratia repleamur, Per Christum Dominum nostrum.

Memento etiam, Domine, et eorum nomina, qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii lucis et pacis ut indulgeas, deprecamur. Per Christum Dominum nostrum.

Nobis quoque peccatoribus, famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem<sup>1</sup> donare digneris cum tuis sanctis Apostolis et Martyribus, cum Iohanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agne<sup>2</sup>, Caecilia, Anastasia et cum omnibus Sanctis tuis: intra quorum nos consortium<sup>3</sup>, non aestimator meriti, sed veniae quaesumus largitor admitte. Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et praestas nobis. Per ipsum et cum ipso et in ipso est tibi Deo Patri omnipotenti in unitate Spiritus Sancti omnis honor et gloria.

Per omnia saecula saeculorum. Amen.

Oremus.

Praeceptis salutaribus moniti et divina institutione formati audemus dicere :

Pater noster, qui es in coelis, sanctificetur nomen tuum<sup>4</sup>, etc.

<sup>3</sup> consortia.

<sup>4</sup> qui es in coelis. Sed libera nos a malo.



debitoribus nostris. Et ne nos inducas in tentationem, Sed libera nos a malo. Amen.

Libera nos quaesumus, Domine, ab omnibus malis praeteritis praesentibus et futuris, intercedente beata et gloriosa semper virgine, Dei genitrice, Maria, et beatis Apostolis tuis Petro et Paulo atque Andrea . . . . . nec non et beato Dionysio Martyre tuo atque pontifice, cum sociis suis Rustico et Eleutherio et beato Chlodoaldo confessore tuo et omnibus Sanctis, da propitius pacem in diebus nostris, ut ope misericordiae tuae adiuti et a peccato simus semper liberi et ab omni perturbatione securi. Per Dominum nostrum Iesum Christum, Filium tuum, qui tecum vivit et regnat Deus in unitate Spiritus Sancti per omnia saecula saeculorum. Amen.

XI. Pax Domini sit semper vobiscum.

*Respondetur:* Et cum Spiritu tuo.

<sup>1</sup> intercedente pro nobis. <sup>2</sup> desunt verba: et cum beatis Conf. tuis ill. <sup>3</sup> Per. <sup>4</sup> Ieiuniis. <sup>5</sup> Quarti, Septimi et Decimi. <sup>6</sup> pro scrutiniis. <sup>7</sup> apertione. <sup>8</sup> adnunciandum. <sup>9</sup> cum

Libera nos quaesumus, Domine, ab omnibus malis praeteritis, praesentibus et futuris, et intercedente<sup>1</sup> beata et gloriosa semperque virgine, Dei genitrice, Maria, et sanctis Apostolis tuis Petro et Paulo atque Andrea et beatis Confessoribus<sup>2</sup> ill. Da propitius pacem in diebus nostris, ut ope misericordiae tuae adiuti et a peccatis simus liberi semper et ab omni perturbatione securi. Per Dominum<sup>3</sup>, etc.

Pax Domini sit semper vobiscum.

R. Et cum Spiritu tuo.

*Post haec commonenda est plebs pro ieiunii<sup>4</sup> IIII<sup>ti</sup> VII<sup>mi</sup> et X<sup>mi</sup><sup>5</sup> mensis temporibus suis sive per scrutinis<sup>6</sup> vel aurium apertionem<sup>7</sup> sive orandum pro infirmis vel ad nuntiandum<sup>8</sup> Natalitia Sanctorum.*

*Post haec communicat Sacerdos<sup>9</sup> cum omni populo.*

[Sequuntur quatuordecim collectae ad libitum, ut videtur, post Communionem dicendae<sup>10</sup>.

Item Benedictiones super populum<sup>11</sup>.

Item sequuntur quatuordecim Collectae<sup>12</sup>.]

ordinibus sacris cum omni populo.  
<sup>11</sup> populum post communionem.  
congruas.

<sup>10</sup> Desunt tertia decima et quarta.  
<sup>12</sup> Habet quindecim non in omnibus





# GLOSSARY OF LITURGICAL TERMS.

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## I.

(*Latin and English.*)

### A.

**Actio** (Rom.). The Canon of the Mass. The title *Infra actionem* is commonly prefixed to the paragraph *Communicantes* (p. 328). *Infra* and *intra* appear to have been used almost interchangeably in early ecclesiastical writers. [Bona, *de Reb. Liturg.*, lib. ii. c. xi. § 1, note 3, ed. Sala.]

**Alb.** An ecclesiastical vestment, which seems to have been at first universally of linen, as it still is in the Western Church. The corresponding vestment in the East is the Stoicharion (στοιχάριον, q. v.). It also seems to have been more full and flowing in early times than it afterwards became. In its normal form it is a long, close-fitting, linen vestment, with tight sleeves, confined at the waist by a girdle: and it is worn under all the other vestments, except the amice.

**Alia oratio** (Moz.). The second prayer, i. e. that which follows the *oratio missae*, in the Mozarabic Liturgy, in the part answering to the beginning of the Missa Fidelium.

**Alleluia.** The special liturgical use of this exclamation of praise seems to be connected with the Gospel. It is true that in the

Greek Liturgies (S. James, S. Mark, and S. Chrysostom) it is also found in connexion with the Great Entrance, forming the conclusion of the Cherubic Hymn; but this is over and above its chief use. In the Liturgies of Group I and of the Roman family, and in S. Mark's, it was sung before the Gospel: in the Mozarabic, and therefore probably in the Gallican (though of this we cannot be absolutely certain), it was sung after it. In the Coptic Liturgies however, and in the Ethiopic, the Tersanctus is found before and after the Gospel respectively in place of the Alleluia; and in the Eastern Syrian Group other hymns of praise hold the same place.

There were different customs too as to the seasons when it should be sung. In some churches its use was confined to the great festal season between Easter and Pentecost: in others it was sung all the year round, except during Lent.

**Ambo**, a raised desk, or pulpit, from which the Lections, and sometimes other parts of the service, were read or chanted.

**Amice** (*amictus*). A square piece of linen worn upon the neck and shoulders, put on before all the other vestments.

**Anaphora.** The more solemn portion of the Liturgy, the central point of which is the Great Oblation. It commences with the words '*Sursum Corda*,' or their equivalents, which occur in all Liturgies, and includes the rest of the service to the end. In the sacrificial language of the LXX. *προσφέρειν* is used of the offerer bringing the victim to present before the altar, *ἀναφέρειν* is used of the Priest offering up the selected portion upon the altar (see for instance Lev. ii. 14, 16; iii. 1, 5).

**Anba** (Copt.). *i.g.* Abba, Father; the title given to a Bishop.

**Antidoron.** In the Greek Church what remains of the five Oblates, after the portions intended for consecration have been cut out and placed on the Paten (see pp. 84-88), is distributed to the people. This hallowed, though unconsecrated, bread is called the Antidoron. A similar custom seems to have prevailed in France and Spain, and to exist still in the Armenian and Coptic Churches.

**Antiphona.** In its most familiar meaning this name is given to the verse which is said at the beginning and end of Psalms and Canticles in the Daily Offices, and which serves to give them a special significance appropriate to particular days or seasons. In reference to the Eucharistic Liturgies however it has either a general meaning equivalent to 'anthem,' or a special meaning applying to the Introit. A notion of alternate singing, or of repetition, is involved in the word. The Roman Introit consists of a verse (often called specially 'the Introit'), followed by a verse of a Psalm and the Gloria Patri, after which the first verse is repeated (cf. p. 292).

The Greek *ἀντίφωνον*, three of which together, having each an appropriate prayer (see pp. 92, 93), answer to the Roman Introit,

consists of several versicles with a constant response interpolated (see under *ἀντίφωνον*).

[For further information see Smith's Dict. of Christian Antiquities, s.v.; and Dissert. I. on 'The Psalms as employed in the Offices of the Church' in Neale's Commentary on the Psalms, vol. i. p. 34.]

**Antiphonarium.** (a) The book containing the parts of the mass sung by the choir, i.e. Introits, Offertories, etc.; another name for which was 'the Gradual.' (β) The book containing the Antiphons of the Daily Offices, and the Responsories; which was also called 'Cantatorium.'

**Apertio aurium.** The ceremony of touching the ears and eyes of a Candidate for Baptism, pronouncing at the same time the word *Ephphatha*. In preparation for this, some days before, a formal instruction on the Gospels was publicly given: the old form of which may be seen in the Gelasian Sacramentary. [Muratori, *de Lit. Romana*, col. 537.]

**Apologia** (Sacerdotis). The Confession of the Priest.

**Apostolus.** The Epistle (in the Liturgy). Sometimes also the book containing the Epistles.

**Apparitio.** The Epiphany, or manifestation of the Lord Jesus Christ.

**Ark** (Eth.). It seems uncertain exactly what this vessel is. Renaudot says (vol. i. p. 498), '*Fortasse . . . vas majus aliquod, quo discus et calix contineretur.*' Rodwell, in his translation of the Liturgy (p. 4, note o), says that the Ethiopic word is the same as is used in Heb. ix. 4 of the pot in which the manna was preserved. 'It is here to be understood' (he proceeds) 'of the vessel in which the bread intended for consecration is placed, together probably with the paten.' May it be a vessel for the Reserved Sacrament?

**Audientes** (see under *ἀκροώμενοι*).



## B.

**Baini** (Copt.) The tenth month of the Coptic Calendar, answering to parts of our May and June. Their year commences with the 29th or 30th of August.

**Benedictio.** (α) In the general sense of the term, which we may take to be, as defined by S. Ambrose (*de Bened. Patriarc. c. 2*), *Sanctificationis et gratiarum votiva collatio*, Benedictions occur in all Liturgies, and often at more points than one of the service. The two most noticeable occasions are (i) in connexion with the Communion of the People, either before or after it; (ii) at the Dismissal.

(β) In the Gallican Church *Benedictio* is often used as the name of the *Benedicite*, or *Canticum trium Puerorum*.

## C.

**Calix.** The Chalice.

**Canon.** A fixed formula. The term admits of many ecclesiastical applications, but in the foregoing Liturgies it will be found used in two senses only, viz. (α) (Rom.), that part of the Liturgy which includes the Consecration, Great Oblation, and Intercession, beginning with the words *Te igitur* and ending with the Lord's Prayer and its Embolismus. It is divided into ten portions or paragraphs, known usually by their first words. It is often popularly taken as if it included the whole of the remaining portion of the service, but this is not strictly correct. Nor must the word be understood as synonymous with 'Anaphora,' which is more comprehensive, including the Preface and Triumphal Hymn before the Canon and the Communion with its preparatory ritual, and Post-Communion, after it. The name is sometimes given to the corresponding part of the

Gallican and Mozarabic Liturgies; but improperly, inasmuch as here the forms were variable, all but the formula of Consecration.

(β) (East-Syr.) In this family the invariable doxology at the end of the Prayers, or elsewhere, is called 'the Canon.'

**Catechumen.** One under training for admission to the Church by Baptism. (For full information see Smith's Dict. of Christian Ant. s.v.; or Bingham, Bk. x. ch. i. ii.)

**Catholica** (W. Syr.). A sort of address or exhortation said by the Deacon, while the Priest was performing the Fraction, etc. (see p. 77).

**Catholicon** (Copt.). The Lection taken out of the Catholic Epistles.

**Chalice.** The cup in which the wine (or wine mingled with water, in all ancient Liturgies but the Armenian<sup>1</sup>) is consecrated.

**Chasuble** (in the West, *casula*; in the East, *φελώνιον* or *φαινόλιον*). The upper and principal vestment of the Priest. Its early shape appears to have been circular, with a hole in the centre through which the head was passed; and adorned before and behind with a Y-shaped cross, or yoke.

**Cherubic** (Hymn). See 'Hymn.'

**Cinerum Feria Quarta.** Ash-Wednesday.

**Cochlear.** The spoon with which in the Eastern Churches the consecrated elements are administered together to the communicants.

**Collecta.** The primary meaning of this word seems to be 'the assembling of the people for divine

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<sup>1</sup> It has been inferred that the ancient Church of Ireland did not practise this rite, on the strength of the absence of any reference to it in the Stowe (Irish) Missal. Such evidence is of course noteworthy, but perhaps hardly conclusive by itself for the practice of the whole early Irish Church.



worship.' It is also the name of those short, nervous, prayers which as a rule distinguish the Western from the Eastern Liturgies. In this sense the form *collectio* is used in the Gallican Sacramentaries. Two explanations have been given of the term, (i) that it is the prayer said at the assembling of the people, which however could only well apply to the first prayer in the service; (ii) that in it the Priest collects, and presents to God in a compendious form, the petitions, spoken and unspoken, of the congregation.

**Comes** (Comitis Liber). (α) A Lectionary of Missal Lections, attributed to S. Jerome. (β) an equivalent for Epistolare, the book of the Epistles used in the mass.

**Commixture** (commistio). A rite to be distinguished both from the *Mixture* and the *Intinction* (q.v.) It consists in placing a small portion of the consecrated Bread, or Wafer, into the Chalice, symbolizing the restoration in the Resurrection of the union of Body and Soul which had been severed in death, in a word, pointing to the Risen Life. Though probably not a primitive rite, it became nearly universal at an early date.

**Communio**. (α) The act of partaking of the consecrated elements. (β) That section of the Liturgy which contains the ritual belonging to this act. (γ) (Rom.) An anthem sung originally during the communion of the people, but in later times after the communion.

**Competentes** (Gr. φωτιζόμενοι). The highest order of Catechumens; candidates for immediate Baptism.

**Confirmation**. When more chalices than one were used, it was the custom to consecrate one, and from this one to pour a little of the consecrated wine into the others, which was held to serve for consecration to the wine in them. This was called *Confirma-*

*tion*. In the Greek S. James' Liturgy (see p. 50) this seems to have been effected by placing a portion of the consecrated Bread into the Chalices (Renaudot, vol. i. p. 339).

**Confractorium** (Ambros.). An Anthem sung by the Choir during the Fraction.

**Consignation**. In some Churches it was part of the ritual of the Fraction to dip one half of the broken Bread in the Chalice, and with it to make the sign of the cross upon the other half (Renaudot, vol. i. p. 240).

**Contestatio** (Gall.). The name in the Gallican Liturgy for the Preface, i.e. the part beginning *Vere dignum et justum est*, etc.

**Corporale** (Gr. εἰλητόν). The linen cloth on which the Holy Vessels are placed, and on which the consecration is performed.

**Corporatio** (Moz.) The Incarnation.

## D.

**Deipara**. The Latin equivalent of Θεοτόκος, the Mother of God.

**Despoticon** (Copt.). In the elaborate ritual of the Fraction in the Coptic Liturgy this is the name given to the largest and central particle.

**Diptychs**. The lists of names, living and dead, to be commemorated during the celebration of the Holy Eucharist.

The custom of commemorating the living seems to have had its origin in reading out the names of those who had made offerings of bread and wine for the consecration: to these were added by degrees names of Bishops, rulers and others. A commemoration of the names of members of the other great division of Christ's Body, the Church Triumphant, (*diptycha mortuorum*), was naturally joined to the former.

**Disk** (Gr. δίσκος). The Paten.

**Doors** (Holy). See θύραι.

## E.

**Elevation.** The lifting up of the consecrated Bread. There is an essential difference between the meanings of this rite as practised in the Greek Church and in the Roman respectively, at least in later times. In the Greek Church it takes place in the Bema, out of sight of the people, the Holy Doors being still closed: it is an *ἀνάδειξις* to God. In the Roman Church it is a showing to the people for the purpose of adoration. The place of the rite is also different: in the Roman Liturgy it comes immediately after the words of consecration; in the Greek, just before the Communion.

**Embolismus.** Literally 'an insertion.' The name of the short prayer which in almost all ancient Liturgies follows the Lord's Prayer, and is in fact an expansion of the last petition of that Prayer against temptation and evil.

**Energumen.** A demoniac: one under the influence of an evil spirit.

**Entrance** (εἵσοδος). (α) *The Little Entrance*, an oriental rite, is the solemn procession when the Book of the Gospels is brought from the Prothesis to the Holy Table. The Deacon carries it, accompanied by the Priest and taper-bearers. The procession passes out at the northern door of the Iconostasis, makes the circuit of the northern side of the Church, and enters the Bema by the Holy Doors. The Book, after being laid on the Holy Table, is again taken to the ambo, where the Gospel is read. There is an analogous Procession of the Gospel in solemn Masses in the Western Church.

(β) *The Great Entrance* is a similar procession, but accompanied by incense and conducted with greater pomp, when the pre-

pared Elements are carried from the Prothesis to the Altar. In the Liturgy of Constantinople it takes place near the beginning of the *Missa Fidelium*: in Syrian and Coptic Liturgies at the commencement of the service. There is nothing corresponding to it in the West.

**Ephod** (p. 134). See 'vagas.'

**Ephremiticum** (carmen). A kind of heptasyllabic metre in which some of the Syrian Hymns are written, the invention of which is attributed to S. Ephrem.

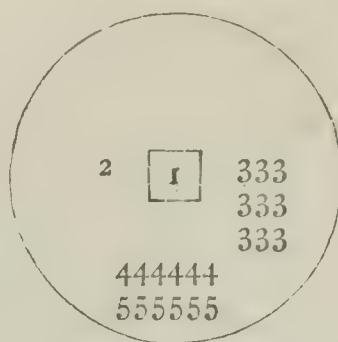
**Evangelistarium.** A book containing the collection of the (Liturgical) Gospels for the whole year.

## F.

**Fan** (see under *ῥιπίδιον*).

**Filiola** (Moz.). The Chalice-Veil.

**Fraction.** The solemn Breaking of the Bread. There are four different points of the service at which a Fraction is found, though not at all four in any one Liturgy; viz. (i) *in the Preparation of the Paten*, as in the Liturgy of S. Chrysostom (see pp. 84-87), in which the particles cut from the five Oblates are arranged on the Paten in the order here indicated, No. 1



is the *σφράγισ* of the First Oblate, called sometimes the Holy Lamb. The other numbers show from which Oblate the particles are cut, and their position shows the position upon the Paten.

(ii) *Accompanying the Words of Institution.* This was no doubt intended to represent our Lord's



own action. The Coptic Liturgy however is the only ancient Liturgy which preserves a Fraction at this point, though Scudamore (*Notit. Eucharistica*, pp. 537, 538) produces some indications that the custom was once more widely spread. (iii) The Fraction is found in almost every Liturgy between the consecration and the communion, symbolising the Death and Passion. Here the Mozarabic ritual (see p. 341) is the most elaborate. (iv) The Fraction *for distribution among the communicants*. The word *μερίζειν*, as distinguished from *κλάν*, seems to be appropriated to this Fraction (see pp. 50, 190): *comminuere* seems to be similarly used in Latin.

## G.

**Genesis (or Adam) Tonus** (Copt.).

One of the eight Coptic Tones, or Modes, of a cheerful character. These tones are named from the first word of the Hymn most generally sung to them.

**Gradalis** (p. 364), or,

**Graduale** (Rom.). (a) An anthem sung after the Epistle. It probably had its origin in the primitive custom of interspersing the Lections with Psalms. The present custom is as follows:—A verse of a Psalm and a Responsory verse is sung (the 'Gradual proper'), followed by two Alleluias, another Verse, and a single Alleluia. In the Easter season the 'Gradual proper' is not sung, but a second Verse with Alleluia is added to that just mentioned; so that the anthem consists of two Alleluias, Verse and Alleluia, Verse and Alleluia. On certain great Festivals a Hymn, called a Sequence, is interposed before the last Alleluia. From Septuagesima to Easter Even, when Alleluia is not sung, two Verses alone, called a Tract, are said or sung.

(β) The book in which the Introits, Graduals, and other missal

Anthems were collected was also sometimes called 'the Gradual' (see 'Antiphonarium').

## H.

**Hebdomada Major.** Holy Week, i.e. the week from Palm Sunday (*Dominica in Palmis*) to Easter Even (*Sabbatum Sanctum*).

**Hegumenos.** The Superior of a monastery.

**Hymn.** So far as relates to the Eucharistic Services, Hymns may be divided into two classes, containing respectively (a) the four Greater Hymns, viz. the Angelic, the Cherubic, the Trisagion, and the Sanctus, Tersanctus, or Triumphal Hymn, as it is variously called; (β) the Lesser Hymns, such as the Introit, Gradual, Offertory, Communio, etc.

The Hymns of this latter class will be described under their several names.

The Angelic Hymn is the Gloria in Excelsis with the additions as found in our English Communion Office. As an Eucharistic Hymn in this full form its use is confined to the Western Church, and is probably not older than the sixth century; though the first and Scriptural strain occurs in several Eastern Liturgies, as in the Greek S. James (p. 36), the Syriac S. James (p. 60), and S. Adaeus and Maris (p. 267).

The Cherubic Hymn is peculiar to the Constantinopolitan Liturgy, and others derived from it, or modified to resemble it. It is sung at the Great Entrance. It is said to have been introduced into the Liturgy at the command of Justinian, i.e. about the middle of the sixth century. It begins with the words *οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες*, and will be found *in extenso* on p. 32.

The Trisagion. The Hymn ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς, which is sung, according to the rite of



Constantinople, in connexion with the Little Entrance. It was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). In the Syriac Liturgy it occurs more than once. In the Coptic not at all, though it is found in the Greek S. Mark (as in the Constantinopolitan Liturgy) just after the Little Entrance. This is probably the Hymn referred to in the *Expositio brevis* attributed to S. Germanus as the '*Ajus*,' which is there said to have been sung in the early Gallican Liturgy before the Old Testament Lection, and before and after the Gospel. In the Roman Liturgy it is sung only on one day of the year, viz. Good-Friday, in the special office called the Reproaches. The name Trisagion is often improperly applied to the following Hymn, whereby much confusion is caused.

The Sanctus, Tersanctus, Triumphal Hymn, or Seraphic Hymn (for it has all these names, and is sometimes in early writers called also the 'Angelic Hymn,' and thus is occasionally confounded with the Gloria in Excelsis) consists of the Hymn of the Seraphim in Isa. vi., generally with the addition of Ps. cxviii. 26, 'Blessed is He that cometh in the name of the Lord. Hosanna in the highest.' This Hymn is found in all Liturgies in the same place, viz. at the conclusion of the Preface, and just before the consecration.

# I.

**Icon.** A kind of highly decorated picture, regarded as sacred, peculiar to Oriental Churches. There are always two at least in a Greek church, viz. one of our Lord on the right of the Holy Doors (looking towards the Sanctuary), and one of the Mother of God on the left.

**Iconostasis.** The screen which

separates the Sanctuary (βῆμα), together with the Chapel of the Prothesis and the Sacristy (διακονικόν) from the Choir. Hence ritually it answers to our Altar-rails, though being solid and reaching in height nearly, or quite, to the ceiling, it more nearly resembles in effect a Rood-screen. It has three doors, viz. the Holy Doors in the centre, leading into the Sanctuary, and a side-door on either side, leading into the two chambers above-mentioned. The name is derived from the Icons, which are always arranged upon it.

**Illatio** (Moz.). The name in the Mozarabic Liturgy for 'the Preface.'

**Immolatio** (Gall.). The name in the Gallican Liturgy for 'the Preface.'

**Ingressa** (Ambr.). The name in the Ambrosian Liturgy for 'the Introit.' It is simpler in form than the Roman Introit, consisting simply of a verse or two, not always from the Psalms, said without repetition, and without Gloria Patri.

**Intercession, the Great.** The Prayer said by the Celebrant for all estates of men in the Church, including the Living and the Dead. The position of it in the Liturgy is one main criterion on which the classification of Liturgies depends. In four of the Liturgical Families it occurs in connexion with the Consecration; in the remaining one, the Hispano-Gallican, it follows the Offertory.

**Intinction.** The act of placing in the Chalice the portions of consecrated bread intended for the Communion of the people, to whom in the Oriental Churches the consecrated elements are administered together by means of a spoon. It is quite distinct from the commixture.

**Introit** (Rom.). The anthem sung at the approach of the priest to

the altar. For the form of it see above under 'Antiphona.'

**Invocation.** By the Oriental Churches an Invocation of the Holy Spirit is considered necessary to complete the consecration. In the three Oriental Families of Liturgies such an Invocation is invariably found shortly after the Words of Institution. In the Hispano-Gallican Family there are sufficient traces of such an Invocation in the Prayer called 'Post-pridie' (Moz.), or 'Post-mysterium' (Gall.), illustrated by the very clear words of S. Irenaeus<sup>1</sup> (Frag. 2, al. 38), to give great probability to the inference that it was at one time universally present here too.

## J.

**Jacobiticum** (carmen) (Syr.). A Syrian tetrasyllabic metre, attributed by some to S. James of Serug (see also 'Ephremiticum').

**Jejunia** (primi, quarti, septimi, decimi, mensis). Otherwise called *jejunia quatuor temporum*. The Fasts of the four Ember seasons.

**Jobi Tonus** (Copt.) [or Hebi, viz. 'mourning for the dead']. One of the Coptic tones, of a melancholy or plaintive character (see 'Genesis').

## K.

**Kiss of Peace.** See under 'Pax.'

## L.

**Lectionarius.** (α) Generally, a collection of the Lections from Holy Scripture to be used at any ser-

vice. (β) The collection of Epistles for the Mass, called also 'Epistolarium.'

**Lector** (Gr. ἀναγνώστης), a Reader. One of the minor orders, recognised in the East and West, the special duty of which was to read the Lections in Church.

## M.

**Maniple.** One of the Eucharistic vestments. A narrow strip, of the same material and colour as the Chasuble, worn hanging over the left wrist. Originally it was of linen, and intended to serve as a napkin.

**Missa.** On the derivation and origin of this word see above (Introduction, p. xxxi). In general it means 'the Eucharistic service,' or, more particularly, the service proper for any particular day. It also occurs in various combinations, such as:—

**M. Catechumenorum.** That part of the service at which Catechumens and Penitents might be present.

**M. Fidelium,** that part at which only the Faithful might be present.

**M. Defunctorum** or **pro Defunctis.** A Mass said for the benefit of the dead.

**M. Praesantificatorum** (Gr. τῶν προηγιασμένων). A Mass in which there is no consecration, but communion is made with the consecrated Elements reserved from a previous day. This is customary in the Greek Church on all days in Lent, except Saturdays, Sundays and the Feast of the Annunciation: in the Latin Church it is confined to Good Friday.

**M. Privata.** Low Mass, at which the Priest is assisted by a server only. This is not to be confounded with *Missa solitaria*, Mass said by a Priest alone, without assistant minister or congregation; a custom formerly practised in Monasteries, but now everywhere forbidden.

<sup>1</sup> Τὴν προσφορὰν τελέσαντες ἐκκαλοῦμεν τὸ Πνεῦμα τὸ Ἅγιον, ὅπως ἀποφύγῃ τὴν θυσίαν ταύτην καὶ τὸν ἄρτον σῶμα τοῦ Χριστοῦ καὶ τὸ ποτήριον τὸ αἶμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες τούτων τῶν ἀντιτύπων τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχωσιν.



**M. Sicca.** A recitation of the Mass omitting the Consecration and Communion, and such parts of the service as refer directly to these.

**M. Solemnis.** Mass celebrated with the full ritual and attendance of Deacon, Sub-deacon, Acolytes, and Choir.

**M. Votiva.** A Mass said out of special devotion, beyond the regular service of the day.

**Missae de Sanctis.** The services belonging to Saints' days.

**Missae de Tempore.** Those belonging to the seasons of the Christian Year. Advent, Christmas, etc.

**Missale.** (a) In the most general sense, the book containing all that is necessary for the celebration of Mass throughout the year. Such a volume is properly called *Missale plenarium*, or *mixtum*. Up to the eleventh century however these complete Missals did not exist, but the parts required by the different ministers were collected in separate volumes, viz. *Sacramentarium*, *Lectionarius*, *Evangelistarium*, and *Graduale* or *Antiphonarium*. Then by 'Missale' was understood (β) the book containing the Missal prayers used by the Priest at the Altar, more commonly known as a *Sacramentary*.

**Missale Offerentium** (Moz). 'The Lesser Missal; i.e. the common of every Mass' [Neale, *Essays on Liturgiology*, p. 137]. Probably so called, because it is necessarily used by all priests who celebrate according to that rite.

**Mixture**, (Lat. *mistio*). The addition of a little water to the wine in the chalice: a practice primitive, and recognised in all ancient Liturgies, except that of the Armenian Church.

## N.

**Natalitia Sanctorum.** The birth-days (i.e. the anniversaries of the death or martyrdom) of Saints.

## O.

**Oblata (-tio).** The forms are used indiscriminately for (α) the act of offering, (β) the offerings presented.

**Oblatum.** An oblate, i.e. in the East, the Holy Loaf; in the West the wafer; prepared for consecration.

**Obnatio**, (East-Syr.). The concluding Benediction.

**Offerenda** (Ambros.). The name of the anthem otherwise called *Offertorium*.

**Offertorium** (Rom.). The name of the anthem sung at the offertory, or said just before it. It varies with the day.

**Officium ad Missam** (Moz.). The name for the Introit in the Mozarabic Liturgy.

**Omophorion.** (See the Greek Glossary).

**Oratio Missae** (Moz.). The Prayer, or rather short exhortation to the people at the beginning of the *Missa Fidelium*, corresponding to the Gallican *Praefatio Missae* (see p. 315).

**Ordinary (of the Mass).** All the service of the Mass which is not the Canon.

**Ordo (Missae).** The rubrics and invariable parts of the service, into which the variable parts, whether prayers and lesser hymns, as in the Western offices, or different *Anaphorae*, as in the East, are fitted as in a framework. Where there are several anaphorae with a common pro-anaphoral service, as with the Syriac, Ethiopic and other groups of Liturgies, the term *Ordo communis* is often applied to the latter.

## P.

**Palla.** A veil of linen, used to cover the chalice. It is now commonly stiffened with cardboard for convenience sake.

The Corporal (q.v.) is sometimes called *Palla corporalis*.

**Paophi** (Copt.). The second month



of the Coptic Calendar, answering to parts of our September and October. (See under 'Baini.')

**Patena.** The paten, or plate, on which the oblation is made.

**Pax.** The Kiss of Peace. A custom recognised in all ancient Liturgies, and probably Apostolic, in which the Faithful by a mutual embrace testified to the brotherly love that ought to exist among them. The usual place of its occurrence is shortly after the commencement of the *Missa Fidelium*, before the Consecration: but in the Roman Family it occurs just before the Communion. In the Greek Church it appears to have been dropped. In the Roman the kiss is interchanged ceremonially at Solemn Mass between the Celebrant and assistant ministers. At Low Mass it is commonly omitted; though sometimes given by means of a small metal tablet, called an 'osculatory' (sometimes also a 'Pax'), which the Priest, having kissed the Altar, kisses and presents to the server, who in turn presents it to the people.

**Peace, Kiss of.** See above under 'Pax.'

**Praefatio Missae,** (Gall.). A short exhortation to the people at the commencement of the *Missa Fidelium*, stirring them to special devotion in connexion with the particular subject of the day or season.

**Preface.** By this is commonly meant that address to God which immediately follows the '*Sursum corda*,' and leads up to the Triumphal Hymn, enumerating the grounds of the Thanksgiving (*εὐχαριστία*). Originally it was probably of considerable length, as we see in the Clementine Liturgy, and of a widely inclusive character, and became gradually shorter as time went on, and as the Church's round of Holy Day and Festival became enlarged.

Then too, in the West, was introduced the custom of having

variable Prefaces—the fixed part containing only a general acknowledgment of the duty of thanksgiving, while special passages were inserted according to the day or season, mentioning the particular grounds appropriate to the same.

**Presanctified** (Mass of the). (See under 'Missa Praesanctificationum').

**Prooemium** (Syr.). A prelude to the Sedra, in the form of a short address or exhortation, (e. g. p. 60).

**Prophetia** (Gall.). The name in this Liturgy for the Benedictus, or Song of Zacharias, sung at the commencement of the Mass before the Collect for the Day.

**Prophetica lectio** (or **Propheta**), (Gall.). The Lction from the Old Testament, which in the Gallican Liturgy preceded the Epistle and Gospel.

**Prosa,** a Prose. Another name for the Sequence (q. v.), which was often composed in a free style, rhythmical but not in strict metre.

**Prothesis.** (See the Greek Glossary).

**Psallendo** (Moz.). An anthem sung between the Old Testament Lction and the Epistle in the Mozarabic Liturgy. It consists of two or three verses from the Psalms, and corresponds to the *Psalmus responsorius* of the Gallican, and the *Psalmellus* of the Ambrosian rite.

## Q.

**Quadragesimale tempus.** The season of Lent.

**Quatuor Tempora.** The four Ember seasons.

## S.

**Sabbatum Sanctum.** Easter Even.

**Sacramentarium.** The book containing the Collects, Prefaces and Canon of the Mass, for the use of the celebrating Priest. (See under 'Missale').

**Sanctus.** Another name for the Tersanctus, or Triumphal Hymn. (See under 'Hymn').

**Scrutinium.** The examination and instruction of Catechumens, held publicly before they were admitted to Baptism. The *commonitio* (or *denunciatio*) *pro scrutinio*, referred to on p. 373 was given, according to the Gelasian sacramentary, (Muratori, col. 533) in the following form: —'Scrutinii diem, dilectissimi Fratres, quo electi nostri divinitus instruantur, imminere cognoscite. Ideoque sollicita devotione, succedente (sequente) *illa* feria, circa horam diei sextam convenire dignemini. Ut coeleste mysterium, quo diabolus cum sua pompa destruetur, et janua regni coelestis aperitur, inculpabili, Deo juvante, ministerio peragere valeamus. Per Dominum nostrum, etc.'

**Secreta (α)** (Rom.). A prayer, or prayers, said by the Priest at the conclusion of the Offertory; perhaps from being said '*secreto*' (i. e. in a low tone, but distinctly). **(β)** (Gall.). The Consecration was sometimes so called in the Gallican Liturgy.

**Sedra** (Syr.). A sort of Hymn: sometimes, like the Latin '*Prosa*,' in free rhythm; sometimes in strict verse; and always, apparently, by custom preceded by a short prayer, or *Prooemium*.

**Sequence.** A Hymn either in free rhythm or metre, sung after the Gradual. There are three now used in the Roman Liturgy, viz. *Victimae Paschali* at Easter, *Veni, Sancte Spiritus* at Pentecost, and *Lauda, Sion* for the Feast of Corpus Christi. The hymn *Dies irae*, sometimes called a sequence, is pronounced not to be so by strict liturgiologists. The meaning of the term is said to be that in festival seasons the last syllable of the Alleluia was prolonged to a number of notes ('*neumata*' or '*pneumata*'), forming a *jubilatio*. Then to these, or instead of them, words were set.

**Sindon** (Ambros.). The corporal. The *oratio super sindonem* (p. 308) corresponds in position to the *εὐχὴ μετὰ τὸ ἀπλωθῆναι τὸ εἰλητόν* (p. 99) of the Greek rite.

**Sonum** (Gall.). The anthem, corresponding to the Roman *offertorium*, sung at the Offertory.

**Spoon.** The instrument with which in the Eastern Churches the consecrated elements are administered together to the communicants.

**Spoudikon** (Copt.). A corruption of Despoticon (q. v.).

**Sub-deacon.** The third of the Holy Orders.

**Symbolum.** The Creed. In early times Catechumens received a solemn instruction upon it before their Baptism, publicly, during the Mass; this was called *Symboli Traditio*.

## T.

**Tersanctus.** The Hymn, 'Holy, Holy, Holy, Lord God of Hosts, etc.' (See under 'Hymn').

**Thuribulum.** A censer.

**Tonus.** A tone, or mode (in music).

**Tract.** The form of the Gradual (q. v.) from Septuagesima to Easter Even, consisting of two verses only, without Alleluia. Two derivations have been given, viz. (1) that it was properly sung by one voice without break (*trac-tim*); (2) that it was sung slowly and solemnly.

**Transitorium** (Ambros.). The anthem answering to the Roman '*Communio*;' sung during, or said immediately after, the Communion of the people.

**Trecanum** (Gall.). The Communion anthem of the Gallican Liturgy. All our knowledge of it is derived from the obscure notice in the *Expositio brevis*, attributed to S. Germanus; from which we gather that it had some relation to the mystery of the Blessed Trinity.

**Trisagion.** One of the four great



Eucharistic Hymns beginning  
*ἅγιος ὁ Θεός, ἅγιος ἰσχυρός κ. τ. λ.*  
 (See further under 'Hymn').

**Triumphal Hymn** (Gr. *ἐπινίκιος ὕμνος*). The one of the four great Eucharistic Hymns which occurs in every Liturgy at the conclusion of the Preface, and shortly before the Consecration. It begins 'Holy, Holy, Holy, Lord God of Hosts, etc.' from Is. vi. 3; generally with the addition of Ps. cxviii. 26. It is also called sometimes 'The Sanctus,' or 'Tersanctus.' (See under 'Hymn'.)

**Tybi** (Copt.). The fifth month of the Coptic Calendar, answering to parts of our December and January. (See under 'Baini'.)

U.

**Union.** (See Greek Glossary, s. v. *ένωσις*.)

V.

**Vagas** (Arm). A part of the Arme-

nian Eucharistic Vestments. It is semi-circular in shape, generally made of metal, and has the heads of the Twelve Apostles engraved upon it. It is fastened with a gold chain. During the robing it is put over the head, and afterwards let down on the neck and shoulders. The Armenians consider that it represents the Jewish *Ephod*: but it seems to be in some respects at least analogous to the Western *Amice*. (Malan, Arm. Lit. pp. 2, 18.)

**Vartabed** (Arm.). A title meaning 'doctor or teacher.'

**Veil.** The cloths, whether of linen or richer material, used to cover the Sacred Vessels. The number differed in different churches. In the Greek Church three are used; viz. one each for the Paten and Chalice, and a large one (*ἀήρ*) to envelope all.

## II.

(Greek.)

A.

**ἀήρ.** The large veil, mystically representing the firmament, used in the Greek Church to envelope both Paten and Chalice, each being also covered by its own veil.

**ἀκροστίχια**, (p. 24). It is not certain what this word means: perhaps either 'antiphons,' or the 'responsory endings of verses,' as in the 136th Psalm, or the Benedicite.

**ἀκροώμενοι** (Lat. *audientes, auditores*). It seems to be necessary to distinguish the Greek from the Latin use of these terms. In the West it was equivalent to Catechumen. In the Greek system it was the name of the lowest but one order

of penitents, who were only admitted into the *ναρθήξ*, or vestibule, of the Church.

**ἄμβων.** See 'Ambo.'

**ἀναγνώστης.** See 'Lector.'

**ἀντίδωρον.** See 'Antidoron.'

**ἀντίφωνον.** For an account of the word see 'Antiphona.' An example of a Greek Antiphon may be given here:—

Ψ. Ἀγαθὸν τὸ ἐξομολογεῖσθαι  
 τῷ Κυρίῳ· καὶ ψάλλειν τῷ ὀνό-  
 ματί σου, ὕψιστε.

℞. Πρεσβείαις τῆς θεοτόκου,  
 Σῶτερ, σῶσον ἡμᾶς.

Ψ. Τοῦ ἀναγγέλλειν τὸ πρῶτ' ἃ  
 ἔλεός σου· καὶ τὴν ἀλήθειάν  
 σου πάσας τὰς ἡμέρας τῆς ζωῆς  
 ἡμῶν.



℞. Πρεσβείαις τῆς θεοτόκου, κ. τ. λ.

℣. Ὅτι εὐθὺς Κύριος ὁ Θεὸς ἡμῶν  
καὶ νῦν ἔστιν ἐν δικαιοσύνῃ τοῦ  
προσώπου αὐτοῦ.

℞. Πρεσβείαις τῆς θεοτόκου,  
κ. τ. λ.

℣. Δόξα Πατρί, κ. τ. λ.

This is a 'First Antiphon'; in which the antiphonal response, always the same, makes mention of the intercessions of the Theotokos. In the Second Antiphons the response is always, *Ταῖς πρεσβείαις τῶν ἁγίων, σῶσον ἡμᾶς*, making mention of the intercession of Saints. In the Third Antiphons there is always an allusion to the solemnity of the day, the beginning and end being unchangeable: e. g. at Easter, *Σῶσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι Ἀλληλουῖα*. (See Goar's Euchologion, pp. 103, 104.)

ἀπολυτίκιον. The Hymn sung at the conclusion of the service.

ἀσκήτης. A hermit.

ἀστέρισκος. An instrument of the Greek Church, consisting of two bent bars of metal set crosswise, used to place over the Paten when prepared for Consecration, in order that the veil may not disarrange the oblations.

## B.

βῆμα. The Sanctuary of a Greek Church, in which the Altar stands.

## Δ.

διακονικόν. The Sacristy. A Chamber commonly on the south side of the βῆμα, in a Greek Church.

δισκοκάλυμμα. The special veil of the Paten.

δίσκος. The Paten.

## E.

εἰλητόν. The Corporal. The unfolding of this in the Liturgy of Constantinople is the signal for the dismissal of the Catechumens.

εἰρηνικά, τά. Another name for the ἐκτενή, or ἡ μεγάλη συναπτή.

The longer Litany said by the deacon.

εἰσόδιον (Lit. S. Mark, p. 178). 'Nisi subintelligenda est vox *hymnus* aut alia similis, idem est ac Εἴσοδος, sive *magnus*, ut Graeci vocant, *Introitus*.' (Renaudot, *not. in loc.*)

εἴσοδος (ἡ μεγάλη, ἡ μικρά). (See under 'Entrance'.)

ἐκτενή. One name of the Deacon's Litany: probably from the earnestness of its repeated supplications, or, according to Neale (Introd. p. 360), from its protracted length.

ἐκφώνησις. Those parts of the service, such as the Doxologies, which are said in a loud tone: the greater part of the Liturgy being said in the Greek Church in a low tone (*μυστικῶς*).

ἐμβολισμός. (See under 'Embolismus'.)

ἐνωσις. The rite, called in the West *commistio*; the union of the two consecrated species. There are slight differences in the mode of performing it in the different Churches. (See Renaudot, vol. i. p. 240; ii. p. 108.)

ἐπιμανίκια. One of the Eucharistic vestments of the Greek Church, corresponding most nearly to the Western *maniple*, but worn on both arms. They are a sort of open sleeve covering the arm from the wrist to the elbow, where they are fastened, and hanging down in a peaked flap; on which, in the case of a Bishop, the Icon of Christ is embroidered.

ἐπινίκιος (ῥυμός). The Triumphal Hymn. (See under 'Hymn'.)

ἐπιτραχήλιον. The Priest's stole, of the Greek Church, worn however by Bishops and Priests alike. It is unlike the Western stole, being in the form of an oblong strip of embroidered stuff or silk, having at one end a hole which is put over the head, so that it hangs straight down in front. It generally has an embroidered seam down the middle, and often ends in a fringe.

## Z.

**ζώνη.** The girdle, put on by the Priest in vesting so as to confine both the *στοιχάριον* and *ἐπιτραχήλιον* (in the Greek Church), or the *Alb* and *Stole* in the West.

## H.

**ἦχος.** A Tone. The Eastern tones correspond with the Western, though they are not numbered in precisely the same manner. There are eight altogether, viz. four 'authentic' tones (numbered *α'*, *β'*, *γ'*, *δ'*), each with its corresponding 'Plagal' tone (*πλάγιον α'*, *πλ. β'*, *βαρύς*, *πλ. δ'*), (Neale, *Introd.* p. 830, q. v.)

## Θ.

**θυμιατήριον,** } A censer (Lat. *thuribulum*),  
**θυμιατόν,** }

**θύραι.** There are many doors in an architecturally-complete Byzantine Church. The following is the substance of Dr. Neale's account (see Neale's *Introd.* pp. 195-200). The most important *ritually* of them all are the 'Holy Doors' (*θ. ἅγιοι*) in the middle of the Iconostasis, giving access from the Choir of the Church to the Sanctuary (*βῆμα*). These are only open in the Liturgy, during the two Entrances, and at the Communion from the invitation of the Priest to approach. The Iconostasis has two other side doors (*θ. πλάγιοι*) giving access respectively to the *πρόθεσις* and *διακονικόν* (sacristy). From the former of these the processions of both the Entrances emerge into the Church. Of the other doors, Dr. Neale believes that the Entrance-doors at the West end of the Church are called the 'Beautiful Gates' (*ὡραῖαι πύλαι*); the doors leading from the Narthex into the Nave are the 'Royal' or 'Silver' doors; and those between the Nave and Choir, supposing these to be archi-

tecturally divided, which is not always the case, are the 'Angelic' doors.

**θυσιαστήριον.** (α) The altar. (β) The part of the Church where the altar stands; the Sanctuary, or *βῆμα*.

## I.

**ιερατεῖον.** One of the names for the Sanctuary, or *βῆμα*.

## K.

**καθέδρα, ἡ ἄνω.** Against the wall of the apsidal Sanctuary of a Byzantine Church, behind the Altar, seats are arranged for the Presbyters, with a raised one in the middle (*ἡ ἄνω καθέδρα*) for the Bishop, the whole being called collectively the *Synthronius* (*σύνθρονος*). The whole arrangement resembles the description in Rev. iv. v. On the central seat the celebrant sits during the reading of the Gospel, in the Liturgy of Constantinople.

**κάλυμμα.** A general name for 'a veil.' On p. 88 it is applied to all the three veils, viz. *τὸ πρῶτον κ.*, the *paten-veil*, *τὸ δεύτερον κ.*, the *chalice-veil*, and *τὸ κ.*, *ἥτοι τὸν ἀέρα*, the *large veil*.

**κατανυκτικὰ (τροπάρια).** Penitential hymns, or anthems.

**καταπέτασμα.** The large veil (*ἄηρ*). *καταπετάσματος εὐχή* is the Prayer said when the veil was raised, and the Mysteries exposed.

**κοινωνικόν (or -κή).** An anthem somewhat answering to the Latin *communio*; proper to the day, and sung by the choir just before the communion of the people, in the Liturgy of S. Chrysostom.

**κοντάκιον.** A kind of short hymn, generally derived from the modern Greek word *κοντός*, *small*, because in a short compass it recounts the merits of the Saint to whom the Festival is dedicated.

**κρατήρ.** A Chalice.

**κυριακή (sc. ἡμέρα).** Sunday.



## Λ.

**λάβις.** The spoon, with which in the Greek rite the consecrated species are administered together to the communicants. It is the LXX word for 'the tongs' with which the Seraph, in Isaiah's vision, took the coal from off the altar.

**λόγχη.** The lance-shaped knife, with which in the Greek rite the Holy Bread is prepared for consecration.

## Μ.

**μακαρισμοί.** The Beatitudes, sung on Sundays as the Third Antiphon.

**μελίζειν** (Lat. *comminuere*). 'To break up the consecrated Bread for the communion: whereas *κλᾶν* is used of the *ritual* Fraction.

**μέρις.** A particle (of the Holy Bread).

**μετάνοια.** A reverence, obeisance. It was of two degrees, *μεγάλη* and *μικρά*; the latter an inclination of the head and neck only; the former of the whole body.

**μοῦσα** (or *σπόγγος*). A piece of sponge used, as the Purificator is in the West, to cleanse the Paten, etc.

## Ν.

**ναρθήξ.** A sort of vestibule, or portion of a Byzantine Church completely separated by a partition-wall from the Nave. The *audientes* (Penitents), *Energumens* and *Catechumens* were admitted thus far into the Church.

## Ο.

**ὀπισθαμβῶνος, ἡ εὐχή.** The Benediction after the communion of the people in the Liturgy of Constantinople, so-called because it is said behind the Ambo, i. e. behind it in respect of the *βῆμα*, or on the side of the Ambo remote from the *βῆμα*.

## Π.

**παρατράπεζον** (Lit. of S. James, p. 51), seems to be a side-table in the *βῆμα*, whereon were set the

Patens and Chalices to be used by the deacon in communicating the people: but there is uncertainty about it (see Neale and Littledale, *Trans. of Primitive Liturgies*, p. 61, *note*).

**παροιμία.** A diocese.

**παστοφόρια, τά.** The Chambers, or Chapels, on either side of the Sanctuary in a Byzantine Church, viz. the Prothesis and the Diaconicon.

**προηγιασμένων** (ἡ λειτουργία τῶν). (See under 'Missa Praesantificationum.')

**πρόθεσις.** (α) The ceremony of preparing the elements for oblation. (β) The Chapel in which this was performed. (γ) The table (credence-table) at which the ceremony took place.

**προκείμενον.** In the Greek Eucharistic office this answers to the Latin '*Gradual*:' an anthem consisting of a verse or two of the Psalms, having a reference to the Epistle. It precedes however the Epistle, whereas the '*Gradual*' follows it. There is also a *προκείμενον* for the day in the vespers' office.

**προσκομιδή.** Oblation; used in ecclesiastical books in reference to any of the three oblations of the Greek rite: but in the Liturgy *εὐχή τῆς πρ.* is the prayer of oblation used at the Offertory.

**προσκύνημα.** A reverence, accompanied by the sign of the cross.

**προσφορά.** (α) In the Liturgy of Constantinople (pp. 84, 85) the *προσφοραί* are the five Oblates, or Loaves, presented to be prepared for consecration. (β) In the Canons of Councils *προσφορά* and *προσφέρειν* are used absolutely for '*offering the Holy Sacrifice*,' and '*the offering*' itself. (See Suicer's *Thes. s. v.*)

**πρωτοσύγκελλος.** The principal Chaplain of the Patriarch, (Dr. Littledale). The *σύγκελλοι* were appointed to be always in attendance on the Patriarch. They took rank even before Metropolitans.



**πυλῶρος** (Lat. *ostiarius*). A door-keeper. The lowest of the four minor orders.

## P.

**ῥιπίδιον**. A Fan: waved by the Deacon over the Holy Mysteries, while they are exposed by the veil being removed. At first it was of feathers, or some thin material, and was intended to prevent the approach of insects, as we see in the Clementine Liturgy (p. 11). Its later form is that of a six-winged Cherub's head supported on a staff, made of wood or metal, the waving of which symbolises the angels attendant on the Divine Presence.

## Σ.

**σάκκος**. A sort of straight tunic without sleeves, richly embroidered, (somewhat resembling *in effect* the Western *Dalmatic*), worn by Metropolitans, and in Russia by all Bishops, instead of the *φελώνιον*.

**σκευοφυλάκιον**. Another name of the *διακονικόν*, the Sacristy, so-called because the Vestments, Holy Vessels, and other Instrumenta (*σκεύη*) of the church are kept there.

**σπόγγος**. The same as *μοῦσα* (q. v.).

**στοιχάριον**. A long, close-fitting, vestment, worn by all orders of the clergy alike in their ministrations. Except in its material it finds its analogy in the Western *Alb*: and originally it, like this, was of linen. The Bishop's *στοιχάριον* is marked by being coloured in alternate stripes (*ποταμοί*) of crimson and white.

**συναπτή**. (α) *ἡ μεγάλη*. The Deacon's Litany, or *ἐκτενή*. (β) *ἡ μικρά*. The short Litany consisting of the Invitation, the two last suffrages of the greater Litany (*viz.* *Ἀντιλαβοῦ, σῶσον κ. τ. λ.* and *Τῆς παναγίας κ. τ. λ.*) and the Doxology. (See p. 92, § I. a.)

**σφραγίζειν**. To mark with the sign of the cross; make the sign of the cross over (anything).

**σφραγίς**. The portion of the Holy Loaf which is marked with the cross. The square projecting portion, also called 'the Lamb' (*ἀμνός*), in the four angles of which, divided by the stamp of the cross, are the abbreviations for *Ἰησοῦς Χριστὸς νικᾷ*.

|    |    |
|----|----|
| IC | XC |
| NI | KA |

## T.

**τράπεζα, ἡ ἁγία**. The usual rubrical term for the Altar: also called *θυσιαστήριον*. The Eastern Altar differs in no material way from the Western.

**τρισάγιον**. (See under 'Hymn.')

**τροπάριον**. A generic name for the short hymns of the Greek Church. (See Neale, *Introd.* p. 832, *note b.*)

## Υ.

**ὕμνος**. (See under 'Hymn.')

**ὑπογονάτιον**. A square stiff piece of embroidery, worn by Bishops and other dignitaries of the Greek Church, at the right side, suspended from the girdle.

**ὑποδιάκονος**. A Subdeacon. The third of the Holy Orders. His duties in the East are not quite so high as in the West. In early times he was simply called *ὑπηρέτης*, as is seen in several places of the Clementine Liturgy.

## Φ.

**φελώνιον** (or *φαινόλιον*). The Eastern Chasuble. In its earlier form it was circular (as in the West, see under 'Chasuble.'). Its present form more resembles that of a

*Cope*, open in front. That of the Bishop only differs from the Priest's in being powdered with crosses.

Χ.

χερουβικὸς (ὕμνος). The Cherubic Hymn. (See under 'Hymn.')

Ψ.

ψάλτης. A singer (Lat. *Cantor*). Among the Greeks it was counted among the minor orders, ranking with, not inferior to, the Reader, (ἀναγνώστης, *Lector*.)

Ω.

ὤμοφόριον. The special Episcopal vestment, nearly answering to the

Western *pallium*, but worn by all Bishops. It is of white wool, embroidered with crosses; and is worn twisted round the neck with one end hanging straight down in front.

ὠράριον. The Deacon's stole. Several derivations, both Latin and Greek, are given for the name. Its form is exactly that of the Western stole; it has embroidered on it the word ΑΓΙΟC thrice repeated, and is commonly worn hanging before and behind over the left shoulder. At certain points of the service the Deacon, when announcing his proclamation, stands holding the ὠράριον gathered up with three fingers of his right hand in a peculiar manner (e. g. see p. 85.)

## ADDENDA ET CORRIGENDA.

p. 12, footnote, *after* 1 Clem. c. xx *insert* lix-lxi.

p. 21, l. 28, in margin, *insert* POST-COMMUNION.

p. 50, l. 3, in margin, *for* Intinction *read* Confirmation.

p. 62, l. 8, *cancel the comma after* magis.

p. 175, l. 22, in margin, *insert* Alleluia.

p. 234, l. 15, *for* Rectus et justus *read* Rectum et justum; *and for* note 2 *read* Ludolphus reads here *Rectus et justus*. Dr. Tattam also in his Translation of the 'Coptic Apostolical Constitutions' (1848) gives the masculine in the corresponding place. There is however, I learn, no neuter gender in these languages; but the masculine would necessarily be used. Hence doubtless the usual response at this point is intended, and in both cases the translators have been misled.

p. 235, l. 24, *for* celebrant *read* celebrent.



THE  
ANCIENT LITURGY  
OF  
✓  
ANTIOCH

AND OTHER  
LITURGICAL FRAGMENTS

BEING

AN APPENDIX TO 'LITURGIES EASTERN AND WESTERN'

✓  
BY  
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## ADVERTISEMENT.

IN the Preface to 'Liturgies Eastern and Western' the writer said, 'It is more than likely that a systematic investigation of the early ecclesiastical writers might render more help than has hitherto been suspected for a comparative treatment of the subject' (i.e. of Liturgiology). The result presented in Section I of this Appendix may serve as a specimen of what he meant; more complete indeed than might be expected from any other single writer, because of the extent of S. Chrysostom's writings and because the Holy Eucharist was a subject apparently ever foremost in his mind: but for the same reason, perhaps, deserving to be published independently.

The other fragments, being some of the earliest liturgical monuments known to exist, whatever exact date may be assigned to them, are now for the first time collected in an accessible form.



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## I.

# THE LITURGY FROM THE WRITINGS OF S. CHRYSOSTOM.

---

THE following attempt to discover from the words of S. Chrysostom himself what was the nature of the Liturgy actually used by him and his contemporaries at Antioch and Constantinople, was suggested by the 6th chapter of the 13th Book of Bingham's 'Antiquities,' in which that laborious and learned writer collects a vast number of passages from S. Chrysostom's Works bearing on the Liturgy. He notes them down however only in the order in which they happen to occur in the Paris Edition (1609-1617) of S. Chrysostom's Works. What I have done has been to select and arrange in their proper liturgical order the most characteristic of these passages. In determining what is their relative order, S. Chrysostom's words have of course been followed, where they supply a clue: where they give no decisive indication, the Clementine Liturgy or that of S. James has supplied an analogy to follow.

The result has exceeded my anticipations, and is (I venture to think) of really great importance in its bearing on the history of liturgical developments. For, if it be possible thus to reconstruct, at least in outline, S. Chrysostom's own Liturgy, we have a point of departure for our reasonings, falling within the fourth century, that is absolutely free from the objections brought against our other chief liturgical documents. It is a favourite argument against the Clementine Liturgy that it is a mere literary work, which never was actually used in any

church. It is said of the other Liturgies that the earliest known authorities for them do not go beyond the tenth century or thereabouts, while the larger part are much later than this, and that before this time large developments and interpolations had taken place. Here on the contrary is evidence of a Liturgy that certainly was in actual use; and evidence of such a kind as is above suspicion of having been manipulated. For the combination of these allusions, drawn from all parts of his works, was certainly wholly undesigned by S. Chrysostom: and the state of the text of his works is so far satisfactory that no serious critical doubt can be thrown upon the whole mass of *excerpta*.

If the result exhibited below be compared with the Table at p. xxvi of the Introduction to this Work, in which the normal Liturgy is analysed into eighteen distinct sections, it will be seen at once that only one of these sections, marked G, viz. the Creed, is certainly absent from this Liturgy of S. Chrysostom: and we know historically that the Creed was not made a regular part of the Eucharistic Service at Antioch for nearly a century, and at Constantinople for a century and a half, after S. Chrysostom's time. A doubt might also perhaps be raised about (Q), the so-called 'Ritual Preparation:' but the recurrence of the Deacon's Litany at this point of the service in the Clementine Liturgy has been explained by Dr. Bickell, no mean authority (*Messe und Pascha*, p. 8), as intended to occupy the people and give time to the priest, while he was engaged in the manual acts of Fraction, Commixture, etc., some of which are undoubtedly very ancient. All the other sections are certainly represented. Thus we find that S. Chrysostom used a Liturgy intermediate in form between the Clementine and that of S. James. In elaborateness it equalled S. James' Liturgy, which it resembles in several minute and verbal particulars; but in its earlier part, in which scarcely anything appears to have preceded the Lectons, and which exhibits the full forms of Dismissal, it more nearly approached the Clementine. Conversely, if we are justified in assuming this form for certain to have been the form of Liturgy in S. Chrysostom's age, we may infer that the Clementine represents a still earlier stage of the Liturgy, and our present



S. James a later stage, in which certain additions and alterations had been already made; thus corroborating the conclusions otherwise independently arrived at (see *Introd.* pp. xlv, xlviii).

We must beware of arguing too strongly from a writer's silence: yet this great Sacrament was so constantly in S. Chrysostom's thoughts, as is evident from the fact that it, and all connected with it, forms so continually and in such varied modes the subject of his practical teaching, that it is highly improbable he would have left unnoticed so striking a ceremony as the 'Great Entrance,' had it existed in his time.

The period which these extracts illustrate is the close of the fourth century. S. Chrysostom's Homilies were delivered partly at Antioch, where he was a priest (A. D. 386-397), partly at Constantinople, where he was bishop till his banishment in A. D. 404. It should be observed that I have assumed the Liturgy used at Antioch to be the same as that used at Constantinople, and have made no attempt to classify separately the notices from the Homilies preached in these two cities.

The references to S. Chrysostom's Works in the following pages give first the Benedictine pagination, and then between brackets the volume and column of Migne's Edition. The Capitals in the margin of the Text refer to the Table in the Introduction (p. xxvi).

The following passage may well stand first as an introduction to the whole, containing as it does allusions to a large number of liturgical points, which are indicated at the foot by the numerical references.

Ἔστι δὲ ὅπου οὐδὲ διέστηκεν ὁ ἱερεὺς τοῦ ἀρχομένου· οἶον, ὅταν ἀπολαύειν<sup>1</sup> δέῃ τῶν φρικτῶν μυστηρίων· ὁμοίως γὰρ πάντες ἀξιούμεθα τῶν αὐτῶν· οὐ καθάπερ ἐπὶ τῆς Παλαιᾶς τὰ μὲν ὁ ἱερεὺς ἤσθιε, τὰ δὲ ὁ ἀρχόμενος, καὶ θέμις οὐκ ἦν τῷ λαῷ μετέχειν ὧν μετεῖχεν ὁ ἱερεὺς. Ἀλλ' οὐ νῦν· ἀλλὰ πᾶσιν ἐν σῶμα πρόκειται καὶ ποτήριον ἓν. Καὶ ἐν ταῖς εὐχαῖς δὲ πολὺ τὸν λαὸν ἴδοι τις ἂν συνεισφέροντα. Καὶ γὰρ ὑπὲρ τῶν<sup>2</sup> ἐνεργουμένων, ὑπὲρ τῶν<sup>3</sup> ἐν μετανοίᾳ, κοινὰ καὶ παρὰ τοῦ ἱερέως καὶ παρ' αὐτῶν γίνονται αἱ εὐχαί, καὶ πάντες μίαν λέγουσιν εὐχήν, εὐχήν τὴν ἐλέου γέμουσαν. Πάλιν ἐπειδὴν<sup>4</sup> εἵρξωμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης, ἑτέραν<sup>5</sup> δεῖ γενέσθαι εὐχήν, καὶ πάντες ὁμοίως ἐπ' ἐδάφους κείμεθα, καὶ πάντες ὁμοίως ἀνιστάμεθα. Ὅταν εἰρήνης<sup>6</sup> πάλιν μεταλαμβάνειν καὶ μεταδιδόναι δέῃ, πάντες ὁμοίως ἀσπαζόμεθα. Ἐπ'<sup>7</sup> αὐτῶν πάλιν τῶν φρικωδεστάτων μυστηρίων ἐπεύχεται<sup>8</sup> ὁ ἱερεὺς τῷ λαῷ, ἐπεύχεται καὶ ὁ λαὸς τῷ ἱερεῖ· τὸ γάρ, Μετὰ τοῦ πνεύματός σου, οὐδὲν ἄλλο ἐστίν, ἢ τοῦτο. Τὰ τῆς<sup>9</sup> εὐχαριστίας πάλιν κοίνα· οὐδὲ γὰρ ἐκεῖνος εὐχαριστεῖ μόνος, ἀλλὰ καὶ ὁ λαὸς ἅπας. Πρότερον γὰρ αὐτῶν<sup>10</sup> λαβὼν φωνήν, εἶτα συντιθεμένων ὅτι ἀξίως καὶ δικαίως τοῦτο γίνεται, τότε ἄρχεται τῆς εὐχαριστίας. Καὶ τί θαυμάζεις εἰ που μετὰ τοῦ ἱερέως ὁ λαὸς φθέγγεται, ὅπου γε καὶ<sup>11</sup> μετ' αὐτῶν τῶν Χερουβὶμ καὶ τῶν ἄνω δυνάμεων κοινῇ τοὺς ἱεροὺς ἐκείνους ὕμνους ἀναπέμπει.

<sup>1</sup> Communion of Priest and People alike in both kinds.

<sup>2</sup> Prayers for the Energumens.

<sup>3</sup> Prayers for the Penitents.

<sup>4</sup> Dismissal of the same. <sup>5</sup> Prayers of the Faithful. <sup>6</sup> The Kiss of Peace.

<sup>7</sup> The Anaphora recognised as an especially solemn part of the service.

<sup>8</sup> The Benediction *Εἰρήνη ὑμῖν*, with its response.

<sup>9</sup> The Preface or 'Thanksgiving' proper.

<sup>10</sup> The Versicle *εὐχαριστήσωμεν τῷ Κυρίῳ* implied, with its response.

<sup>11</sup> The Triumphal Hymn introduced by the last words of the Preface.

# THE LITURGY FROM THE WRITINGS OF S. CHRYSOSTOM.

ὁ Ἱερεύς. <sup>1</sup> Εἰρήνη [πᾶσιν] ὑμῖν.  
ὁ Λαός. Καὶ τῷ πνεύματί σου.  
[<sup>2</sup> Δόξα ἐν ὑψίστοις Θεῷ, κ.τ.λ.]

MISSA  
CATECHU-  
MENORUM.  
A.  
Approach  
the Altar.

<sup>1</sup> *De sancta Pentecoste*, Hom. I. p. 463 (Migne, Tom. ii. col. 458): Διὰ τοῦτο οὐκ ἀναβαίνουντι μόνον [sc. τῷ πατρί, i. e. the Bishop], οὐδὲ διαλεγόμενῳ πρὸς ὑμᾶς, οὐδὲ εὐχομένῳ ὑπὲρ ὑμῶν ταύτην ἐπιφθέγγεσθε τῇν ῥῆσιν, ἀλλ' ὅταν παρὰ τὴν ἱερὰν ταύτην ἐστήκη τράπεζαν, ὅταν τὴν φρικτὴν ἐκείνην θυσίαν ἀναφέρειν μέλλῃ . . . οὐ πρότερον ἄπτεται τῶν προκειμένων, ἕως ἂν ὑμῖν αὐτὸς ἐπέυξηται τὴν παρὰ τοῦ Θεοῦ χάριν, καὶ ὑμεῖς ἐπιφθέγγεσθε αὐτῷ Καὶ τῷ πνεύματί σου. Also *In Matt.* Hom. XXXII (al. XXXIII) p. 374 (M. vii. 385): Διὸ ἐνταῦθα δέξασθε μετὰ ἀγάπης εἰσιόντας ἡμᾶς πρὸς ὑμᾶς· καὶ ὅταν εἴπω, Εἰρήνη ὑμῖν, εἴτα εἴπητε, Καὶ τῷ πνεύματί σου· μὴ τῇ φωνῇ μόνον ἀλλὰ καὶ τῇ γνώμῃ λέγετε. Cf. Hom. *In eos qui Pascha jejulant*, p. 614 (M. i. 870) and elsewhere.

<sup>2</sup> The position assigned to this Hymn is not certain, but seems probable on the following grounds. That it was used in the Eucharistic service seems implied in *In Ep. ad Coloss.* Hom, III. p. 347 (M. xi. 321): Διὰ τοῦτο εὐχαριστοῦντες λέγομεν, Δόξα ἐν ὑψίστοις Θεῷ, κ.τ.λ. But S. Chrysostom's way of alluding to it in another place is strikingly different from his way of speaking of the Tersanctus, and seems to imply that the former did not come in the 'Missa Fidelium.' *In Ep. ad Coloss.* Hom. IX. p. 393 (M. xi. 363): Τίς ὁ ὕμνος τῶν ἄνω, τί λέγει τὰ Χερουβίμ, ἴσασιν οἱ πιστοί. Τί ἔλεγον οἱ ἄγγελοι κάτω; Δόξα ἐν ὑψίστοις Θεῷ. If it were used in the M. Catechumenorum, we have the analogy of the Syriac S. James, the Liturgy of SS. Adaeus and Maris, the Roman and the Mozarabic, for placing it thus close to the commencement.



B.  
Instruction.

ὁ Ἀναγνώστης. <sup>3</sup> Τάδε λέγει Κύριος.

ὁ Διάκονος. <sup>4</sup> Πρόσχωμεν (πολλάκις).

<sup>5</sup> Lesson from the Old Testament.

ὁ Ἀναγνώστης. <sup>4</sup> Τάδε λέγει Κύριος.

<sup>5</sup> Epistle.

<sup>5</sup> The Gospel.

The Preacher. <sup>6</sup> Εἰρήνη [πᾶσιν] ὑμῖν.

<sup>3</sup> *In Ep. II. ad Thess.* Hom. III. p. 527 (M. xi. 484): Ὅταν γὰρ ἀναστὰς ὁ ἀναγινώσκων λέγῃ, Τάδε λέγει Κύριος, καὶ ὁ διάκονος ἐστὼς ἐπιστομίζῃ πάντας, κ.τ.λ.

<sup>4</sup> *In Acta Apost.* Hom. XIX. p. 159 (M. ix. 156): Κοινὸς διάκονος, ἔστηκεν ὁ διάκονος μέγα βοῶν καὶ λέγων, Πρόσχωμεν, καὶ τοῦτο πολλάκις. . . . Μετ' ἐκείνον ἄρχεται ὁ ἀναγνώστης τῆς προφητείας Ἑσαίου. . . . Εἶτα εἰς ἐπήκοον ἐκφωνεῖ λέγων, Τάδε λέγει Κύριος. *In Ep. ad Hebr.* Hom. VIII. p. 91 (M. xii. 75): Καὶ ἀνελθὼν ὁ ἀναγνώστης λέγει πρῶτον τὸ βιβλίον τίνος ἐστί, τοῦ δεῖνος τυχὸν προφήτου, ἢ ἀποστόλου, ἢ εὐαγγελιστοῦ, καὶ τότε λέγει ἃ λέγει, ὥστε εὐσημότερα ὑμῖν εἶναι, καὶ μὴ μόνον τὰ ἐγκείμενα εἰδέναι, ἀλλὰ καὶ τὴν αἰτίαν τῶν γεγραμμένων, καὶ τίς ταῦτα εἶρηκεν.

<sup>5</sup> That there were three Lections from (a) Old Testament, (b) Acts and Epistles, (c) Gospels, respectively, appears from *In Acta Apost.* Hom. XXIX. p. 229 (M. ix. 217): Τοσούτων μὲν προφητῶν δεύτερον τῆς ἐβδομάδος ὑμῖν διαλεγομένων, τοσούτων δὲ ἀποστόλων, εὐαγγελιστῶν, πάντων τὰ σωτήρια δόγματα προτιθέντων, supported by many other passages in which S. Chrysostom refers to portions of Scripture from these different sources as having been just read to the congregation, e.g. *Ad Pop. Antioch.* Hom. VII. p. 85 (M. ii. 92); *ibid.* Hom. XV. p. 158 (M. ii. 160); *Hom. Cur in Pentecoste Acta*, p. 89 (M. iii. 105); *Ad Pop. Antioch.* Hom. II. p. 25 (M. ii. 39); *In Joann.* Hom. XI. p. 62 (M. viii. 77): Κατὰ μίαν Σαββάτων, ἣ καὶ κατὰ Σάββατον, τὴν μέλουσαν ἐν ὑμῖν ἀναγνωσθήσεσθαι τῶν Εὐαγγελίων περικοπήν, ταύτην πρὸ τούτων τῶν ἡμερῶν μετὰ χειρας λαμβάνων ἕκαστος οἴκοι καθήμενος ἀναγινώσκειτο συνεχῶς, κ.τ.λ., with many others. This last passage shows also incidentally that there was a fixed and known Calendar of Lections.

The custom of *rising* to hear the Gospel read is *perhaps* alluded to in *In Matt.* Hom. I. p. 18 (M. vii. 24); but S. Chrysostom is not speaking there of the *liturgical* Gospel.

<sup>6</sup> *In Epist. I. ad Cor.* Hom. XXXVI. p. 339 (M. x. 312): Ἐπειδὴν ἀρξώμεθα λέγειν, ὁ λαὸς ἀντιφθέγγεται, Τῷ πνεύματί σου. Hom. *In eos qui Pascha jejunt*, p. 614 (M. i. 870): Ἀναστὰς (ὁ πατήρ) οὐ πρότερον ἄρχεται τῆς πρὸς ὑμᾶς διδασκαλίας, ἕως ἂν ἅπασι δῶ τὴν εἰρήνην. *In Ep. ad Col.* Hom. III. p. 348 (M. xi. 322): Ὅταν εἰσέλθῃ ὁ τῆς Ἐκκλησίας προεστώς, εὐθέως λέγει, Εἰρήνη πᾶσιν· ὅταν ὁμιλῇ, Εἰρήνη πᾶσιν· ὅταν εὐλογῇ, Εἰρήνη πᾶσιν· ὅταν ἀσπάζεσθαι κελεύῃ, Εἰρήνη πᾶσιν· ὅταν ἡ θυσία τελεσθῇ, Εἰρήνη

ὁ Λαός. Καὶ τῷ πνεύματί σου.

The <sup>7</sup> Sermon (or Sermons), ending with a <sup>7</sup> Doxology to the Blessed Trinity.

ὁ Διάκονος. <sup>8</sup> Ὑπὲρ τῶν κατηχουμένων ἐκτενῶς δεηθῶμεν. C.

Στῶμεν καλῶς. Δεηθῶμεν.

Dismissals.

Ἵνα ὁ πανελεήμων καὶ οἰκτίρμων Θεὸς ἐπακούῃ τῶν δεήσεων αὐτῶν· Ἵνα διανοίξῃ τὰ ὦτα τῶν καρδιῶν αὐτῶν ὥστε ἀκοῦσαι ἃ ὁφθαλμος οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη· καὶ κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας· Ἵνα κατασπείρῃ τὸν φόβον αὐτοῦ ἐν αὐτοῖς· καὶ βεβαιώσῃ τὴν πίστιν αὐτοῦ ἐν ταῖς διανοίαις αὐτῶν· Ἵνα ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης· Ἵνα αὐτοῖς δῶ ἰοῦν ἔνθεον, σῶφρονα λόγισμον καὶ ἐνάρητον πολιτείαν, διαπαντὸς τὰ αὐτοῦ νοεῖν, τὰ αὐτοῦ φρονεῖν, τὰ αὐτοῦ μελετᾶν, ἐν τῷ νόμῳ αὐτοῦ καταγίνεσθαι ἡμέρας καὶ νυκτός.

Of the Catechumens.

\* Ἐτι ἐκτενέστερον ὑπὲρ αὐτῶν παρακαλέσωμεν, Ἵνα ἐξέλῃται αὐτοὺς ἀπὸ πάντος πονηροῦ καὶ ἀτόπου πράγματος, καὶ ἀπὸ πάντος ἁμαρτήματος διαβολικοῦ, καὶ πάσης περιστάσεως τοῦ Ἀντικειμένου· Ἵνα καταξιώσῃ αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λούτρου τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, τοῦ ἐνδύματος τῆς ἀφθαρσίας· Ἵνα εὐλογήσῃ τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους, πάντα τὸν βίον αὐτῶν, τοὺς οἴκους αὐτῶν καὶ τὰς οἰκετίας· τὰ τέκνα αὐτῶν Ἵνα αὐξήσας εὐλογήσῃ καὶ εἰς μέτρον ἡλικίας ἀγαγὼν σοφίσῃ· Ἵνα κατευθύνη αὐτοῖς πάντα τὰ προκείμενα πρὸς τὸ συμφέρον.

Ἐγείρεσθε. Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε, οἱ κατηχούμενοι. Εἰρηνικὰ ὑμῖν πάντα τὰ προκείμενα· εἰρηνικὴν τὴν παροῦσαν ἡμέραν, καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν αἰτήσασθε· Χριστιανὰ ὑμῶν τὰ τέλη· τὸ καλὸν καὶ τὸ συμφέρον.

πᾶσιν· καὶ μετὰ τὸ πάλιν, Χάρις ὑμῖν καὶ εἰρήνη. . . . Καὶ λαμβάνοντες καὶ ἀντιδίδοντες, τῷ δίδοντι τὴν εἰρήνην πολεμοῦμεν; λέγεις, Καὶ τῷ πνεύματί σου.

<sup>7</sup> The Homilies of S. Chrysostom themselves give ample evidence of this.

<sup>8</sup> Hom. III. *de Incompr. Dei nat.* p. 471 (M. i. 728): Μετὰ τὴν παραίνεσιν εὐθέως εὐχή. For this particular formula and following prayer in full see *In Ep. II. ad Cor.* Hom. II. p. 435, etc. (M. x. 399-404).



Ἐαυτοὺς τῷ ζῶντι Θεῷ καὶ τῷ Χριστῷ αὐτοῦ παράθεσθε.  
<sup>9</sup> Κλίνειτε τὰς κεφαλὰς.

Ὁ προεστὼς εὐλογεῖ αὐτοὺς.

Ἐπιβοῶσιν ἅπαντες τό, Ἀμήν.

[A similar Bidding Prayer by the Deacon and Blessing by the Celebrant over (a) <sup>10</sup> Energumens.

(β) <sup>11</sup> Penitents.]

ὁ Διάκονος. <sup>12</sup> Ὅσοι ἐν μετανοίᾳ ἀπέλθετε πάντες. <sup>12</sup> Ἀπέλ-  
 θετε οἱ μὴ δυνάμενοι συνδεσθῆναι. [<sup>13</sup> Μήτις τῶν κατηχουμένων·  
 μήτις τῶν μὴ δυναμένων· μήτις τῶν μὴ ἐσθιόντων· μήτις τῶν  
 κατασκόπων· μήτις ἀμύητος.] <sup>14</sup> Ἐπιγινώσκετε ἀλλήλους.

MISSA FIDE-  
 LIUM.  
 E.

Second  
 Oblation.

(Then, when all are gone out) <sup>12</sup> Δεηθῶμεν πάντες κοινῇ.

[<sup>15</sup> Elements placed on the Altar.]

<sup>9</sup> *In Ep. II. ad Cor.* Hom. II. p. 440 (M. x. 404): Εἴτα κλίνει τὰς κεφαλὰς  
 κελεύομεν, τεκμήριον τοῦ τὰς εὐχὰς ἀκουσθῆναι ποιούμενοι τὸ τὸν Θεὸν εὐλογεῖν.

<sup>10</sup> Hom. III. *de incompr. Dei nat.* p. 470 (M. i. 727): Τοὺς ἐνεργουμένους  
 κατ' ἐκεῖνον ἴστησι τὸν καιρὸν ὁ διάκονος, καὶ κελεύει κλίνει τὴν κεφαλὴν  
 μόνον, καὶ τῷ σχήματι τοῦ σώματος ποιεῖσθαι τὰς ἱκετηρίας· εὐχεσθαι γὰρ  
 αὐτοὺς μετὰ τοῦ κοινοῦ συλλόγου τῶν ἀδελφῶν οὐ θέμις. Hence we see that  
 they might not pray for themselves, and that there would be nothing here  
 answering to the clause for the Catechumens beginning Ἐγείρεσθε, κ.τ.λ.  
*In Matt.* Hom. LXXI. (al. LXXII) p. 699 (M. vii. 666): Καὶ ἡ πρώτη δὲ  
 δέησις ἐλέους γέμει, ὅταν ὑπὲρ τῶν ἐνεργουμένων παρακαλῶμεν· καὶ ἡ δευτέρα  
 πάλιν, ὑπὲρ ἐτέρων τῶν ἐν μετανοίᾳ, πολὺ τὸ ἔλεος ἐπιζητοῦσα. The ἐλέους  
 γέμει probably refers to the people's response, Κύριε ἐλέησον, at every sepa-  
 rate clause: as also *De incompr. Dei nat.* Hom. IV. p. 477 (M. i. 733): Πάν-  
 των ὁμοθυμαδὸν τὸν κοινὸν Δεσπότην ὑπὲρ αὐτῶν ἐξαιτουμένων, καὶ ἐλεῆσαι  
 παρακαλούντων μετὰ σφοδρᾶς τῆς βοῆς.

<sup>11</sup> Cf. quotation 2 of last note, and see the introductory passage.

<sup>12</sup> The Form actually referred to and quoted *In Ep. ad Ephes.* Hom. III.  
 p. 23 (M. xi. 29).

<sup>13</sup> These exact words come from a Homily on 'The Prodigal Son,' falsely  
 attributed to S. Chrysostom, but possibly the work of Severianus, Bishop of  
 Gabala (M. viii. 520), not however among his Homilies in the Armenian.

<sup>14</sup> *Adv. Judaeos*, Hom. I. p. 593 (M. i. 849): Οὐχ ὁρᾶτε ἐπὶ τῶν μυστηρίων  
 τῇ βοῇ συνεχῶς ὁ διάκονος; Ἐπιγινώσκετε ἀλλήλους.

<sup>15</sup> This may probably be inferred from part of the passage referred to  
 above (note 12), viz. οὕτω δὴ καὶ ἐνταῦθα, ἐκφερομένης τῆς θυσίας, καὶ τοῦ  
 Χριστοῦ τεθυμένου, καὶ τοῦ προβάτου τοῦ Δεσποτικοῦ, ὅταν ἀκούσης, Δεη-  
 θῶμεν πάντες κοινῇ, ὅταν ἴδῃς ἀνελκόμενα τὰ ἀμφίθυρα, τότε νόμισον,  
 κ.τ.λ.



ὁ Διάκονος. <sup>16</sup> Δεηθῶμεν.

(This Bidding Prayer included the following petitions)

ὑπὲρ τῆς οἰκουμένης.

ὑπὲρ τῆς Ἐκκλησίας τῆς μέχρι περάτων τῆς γῆς ἐκτεταμένης

καὶ ὑπὲρ τῶν διοικούντων αὐτὴν ἐπισκόπων ἀπάντων.

ὑπὲρ τοῦ ἐπισκόπου, καὶ τοῦ γήρως, καὶ τῆς ἀντιλήψεως, καὶ  
ἵνα ὀρθοτομῇ τὸν λόγον τῆς ἀληθείας, καὶ ὑπὲρ τῶν ἐνταῦθα, καὶ  
ὑπὲρ τῶν ἀπανταχοῦ.

<sup>18</sup> ὑπὲρ πρεσβυτέρων.

ὑπὲρ βασιλέων.

ὑπὲρ τῶν κρατούντων.

ὑπὲρ νοσούντων.

ὑπὲρ [τῶν καρπῶν] γῆς καὶ θαλάσσης.

ὑπὲρ ἀέρων.

[Ἐγείρεσθε.] <sup>19</sup> τὸν ἄγγελον τῆς εἰρήνης . . . αἰτησώμεθα.

τὰ προκείμενα πάντα εἰρηνικά . . . αἰτησώμεθα.

ὁ Ἱερεύς. <sup>20</sup> Εἰρήνη πᾶσιν.

ὁ Λαός. Καὶ τῷ πνεύματί σου.

[Then followed probably an εὐλογία by the Celebrant.]

ὁ Ἱερεύς. <sup>21</sup> Εἰρήνη πᾶσιν.

F.

<sup>16</sup> *De prophetiarum obscur.* Hom. II. p. 188 (M. vi. 182). (The whole passage is worth looking at.)

<sup>17</sup> During this Prayer the people were prostrate, and rose at the close of it (see the introductory passage) probably for the Commendation, after the analogy of the Prayer for the Catechumens. It is specially noticed that the children joined in this prayer, and not till this. *In Matt.* Hom. LXXI. (al. LXXII), p. 699 (M. vii. 666): Καὶ ἡ τρίτη (δέησις) πάλιν ὑπὲρ ἡμῶν αὐτῶν, καὶ αὕτη τὰ παιδία ἄμωμα τοῦ δήμου προβάλλεται, τὸν Θεὸν ἐπὶ ἔλεον παρακαλοῦντα.

<sup>18</sup> *In Joan.* Hom. LXXVIII. (al. LXXVII), p. 464 (M. viii. 426): Ἐν τοῖς μυστηρίοις . . . ἐπὶ τῶν ἀμυήτων κοινὰς ποιούμεθα τὰς εὐχάς, λιτανεύοντες ὑπὲρ νοσούντων, καὶ τῶν καρπῶν τῆς οἰκουμένης, καὶ γῆς καὶ θαλάττης. Cf. *in Ep.* 2 *ad Cor.* Hom. II. pp. 440-1 (M. x. 404).

<sup>19</sup> *In eos qui Pascha jejulant*, p. 614 (M. i. 870): Καὶ ὁ διάκονος δέ, κελεύων εὔχεσθαι μετὰ τῶν ἄλλων, καὶ τοῦτο ἐπιτάττει κατὰ τὴν εὐχήν, αἰτεῖν τὸν ἄγγελον τῆς εἰρήνης καὶ τὰ προκείμενα πάντα εἰρηνικά.

<sup>20</sup> *In eos qui Pascha jejulant*, p. 614 (M. i. 870): Καὶ μέλλοντες εὐλογεῖν οἱ ἱερεῖς, πρότερον τοῦτο ὑμῖν ἐπενεγμένοι, οὕτω τῆς εὐλογίας ἄρχονται.

<sup>21</sup> See the passage from Hom. III. *In Ep. ad Col.* quoted in note 6.

The Kiss  
of Peace.  
THE ANA-  
PHORA.  
H.

ὁ Λαός. Καὶ τῷ πνεύματί σου.

<sup>22</sup> The Kiss of Peace.

ὁ Ἱερεύς. <sup>23</sup> Εἰρήνη πᾶσιν.

ὁ Λαός. Καὶ μετὰ τοῦ πνεύματος σου.

ὁ Διάκονος. <sup>24</sup> Ὅρθοι στῶμεν καλῶς.

Benediction.

ὁ Ἱερεύς. <sup>25</sup> Ἡ χάρις τοῦ Κυρίου . . . or χάρις ὑμῖν καὶ εἰρήνη . . .

ὁ Λαός. Καὶ τῷ πνεύματί σου.

Sursum  
Corda.

ὁ Ἱερεύς. <sup>26</sup> Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς καρδίας.

ὁ Λαός. Ἐχομεν πρὸς τὸν Κύριον.

[ὁ Ἱερεύς. <sup>27</sup> Εὐχαριστήσωμεν τῷ Κυρίῳ.]

ὁ Λαός. Ἀξιον καὶ δίκαιον.

The Preface.

Then follows Ἡ Εὐχαριστία (<sup>28</sup> the Thanksgiving *par excellence*), or Preface, containing a mention of the Cherubim and Seraphim; and leading up to

<sup>22</sup> See the introductory passage. Also *In Matt. Hom. XIX.* p. 257 (M. vii. 284): Πῶς οὖν ἀσπάσῃ τὸν ἀδελφόν; πῶς ἄψῃ τῆς θυσίας; πῶς ἀπογεύσῃ τοῦ αἵματος τοῦ Δεσποτικοῦ, τοσοῦτον ἔχων ἐπὶ τῆς διανοίας ἰόν; from the context it appears that S. Chrysostom is speaking of the Salutation in the Liturgy. He alludes to the ceremonial of it *In Ep. 2. ad Cor. Hom. XXX.* p. 650 (M. x. 606, 7): Ναός ἐσμεν τοῦ Χριστοῦ· τὰ τοίνυν πρόθυρα φιλοῦμεν τοῦ ναοῦ καὶ τὴν εἴσοδον, ἀλλήλους φιλοῦντες. Ἡ οὐχ ὁράτε ὅσοι καὶ τὰ πρόθυρα τοῦ ναοῦ τούτου φιλοῦσιν, οἱ μὲν κύψαντες, οἱ δὲ τῇ χειρὶ κατέχοντες, καὶ τῷ στόματι τὴν χεῖρα προσάγοντες; cf. *De Comfuntione*, lib. I. p. 127 (M. i. 398): Ἀσπάζόμενοι ἀλλήλους μέλλοντος τοῦ δώρου προσφέρεσθαι.

<sup>23</sup> See the introductory passage (point 7).

<sup>24</sup> *De incompr. Dei nat. Hom. IV.* p. 478 (M. i. 734): Ὅρθοι στῶμεν καλῶς . . . νενομοθέτηται ἵνα τοὺς χαμαὶ συρομένους λογισμοὺς ἀνορθώσωμεν, ἵνα τὴν ἐκλυσιν τὴν ἐκ τῶν βιωτικῶν ἡμῖν γινομένην πραγμάτων ἐκβαλόντες, ὀρθὴν ἔμπροσθεν τοῦ Θεοῦ παραστήσῃς δυνηθῶμεν τὴν ψυχὴν.

<sup>25</sup> *De sancta Pent. Hom. I.* p. 463 (M. ii. 458): Οὐ πρότερον ἄπτεται (ὁ ἱερεὺς) τῶν προκειμένων ἕως ἂν ὑμῖν αὐτὸς ἐπεύξηται τὴν παρὰ τοῦ Κυρίου χάριν, καὶ ὑμεῖς ἐπιφθέγξῃσθε αὐτῷ Καὶ τῷ πνεύματί σου. And see again note 6 for the second formula.

<sup>26</sup> *De Poenitentia*, Hom. IX. p. 349 (M. ii. 345): Τί ποιεῖς, ἄνθρωπε; οὐχ ὑπέσχου τῷ ἱερεὶ εἰπόντι, Ἄνω σχῶμεν ἡμῶν τὸν νοῦν καὶ τὰς καρδίας, καὶ εἶπας, Ἐχομεν πρὸς τὸν Κύριον;

<sup>27</sup> See the introductory passage (point 10).

<sup>28</sup> *Ibid.* (point 9). *De Poenitentia*, Hom. IX. p. 349 (M. ii. 345): Τῆς τραπέζης τῆς μυστικῆς ἐξηρτισμένης . . . τῶν Χερουβὶμ παρισταμένων, καὶ τῶν Σεραφὶμ



<sup>29</sup> Ἅγιος, Ἅγιος, Ἅγιος.

Triumphal  
Hymn. (K)

The same continued, recounting the <sup>s</sup> work of Redemption.

L.

The <sup>31</sup> WORDS OF INSTITUTION.

<sup>32</sup> The Great Oblation.

M.

<sup>33</sup> The Invocation of the Holy Ghost.

N.

ἰπταμένων, τῶν ἑξαπτερύγων τὰ πρόσωπα κατακαλυπτόντων, πασῶν τῶν ἀσωμάτων  
δυνάμεων μετὰ τοῦ ἱερέως ὑπὲρ σοῦ πρεσβενουσῶν, κ.τ.λ. *In Esai.* vi. Hom I.  
p. 95 (M. vi. 97): Ἄνω στρατιαὶ δοξολογοῦσιν ἀγγέλων· κάτω ἐν ἐκκλησίαις  
χοροστατοῦντες ἄνθρωποι τὴν αὐτὴν ἐκείνοις ἐκμιμῶνται δοξολογίαν. Ἄνω τὰ  
Ξεραφὶμ τὸν τρισάγιον ὕμνον ἀναβοᾷ· κάτω τὸν αὐτὸν ἢ τῶν ἀνθρώπων ἀνα-  
πέμπει πληθύν

<sup>29</sup> This Hymn, the ὕμνος ἐπινίκιος or Tersanctus, is constantly alluded to  
by S. Chrysostom, and probably included more than the mere words taken  
from Isaiah vi (as we find to be the case in the actual Liturgies that have  
come down to us), for he often uses some phrase about it such as ἴσασιν οἱ  
πιστοί (οἱ μεμνημένοι), e. g. *In Coloss.* Hom. IX. p. 393 (M. xi. 363): Τίς ὁ  
ὕμνος τῶν ἄνω, τί λέγει τὰ Χερουβὶμ, ἴσασιν οἱ πιστοί. The name ἐπινίκιος  
ᾧδῃ occurs in Hom. *De Bapt. Christi*, p. 374 (M. ii. 370).

<sup>30</sup> *In Ep. 1 ad Cor.* Hom. XXIV. p. 212 (M. x. 199): Εὐλογίαν ὅταν εἶπω,  
πάντα ἀναπτύσσω τὸν τῆς εὐεργεσίας τοῦ Θεοῦ θησαυρόν, καὶ τῶν μεγάλων  
ἐκείνων ἀναμιμνήσκω δωρεῶν. Καὶ γὰρ καὶ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ τὰς  
ἀφάτους εὐεργεσίας τοῦ Θεοῦ, καὶ ὕσων ἀπολελαύκαμεν, οὕτως αὐτὸ προσάγομεν  
καὶ κοινωνοῦμεν, εὐχαριστοῦντες ὅτι τῆς πλάνης ἀπήλλαξε τὸ τῶν ἀνθρώπων  
γένος· ὅτι μακρὰν ὕπτας ἐγγὺς ἐποίησεν· ὅτι ἐλπίδα μὴ ἔχοντας καὶ ἀθέους ἐν  
τῷ κόσμῳ ἀδελφοὺς ἑαυτοῦ κατεσκεύασε καὶ συγκληρονόμους. Ὑπὲρ τούτων  
καὶ τῶν τοιούτων ἀπάντων εὐχαριστοῦντες οὕτω πρόσιμεν.

<sup>31</sup> *In Ep. 2 ad Tim.* Hom. II. p. 671 (M. xi. 612): Ἡ προσφορὰ ἡ αὐτὴ  
ἐστὶν ἣν ὁ Χριστὸς τοῖς μαθηταῖς ἔδωκε καὶ ἣν νῦν οἱ ἱερεῖς ποιοῦσιν· οὐδὲν  
αὕτη ἐλάττων ἐκείνης, ὅτι καὶ ταύτην οὐκ ἄνθρωποι ἀγιάζουσιν ἀλλ' αὐτὸς ὁ  
καὶ ἐκείνην ἀγίασας. Ὡς περ γὰρ τὰ ῥήματα, ἅπερ ὁ Θεὸς ἐφθέγγετο τὰ αὐτὰ  
ἅπερ ὁ ἱερεὺς καὶ νῦν λέγει, οὕτω καὶ ἡ προσφορὰ ἡ αὐτὴ ἐστὶ, καὶ τὸ βάπτισμα  
ὑπὲρ ἔδωκεν. . . . Καὶ τοῦτο τοίνυν σῶμά ἐστι, καὶ κεῖνο, ὁ δὲ νομίζων τοῦτο  
ἐλαττον ἐκείνου εἶναι οὐκ οἶδεν ὅτι ὁ Χριστὸς καὶ νῦν πάρεστι καὶ νῦν ἐνεργεῖ.

<sup>32</sup> This is implied by the regular use of προσφορὰ and θυσία. Also *in Ep. ad  
Hebr.* Hom. XVII. p. 168 (M. xii. 131): Τί οὖν; ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ  
προσφέρομεν; Προσφέρομεν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ·  
καὶ μία ἐστὶν αὕτη καὶ οὐ πολλάί. Πῶς μία καὶ οὐ πολλάί; Ἐπειδὴ ἅπαξ  
προσηνέχθη, ὥς περ ἐκείνη ἢ εἰς τὰ Ἅγια τῶν ἁγίων. Τοῦτο ἐκείνης τύπος ἐστὶ  
καὶ αὕτη ἐκείνης· τὸν γὰρ αὐτὸν αἰὲ προσφέρομεν, οὐ νῦν μὲν ἕτερον πρόβατον,  
αὔριον δὲ ἕτερον, ἀλλ' αἰὲ τὸ αὐτό· ὥστε μία ἐστὶν ἡ θυσία.

<sup>33</sup> *De Sacerdotio*, III. 4. p. 383 (M. i. 642): Ἔστηκε γὰρ ὁ ἱερεὺς, οὐ πῦρ  
καταφέρων ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον· καὶ τὴν ἱκετηρίαν ἐπὶ πολὺ ποιεῖται, οὐχ



O. P.

The Great Intercession, containing intercessions <sup>34</sup> for the peace of the world, for all men, for the living Church, the faithful dead, those who made memorials for them, with martyrs, confessors, and

ἵνα τις λαμπὰς ἄνωθεν ἀφεθείῃσα καταναλώσῃ τὰ προκείμενα, ἀλλ' ἵνα ἡ χάρις ἐπιπεσοῦσα τῇ θυσίᾳ δι' ἐκείνης τὰς ἀπάντων ἀνάψῃ ψυχάς, καὶ ἀργυρίου λαμπροτέρας ἀποδείξῃ πεπυρωμένον· where the prayer for spiritual benefit to the recipient (see 'Liturgies, Eastern and Western,' Introd. p. xxxvi) is clearly spoken of. Hom. in Coemeterii appellationem, p. 401 (M. ii. 398): Ὅταν ἐστήκῃ πρὸ τῆς τραπέζης ὁ ἱερεὺς, τὰς χεῖρας ἀνατείνων εἰς τὸν οὐρανόν, καλῶν τὸ Πνεῦμα τὸ ἅγιον τοῦ παραγενέσθαι καὶ ἄψασθαι τῶν προκειμένων, πολλὴ ἡσυχία, πολλὴ σιγή· ὅταν διδῶ τὴν χάριν τὸ Πνεῦμα, ὅταν κατέλθῃ, ὅταν ἄψῃται τῶν προκειμένων, ὅταν ἴδῃς τὸ πρόβατον ἐσφαγιασμένον καὶ ἀπηρτισμένον, τότε θόρυβον . . . ἐπεισάγεις. De sancta Pent. Hom. I. p. 463 (M. ii. 459): Ἡ τοῦ Πνεύματος χάρις παρούσα καὶ πᾶσιν ἐφιπταμένη τὴν μυστικὴν ἐκείνην κατασκευάζει θυσίαν . . . Οὐδὲν ἀνθρώπινον τῶν γινομένων ἐν τῷ ἱερῷ τούτῳ βήματι. Possibly at this point, as in the Lit. of S. James (see Lit. 'Eastern and Western,' p. 42), occurred the ἐλέησον ἡμᾶς, σῶσον ἡμᾶς of *In illud Vidi Dominum*, Hom. I. p. 97 (M. vi. 99): Πῶς οὖν συγγνώμην ἐξαιτήσῃ τῶν οἰκείων ἁμαρτημάτων; πῶς εἰς οἶκτον ἐπισπάσῃ τὸν Δεσπότην, οὕτω καταπεφρονημένως τὴν δέησιν προτεινόμενος; Ἐλέησόν με, ὁ Θεός, λέγεις, καὶ τοῦ ἐλέους ἀλλότριον τὸ ἦθος ἐπιδείκνυσαι. Σῶσόν με, βοᾷς, καὶ ξένον τῆς σωτηρίας τὸ σχῆμα διατυποῖς, together with what occurs just before, δέον σε δεδοικύτα καὶ τρέμοντα τὴν ἀγγελικὴν δοξολογίαν ἐκπέμπειν, φόβῳ τε τὴν ἐξομολόγησιν τῷ Κτίστῃ ποιεῖσθαι, καὶ διὰ ταύτης συγγνώμην τῶν ἐπταισμένων αἰτεῖσθαι, κ.τ.λ. The confession of sin appears to come just later; but the Oblation, Invocation, and Intercession formed one great whole—the central act of the service.

<sup>34</sup> Said by the priest. In Matt. Hom. XXV (al. XXVI), p. 311 (M. vii. 331): Διὸ δὴ καὶ ὁ ἱερεὺς ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῶν προτέρων, ὑπὲρ τῶν νῦν, ὑπὲρ τῶν γεννηθέντων ἔμπροσθεν, ὑπὲρ τῶν μετὰ ταῦτα ἐσομένων εἰς ἡμᾶς εὐχαριστεῖν κελεύει, τῆς θυσίας προκειμένης ἐκείνης. In Ep. ad Phil. Hom. III. pp. 217, 8 (M. xi. 204): Ὅταν γὰρ ἐστήκῃ λαὸς ὁλόκληρος χεῖρας ἀνατείνοντας, πλήρωμα ἱερατικόν, καὶ προκέχῃται ἡ φρικτὴ θυσία, πῶς οὐ δυσωπήσομεν ὑπὲρ τούτων (the dead) τὸν Θεὸν παρακαλοῦντες; . . . Διὰ τί γὰρ ὑπὲρ εἰρήνης καὶ εὐσταθείας τοῦ κόσμου ἐκέλευσεν (ὁ Θεὸς) εὐχέσθαι; διὰ τί ὑπὲρ πάντων ἀνθρώπων. In Ep. 1 ad Cor. Hom. XLI. pp. 392–3 (M. x. 361): Οὐδ' εἰκὴ μνήμην ποιούμεθα τῶν ἀπελθόντων ἐπὶ τῶν θείων μυστηρίων, καὶ ὑπὲρ αὐτῶν πρόσμιεν, δεόμενοι τοῦ Ἀμνοῦ τοῦ κειμένου, τοῦ λαβόντος τὴν ἁμαρτίαν τοῦ κόσμου, ἀλλ' ἵνα τις ἐντεῦθεν αὐτοῖς γένηται παραμυθία· οὐδὲ μάτην ὁ παρεστὼς τῷ θυσιαστηρίῳ τῶν φρικτῶν μυστηρίων τελουμένων βοᾷ· Ὑπὲρ πάντων τῶν ἐν Χριστῷ κεκοιμημένων, καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν ἐπιτελούντων. . . . Διὰ τοῦτο θαρροῦντες ὑπὲρ τῆς οἰκουμένης δεόμεθα τότε, καὶ μετὰ μαρτύρων αὐτοὺς (the dead) καλοῦμεν, μετὰ ὁμολογητῶν, μετὰ ἱερέων.

priests. <sup>35</sup> It included also a confession of sin, and ended with the words <sup>36</sup> εἰς τοὺς αἰῶνας τῶν αἰώνων: to which the people responded, Ἀμήν. Preparation of the Communicants.

This Intercession, or its chief petitions, was repeated by the [? Q.]

<sup>37</sup> Deacon διὰ προσφωνήσεως. The Ritual Preparation.

<sup>38</sup> The Lord's Prayer.

ὁ Ἱερεύς. <sup>39</sup> Εἰρήνη πᾶσιν. R.

ὁ Λαός. Καὶ τῷ πνεύματί σου.

ὁ Ἱερεύς. <sup>40</sup> Τὰ ἅγια τοῖς ἁγίοις.

<sup>35</sup> *In Ep. ad Hebr.* Hom. XVII. p. 166 (M. xii. 129): Ἐπὶ τῆς προσφορᾶς ἥς ἀναφέρομεν, προφέρομεν καὶ τὰ ἁμαρτήματα λέγοντες, Εἴτε ἐκόντες εἴτε ἄκοντες ἡμάρτομεν, συγχώρησον· τουτέστι, μεμνήμεθα αὐτῶν πρῶτον, καὶ τότε τὴν συγχώρησιν αἰτοῦμεν.

<sup>36</sup> *In Ep. 1 ad Cor.* Hom. XXXV. I. 325 (M. x. 300): Οὐ γὰρ ἀκούων τό, εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅπερ ἐστὶ τέλος, οὐ λέγει τό, Ἀμήν.

<sup>37</sup> *In Act. Apost.* Hom. XXI. p. 176 (M. ix. 170): Οὐχ ἀπλῶς ὁ διάκονος βοᾷ. Ὑπὲρ τῶν ἐν Χριστῷ κεκοιμημένων, καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν ἐπιτελουμένων. This repetition of the Deacon's Litany is found in the Clementine Liturgy and the Greek S. James; and (as an echo of the Priest's intercession at each petition) in the Syriac and Coptic Liturgies. In the first family it not improbably marks the time during which the priest is performing the 'ritual preparation' (Fraction, etc.).

<sup>38</sup> *In Genesim*, Hom. XXVII. p. 268 (M. iv. 251): Ἄν τοῦτο κατορθώσωμεν, δυνησόμεθα μετὰ καθαροῦ συνειδύτος καὶ τῇ ἱερᾷ ταύτῃ καὶ φρικτῇ τραπέζῃ προσελθεῖν, καὶ τὰ ῥήματα ἐκεῖνα τὰ τῇ εὐχῇ συνεξευγμένα μετὰ παρρησίας φθέγγασθαι Ἰσασιν οἱ μεμνημένοι τὸ λεγόμενον. Hom. *In Eutropium*, p. 385 (M. iii. 396): Πῶς δέ, τοῦ θεάτρου τούτου λυθέντος, ὑμεῖς μυστηρίων ἄψεσθε, καὶ τὴν εὐχὴν ἐρεῖτε ἐκείνην, δι' ἥς κελεύομεθα λέγειν, Ἄφες ἡμῖν καθὼς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφελέταις ἡμῶν. This quotation might be consistent with the occurrence of the Lord's Prayer after reception; but it does not necessitate this; and we have the analogy of the other Liturgies of this family for placing it as above.

<sup>39</sup> See the passage quoted from *In Ep. ad Col.* Hom. III (note 6): Ὅταν ἡ θυσία τελεσθῇ (λέγει), Εἰρήνη πᾶσιν.

<sup>40</sup> Said by the priest in a loud voice, with uplifted hand. *In Ep. ad Heb.* Hom. XVII. pp. 170-1 (M. xii. 133): μεγάλη τῇ φωνῇ, φρικτῇ τῇ βοῇ, καθάπερ τις κήρυξ τὴν χεῖρα αἶρων εἰς τὸ ὕψος, ὑψηλὸς ἐστῶς, πᾶσι κατὰδηλος γεγενῶς, καὶ μέγα ἐπ' ἐκείνη τῇ φρικτῇ ἡσυχίᾳ ἀνακραυγάζων, τοὺς μὲν καλεῖ, τοὺς δὲ ἀπείργει ὁ ἱερεύς. . . . Ὅταν γὰρ εἴπῃ, Τὰ ἅγια τοῖς ἁγίοις, τοῦτο λέγει· Εἴ τις οὐκ ἔστιν ἅγιος, μὴ προσίτω. Cf. *In Matt.* Hom. VII. p. 114 (M. vii. 80). S. Chrysostom is remonstrating with his hearers for frequenting the theatre instead of the Lord's Table, and says, Ἀλλ' ὅμως αὐτὸς



## The Communion.

S.  
T.<sup>41</sup> Thanksgiving after communion.ὁ Διάκονος. <sup>42</sup> Πορεύεσθε ἐν εἰρήνῃ.

I subjoin a few passages which throw some light upon ritual or other ecclesiastical usages, though not strictly indicating parts of the Liturgy. I am convinced that further search will discover many more such.

The churches had porches or vestibules <sup>1</sup>(προπύλαια); and the sanctuary within <sup>2</sup>(βῆμα), in which stood the altar, was raised

(sc. ὁ Χριστὸς) οὐκ ἀναχωρεῖ, ἀλλὰ μένει, καὶ παρ' ἡμῶν αἰτεῖ πιεῖν οὐχ ὕδωρ. ἀλλ' ἁγιωσύνην· τὰ γὰρ ἅγια τοῖς ἁγίοις διδῶσιν.

<sup>41</sup> Hom. *de Bapt. Christi*, p. 374 (M. ii. 370). He is reproving those who left, after having communicated, before the end of the service. Βούλεσθε εἶπω πόθεν ὁ θόρυβος καὶ ἡ κραυγὴ γίνεται; "Ὅτι οὐ διαπαντὸς ὑμῖν τὰς θύρας ἀποκλείομεν, ἀλλὰ συγχωροῦμεν πρὸ τῆς ἐσχάτης εὐχαριστίας ἀποπηδᾶν καὶ ἀναχωρεῖν οἵκαδε. . . . Βούλεσθε εἶπω τίνος ἔργον ποιοῦσιν οἱ πρὸ τῆς συμπληρώσεως ἀναχωροῦντες, καὶ τὰς εὐχαριστηρίας ᾧδᾶς οὐκ ἐπιφέροντες τῷ τέλει τῆς τραπέζης; . . . Ἐκεῖνος (sc. ὁ Ἰουδᾶς) μὲν μετὰ Ἰουδαίων, οὗτοι δὲ μετὰ τοῦ Δεσπότου ὑμνήσαντες ἐξῆλθον. Ὅρᾳς ὅτι ἡ ἐσχάτη μετὰ τὴν θυσίαν εὐχὴ κατ' ἐκείνον γίνεται τὸν τύπον; This seems to indicate that the Thanksgiving, or concluding Prayer after communion, consisted of Psalms or Hymns of Praise. Among the Psalms sung either now or at the time of communion were Ps. cxviii, with the antiphonal response, 'This is the day which the Lord hath made, we will rejoice and be glad in it.' See *Expos. in Ps.* 117 (118), p. 317 (M. v. 328): Ἡ μὲν ῥῆσις τοῦ ψαλμοῦ ἦν ὑποψάλλειν ὁ λαὸς εἶωθε τοιαύτη τίς ἐστίν· Αὕτη ἐστίν ἡ ἡμέρα ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ· καὶ πολλοὺς διανίστησι καὶ κατὰ τὴν πανήγυριν ἐκείνην τὴν πνευματικὴν καὶ κατὰ τὴν οὐράνιον ἐορτὴν μάλιστα τοῦτο ὑπηχεῖν ὁ λαὸς εἶωθεν. Ps. cxlv, apparently with the similar response, 'The eyes of all wait upon thee, and thou givest them meat in due season.' See *Expos. in Ps.* 144 (145), p. 466 (M. v. 464). And perhaps Ps. ii: see Hom. *In Esai.* VI. 1, p. 97 (M. vi. 99, 100).

<sup>42</sup> Hom. *In eos qui Pascha jejnant*, p. 614 (M. i. 870): Καὶ τῆς συνόδου ταύτης ἀπολύων ὑμᾶς (ὁ διάκονος), τοῦτο ὑμῖν ἐπεύχεται λέγων, Πορεύεσθε ἐν εἰρήνῃ.

<sup>1</sup> *In Ep. 1 ad Thess.* Hom. XI. p. 507 (M. xi. 466): Ἐν ταῖς ἐκκλησίαις καὶ ἐν τοῖς μαρτυρίοις προκάθηνται τῶν προπυλαίων οἱ πένητες.

<sup>2</sup> *De Sancta Pent.* Hom. I. p. 463 (M. ii. 458). He speaks of the Bishop mounting to the βῆμα, saluting the people, preaching, praying, standing by the Holy Table and offering 'the dread Sacrifice.'



above the rest of the church, and separated off by curtains<sup>3</sup> (*ἀμφίθυρα*), which concealed the altar from view, and were drawn aside at some part of the service, either at the beginning of the Missa Fidelium, as seems rather most probable, or after the Consecration. The women were<sup>4</sup> separated from the men by wooden barriers: though this was not a custom of long-standing. Two customs practised on entering the church are mentioned, viz. (a) of<sup>5</sup> washing the hands, for which purpose there were fountains, or vessels of water, placed near the doors; (β) of kissing<sup>6</sup> the doorposts or thresholds of the entrance.

The use of the<sup>7</sup> cross in connection both with the altar and the Holy Bread is clearly indicated, though it is not so clear whether the words imply that a representation of the cross was set up on, or over, the altar, and stamped upon the Bread, or that the sign of the cross was made by the priest over them.

The<sup>8</sup> deacons appear to have distributed the consecrated elements, as in the Greek Liturgy of S. James, and to have

<sup>3</sup> *In Ep. ad Ephes.* Hom. III. p. 23 (M. xi. 29). See the passage quoted above, note 15.

<sup>4</sup> *In Matt.* Hom. LXXIII (al. LXXIV), p. 712 (M. vii. 677): Ἐχρῆν μὲν οὖν ἔνδον ἔχειν τὸ τεῖχος τὸ διεῖργον ὑμᾶς τῶν γυναικῶν. Ἐπειδὴ δὲ οὐ βούλεσθε, ἀναγκαῖον ἐνόμισαν εἶναι οἱ πατέρες, καὶ ταῖς σάνισιν ὑμᾶς ταύταις διατειχίσαι· ὡς ἔγωγε ἀκούω τῶν πρεσβυτέρων ὅτι τὸ παλαιὸν οὐδὲ ταῦτα ἦν τὰ τειχία.

<sup>5</sup> *De verbis, Habentes eundem spiritum*, Hom. III. p. 289 (M. iii. 300): Καθάπερ γὰρ κρήνας εἶναι ἐν ταῖς αὐλαῖς τῶν ἐκκλησιῶν οἰκῶν νενόμισται. ἵνα οἱ μέλλοντες εὐχεσθαι τῷ Θεῷ πρότερον ἀπονιψάμενοι τὰς χεῖρας οὕτως αὐτὰς εἰς εὐχὴν ἀνατείνωσιν· οὕτω καὶ τοὺς πένητας . . . κ.τ.λ.

<sup>6</sup> *In Ep. 2 ad Cor.* Hom. XXX. p. 650 (M. x. 606-7): Ἡ οὐχ ὁρᾶτε ὅσοι καὶ τὰ πρόθυρα τοῦ ναοῦ τούτου φιλοῦσιν, οἱ μὲν κύψαντες, οἱ δὲ τῇ χειρὶ κατέχοντες, καὶ τῷ στόματι τὴν χεῖρα προσάγοντες;

<sup>7</sup> *Demonstr. Quod Christus sit Deus*, p. 571 (M. i. 826): Οὗτος (sc. ὁ σταυρὸς) ἐν τῇ ἱερᾷ τραπέζῃ, οὗτος ἐν ταῖς τῶν ἱερέων χειροτονίαις, οὗτος πάλιν μετὰ τοῦ σώματος τοῦ Χριστοῦ ἐπὶ τὸ μυστικὸν δεῖπνον διαλάμπει.

<sup>8</sup> *In Matt.* Hom. LXXXII (al. LXXXIII), p. 789 (M. vii. 744): Καὶ γὰρ ἀναγκαῖον καὶ πρὸς ὑμᾶς (τοὺς διακονουμένους) διαλεχθῆναι, ὥστε μετὰ πολλῆς τῆς σπουδῆς διανέμειν ταυτὶ τὰ δῶρα. Οὐ μικρὰ κόλασις ὑμῖν ἐστὶν εἴ τινα συνειδότες τινὰ πονηρίαν συγχωρήσετε μετασχεῖν ταύτης τῆς τραπέζης. . . . Διὰ τοῦτο ὑμᾶς ὁ Θεὸς ἐτίμησε ταύτην τὴν τιμὴν, ἵνα τὰ τοιαῦτα διακρίνητε.

exercised some discretion in rejecting notoriously unworthy Communicants. They were vested in <sup>9</sup> white albs, and seem to have worn a stole <sup>10</sup> or tippet of linen on their shoulders, which floated in the air with any rapid movement.

It is difficult to make out exactly how frequently the Holy Eucharist was celebrated. Probably there was no fixed rule for all churches, or even for all places belonging to one church-province. There are some passages which clearly imply that it took place <sup>11</sup> daily. Others speak as distinctly of <sup>12</sup> four times a week being the average rule: Friday, Saturday, and Sunday being the regular days, and the fourth being made up by some Martyr's Festival, which would occur on an average weekly by this time. Another passage again seems to say that in country churches the Celebration was on <sup>13</sup> Sunday only: but the same

<sup>9</sup> The same *cont.*: Τοῦτο ὑμῶν ἡ ἀξία, τοῦτο ἡ ἀσφάλεια, τοῦτο ὁ στέφανος ἅπας, οὐχ ἵνα λευκὸν χιτωνίσκον καὶ ἀποστίλβοντα περιβαλλόμενοι περιίητε.

<sup>10</sup> The Homily quoted above, note 13 (M. viii. 520): Ἐπίστασθε τὴν πνευματικὴν εὐφροσύνην . . . τῶν λειτουργῶν τῆς θείας ἱερουργίας, τῶν μιμουμένων τὰς τῶν ἀγγέλων πτέρυγας ταῖς λεπταῖς ὀθόνην ταῖς ἐπὶ τῶν ἀριστερῶν ὤμων κειμέναις, καὶ ἐν τῇ ἐκκλησίᾳ περιτρεχόντων καὶ βοῶντων, κ.τ.λ. (as in note 13).

<sup>11</sup> *In Ep. ad Ephes.* Hom. III. p. 23 (M. xi. 29): Εἰκὴ θυσία καθημερινή, εἰκὴ παρεστήκαμεν τῷ θυσιαστηρίῳ· οὐδεὶς ὁ μετέχων. And a little lower down, still continuing the same subject, Ἐρχεται (ὁ βασιλεὺς) καθ' ἐκάστην ἰδεῖν τοὺς ἀνακειμένους. Hom. *De beato Philogono*. p. 499 (M. i. 755): Καιρὸς κοινωνίας οὐχ ἑορτὴ καὶ πανήγυρις . . . τὸν οὐδὲν ἑαυτῷ συνειδότα φαῦλον καθ' ἐκάστην δεῖ προσιέναι τὴν ἡμέραν. *In Matt.* Hom. L (al. LI), p. 517 (M. vii. 508): Τοῖς μὲν οὖν Ἰουδαίοις κατ' ἐνιαυτὸν ὑπόμνημα τῶν οἰκείων εὐεργεσιῶν ταῖς ἑορταῖς ἐνέδησεν ὁ Θεός· σοὶ δὲ καθ' ἐκάστην, ὡς εἰπεῖν, τὴν ἡμέραν διὰ τούτων τῶν μυστηρίων.

<sup>12</sup> *In Ep. 1 ad Tim.* Hom. V. p. 577 (M. xi. 530): Καὶ ἐν Παρασκευῇ καὶ ἐν Σαββάτῳ καὶ ἐν Κυριακῇ καὶ ἐν ἡμέρᾳ μαρτύρων ἡ αὐτὴ θυσία ἐπιτελεῖται. Hom. *In eos qui Pascha jejnant*, p. 611 (M. i. 867): Ἐτερον πάσχα, καὶ ἕτερον Τεσσαρακοστή. Τεσσαρακοστή μὲν γὰρ ἅπαξ τοῦ ἐνιαυτοῦ γίνεται, πᾶσχα δὲ τρίτον τῆς ἐβδομάδος, ἔστι δὲ ὅτε καὶ τέταρτον, μᾶλλον δὲ ὁσάκις ἂν βουλώμεθα.

<sup>13</sup> *In Act. Apost.* Hom. XVIII. p. 150 (M. ix. 147). Exhorting his hearers to contribute to church-building in country places, S. Chrysostom says, Εὐχαὶ ἐκεί διηνεκεῖς διὰ σέ, ὕμνοι καὶ συνάξεις διὰ σέ, προσφορὰ καθ' ἐκάστην Κυριακὴν.

passage speaks of <sup>14</sup> daily service morning and evening, of which Hymns formed a part, and at which intercessions were offered.

It is evident from the second passage quoted in this last note that the names of benefactors were commemorated at the oblation; and that a <sup>15</sup> money-collection was also made.

<sup>14</sup> As in last note: Οἶόν ἐστιν ἀπελθεῖν καὶ εἰσελθεῖν εἰς τὸν οἶκον τοῦ Θεοῦ . . . καὶ ῥῖψαι ἑαυτὸν ὕπτιον, καὶ μετὰ τὴν αἰώραν τὴν σωματικὴν καὶ λυχνικοῖς καὶ ἑωθινοῖς ὕμνοις παραγενέσθαι. Ibid. p. 151 (M. 148): "Ὅσον δέ ἐστιν ἀγαθὸν μετὰ πολλῆς ἡσυχίας ἐν τῇ ἐκκλησίᾳ τὸν ἱερέα παραγίνεσθαι, ἵνα προσίῃ τῷ Θεῷ, καὶ λέγῃ ὑπὲρ τῆς κώμης καθ' ἐκάστην ἡμέραν, ὑπὲρ τοῦ κεκτημένου. Μικρὸν ἐστιν, εἰπέ μοι, τὸ καὶ ἐν ταῖς ἀγίαις ἀναφοραῖς ἀεὶ τὸ ὄνομά σου ἐγκεῖσθαι, καὶ καθ' ἐκάστην ἡμέραν ὑπὲρ τῆς κώμης εὐχὰς γίνεσθαι πρὸς τὸν Θεόν. Cf. *In Act. Apost.* Hom. XXIX. p. 229 (M. ix. 217).

<sup>15</sup> *In Matt.* Hom. VII. p. 112 (M. vii. 79): Φοβηθῶμεν τοίνυν μὴ ποτε σχῆμα μὲν ἱκετῶν καὶ προσκυνητῶν ἔχωμεν, ἐν δὲ τῷ ἔργῳ τὰ ἐνάντια ἐπιδειξώμεθα. . . . Κἂν χρυσὸν ἔχωμεν, αὐτῷ (sc. τῷ Χριστῷ) προσενέγκωμεν, καὶ μὴ κατορύξωμεν.



## II.

### FRAGMENTS OF ANCIENT EGYPTIAN LITURGIES.

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THE two following Fragments were published at Rome in 1789 by A. A. Giorgi, an Augustinian monk, in an Appendix to some important fragments of S. John's Gospel from a bilingual (Greek and Coptic) MS. of the fourth or fifth century. All these fragments were then in the Borgia Library at Velletri. The biblical fragments are now in the Library of the Propaganda at Rome, and a description of them may be seen in Dr. Scrivener's Introduction to the Criticism of the New Testament, pp. 132, 346. Giorgi's book is entitled, '*Fragmentum Evangelii S. Johannis Graeco-Copto-Thebaicum saeculi IV, Additamentum ex vetustissimis membranis Lectionum evangelicarum, Divinae Missae, Cod. Diaconici reliquiae, et Liturgica alia Fragmenta veteris Thebaidensium Ecclesiae ante Dioscorum, etc. etc., opera et studio F. Augustini Antonii Georgii, Eremitae Augustiniani*' (Romae 1789).

Of the two Liturgical Fragments here presented, Giorgi gives the Coptic original of the first, together with a Latin translation of his own. In this case I have only transcribed Giorgi's Latin version. The second is for the most part bilingual, Greek and Coptic. Here I have transcribed the Greek, merely giving Giorgi's Latin where there is no Greek counterpart to the Coptic.

I am very sensible of the disadvantage under which I labour

in this particular portion of the work, through ignorance of the Coptic language. It is a serious drawback to be obliged to trust to translations, and not to be able to judge of the accuracy of these translations or the character of the original. Until however some competent scholar shall do better, the following representation of these really interesting and remarkable documents may serve to give some information about them. Whatever there is of value in the following suggestions and corrections is due to my friend the Rev. S. C. Malan, who has kindly placed his learning at my disposal. He tells me that the dialect of the Fragments is debased: being neither true Thebaic, nor true Memphitic, but a mixture of both, and incorrectly printed: and that Giorgi has dealt very freely with letters and words in his interpretation. In the first Fragment he has supplied several important corrections of Giorgi's translation, which I am allowed to give in the footnotes, marked (M.). The references in other footnotes are to the pages of my 'Liturgies Eastern and Western.'

I.

This Fragment, containing a considerable part of an Anaphora, consists of four leaves, or eight pages, of parchment, which bear the numbers 105, 106, 107, 108, 113, 114, 115, 116. The lines of writing run across the whole page. The archetype of it, Giorgi thinks, belongs to a time after that of S. Basil and Gregory, who are commemorated in it, and probably anterior to that of Severus and Dioscorus, in fact earlier than the Council of Chalcedon.

From the fact that no directions for the deacon or people occur in it, he infers that the MS, when whole, was (like a Western Sacramentary) a volume intended only for the priest's use; while the Deacon would have another special volume, like that of which our Fragment no. 2 probably formed a part, not indeed for use in the Church, but for studying and getting by heart his parts of the Service. It is possible on the other hand that the directions in question were omitted as being handed on by tradition and well known to all.

There is a difficulty about accepting Giorgi's date in the mention of the B. V. M. (p. 27), the regular insertion of which in the Liturgy is usually ascribed to Peter the Fuller, Monophysite Patriarch of Antioch, A.D. 476. Giorgi points to the commemoration of 'James, archbishop and martyr,' as an indication of extreme antiquity and of derivation from the Liturgy of the Church of Jerusalem. Some such derivation as this might account for the petition for 'rain and dews' (p. 25) remaining in the Liturgy of a country—the Upper Thebaid—where rain and dew never fall. But it is curious that the petition for James occurs almost *verbatim* in the Syriac S. James' Liturgy (Lit. E. and W. p. 75), which is a Jacobite Liturgy. No other Alexandrine Greek or Coptic Liturgy commemorates S. James. But the Jacobites, though so named from James Baradaeus, their leader in the sixth century, preferred to consider themselves named after S. James the Apostle (Gibbon's Roman Empire, chap. xlvii. note 129). Hence a suspicion forces itself on one that the Liturgy to which this Fragment belonged may after all be of a date subsequent to this, or may at least have received interpolations of a later date. It is consistent with great antiquity that the Preface and the Consecration are entirely cast in the second person, addressed to Jesus Christ: in this peculiarity however our Fragment resembles the Coptic Liturgy of S. Gregory.

In two remarkable features this Liturgy stands almost alone among Eastern Liturgies. Giorgi represents that in the relative order of the Intercessions and Consecration it resembles the Greek S. Mark and the Coptic S. Cyril: that is, the normal Alexandrian arrangement. When however we institute a more careful comparison between the different types of Liturgies, we see that this is not really the case. The original intention of the Preface was to call to mind the various blessings of God for which thanksgiving was to be offered to him. In its earliest full form it commenced with the temporal mercies recounted historically, then it described the whole scheme of Redemption consummated in the great Eucharistic Sacrifice of our Lord himself at the Institution. The Triumphal Hymn divided these



two parts of the Thanksgiving from each other. Now in the typical Liturgies of the Alexandrian Family the Great Intercession will be seen to be interpolated into the former parts of the Preface (see above, pp. 180, 206). So that the exact order of parts is as follows:—Commemoration of temporal benefits, Great Intercession, commemoration of heavenly glory, Triumphal Hymn, commemoration of Redemption and Institution. In the Liturgy of S. Gregory, both in the Coptic and Alexandrine Greek forms (see Renaudot, tom. i.), which this Fragment *in some respects* closely resembles, there occurs first a short ascription of Praise, not unlike the form which the Preface has assumed in later times, ending with the Triumphal Hymn; and then God's work in creating and redeeming man is recounted, much as in this Fragment, but more shortly; and this leads at once up to the Institution. But then this Liturgy of S. Gregory follows the order of the Constantinopolitan Family in deferring the Great Intercession till after the Consecration. If we regard this Fragment closely at the *hiatus* (p. 28), and the contents of the Preface which follow it, we shall see that the *hiatus* must have contained the commemoration of the Creation: and, since this follows the Great Intercession, at all events the order is not that of (Greek) S. Mark and (Coptic) S. Cyril. Not improbably the *hiatus* also contained some ascription of praise and the Triumphal Hymn, like S. Gregory's Liturgy. At all events the contents of what here remains show that the order of parts is more like that of the Hispano-Gallican (Western) Family, in which the Intercession occurs altogether outside the Preface, at the earlier Oblation of the Elements, or Offertory. This resemblance to a Western type in an Eastern Liturgy is very remarkable.

Scarcely less so is the occurrence of the second peculiarity. This is the use of the future tense (see p. 30) '*tradetur*,' '*effundetur*,' in the words of Institution. In all the various readings given by Tischendorf (8th ed.) and Tregelles, on all four accounts of the Institution, gathered from MSS, Versions, and Patristic writings, there is only one case from Eastern sources in which the future tense anywhere occurs. This is in a quotation

from the Ophite (heretical) book, called '*Pistis Sophia*,' which Tischendorf in the Prolegomena to his 7th edition seems to assign to the first two centuries; while Canon Westcott, in his 'Canon of the N. T.' p. 356, n. 1 (2nd ed.), says, 'It is perhaps impossible to fix with precision the date of the *Pistis Sophia*.' In a passage in this book, which seems to paraphrase S. Matt. xxvi. 27, 28, ὁ ἐκχυθήσεται represents τὸ ἐκχυνόμενον of the sacred Text. This is the nearest approach to the use of the future tense in any Eastern representation of the biblical accounts of the Institution. And every known Eastern Liturgy but three, in conformity with the Scriptural accounts, keep to the present tense. The three which differ are the Coptic S. Cyril, which has the future in relation to both the Bread and the Cup (see p. 220), the Ethiopic of All Apostles, derived from the Alexandrian type, which has the future in relation to the Cup (see p. 258), and another Ethiopic Liturgy which follows the same type (Neale and Littledale's Translations, p. 233). In the West, on the other hand, the Latin Versions of the New Testament for the most part give the future tense, though even here there are exceptions where the present tense occurs in some good copies, both of the *Vetus Latina* and of S. Jerome's revision. And the Liturgies, both the Roman with its derivatives and the Mozarabic, following *their* scriptural authority, exhibit the future tense.

Returning now to our Fragment, we may say that it is in its favour that it conforms in this peculiarity to the Coptic S. Cyril. But the deeper and more interesting question at once suggests itself how far there was a connexion between the Liturgies of Alexandria and the West. Archdeacon Freeman (Principles of Divine Service, vol. ii. pp. 369, 370, 395 seq., 407) thought he saw independent reasons for suggesting that the Roman Latin Liturgy was in some respects modeled upon that of S. Mark, or some common source with it. It is a question too long to discuss here: but the features which this Fragment has in common with both give it a special interest in this respect for the student of Liturgies.



. . . . <sup>1</sup> *viam quae eos ducat ad pietatem. Incende, velut igne* P. 105.  
*argentum*, fidem orthodoxorum ut firma sit pax Ecclesiae tuae.  
 Varietatem fructuum <sup>2</sup> hujus anni largire nobis in bona temperie.  
<sup>3</sup> *Descendant fac rores et pluviae* quae sint utiles ad proferendos  
 fructus terrae perfectos in magna copia. <sup>4</sup> *Adscendant fac* super  
 terram *aquae fluviales* fluminis ex promptuariis juxta morem, et  
 ad consolationem pauperum qui <sup>5</sup> *ex misericordia et benignitate*  
*tua* vivunt. Tu enim es nutritor pauperum: Tu dator vitae iis  
 qui in angustiis versantur. Tu ille es qui subministras subsidia  
 creaturae in opportunis temporibus multis, ut sibi victum ad  
 vitam de die in diem inveniat. Aperi manum tuam, et <sup>6</sup> *sufficit*  
*omnibus. Et corruptionem omnem et plagam omnem* et iram  
 omnem, quae super nos modo est, a nobis repelle, ut nec  
 iniquitates nostrae benignitati tuae opponantur.

Memento, Domine, <sup>7</sup> monasterii hujus et omnium monasteri-  
 orum orthodoxorum, et domorum omnium fidelium; et <sup>8</sup> con-  
 serva nos ipsos una cum illis in fide catholica ad extremum  
 usque vitae spiritum. Haec est enim spes nostra.

Memento, Domine, <sup>9</sup> Patrum et Fratrum nostrorum adstan-  
 tium et nobiscum orantium, et ceterorum etiam absentium.  
 Custodi nos ipsos praesidio <sup>10</sup> *divinarum tuarum virtutum*, et [P. 106.]  
 libera nos etiam a telis succensis diaboli, ab omni diabolico  
 laqueo, et a muscipula falsarum justificationum.

Memento, Domine, omnium qui nobis hanc curam commi-  
 serunt <sup>11</sup> ut eorum memoriam ageremus in orationibus, et sup-  
 plicationibus nostris apud te, Deus noster, et in tempore hujus

<sup>1</sup> For the words in italics read either '*monstrare*' or '*monstra eis viam in pietatem. Urendo purgent in igne (velut) argentum*' (M.)

<sup>2</sup> '*hujus*' is not in the text (M.)

<sup>3</sup> Read '*demissionem rorum et pluviarum*,' still depending on *largire* (M.)

<sup>4</sup> Read '*(largire) incrementum aquarum lotionum*' (M.)

<sup>5</sup> Read '*ex misericordia tua et subsidio vitae (a te dato)*' (M.)

<sup>6</sup> Read '*curam habeas omnium, omnis corruptionis et omnis plagae*' (M.)

<sup>7</sup> This seems to show that the Liturgy, of which this is a fragment, was transcribed for the use of some monastery.

<sup>8</sup> Cf. Lit. Copt. S. Cyril, p. 214, p.

<sup>9</sup> Ibid. p. 214, q.

<sup>10</sup> Read '*divinae potentiae tuae*' (M.)

<sup>11</sup> Cf. Lit. Copt. S. Cyril, p. 214, r.



sanctae oblationis, et in hac commemoratione quam de illis nunc facimus. Esto eis murus firmus et protegens eos ab omnibus aggressionibus daemonum et a cunctis hominis mali insidiis.

Eis, qui pauperes alunt, qui peregrinos hospitio recipiunt, qui administrant indigentibus sanctorum et fructum ferunt in omni abundantia bonorum omnium<sup>1</sup> retribue in die iusti iudicii: et ii fac audiant tuam illam beatam vocem: **Venite benedicti Patris mei, possidete regnum quod vobis paratum est a constitutione mundi. Esurivi enim, vos me cibastis; Sitivi, vos me potastis, hospes eram, vos me collegistis: nudus eram, vos me induistis; infirmus eram, et in carcere, vos me visitastis.**

Memento, Domine, <sup>2</sup> catechumenorum hujus populi tui ut eos instruas in spem salutis. Libera eos perfecte a servitute diaboli. Adnumera eos gregi tuo <sup>3</sup> *pacifico* <sup>4</sup> *intus in gaudium tuum*, <sup>5</sup> *in lumen quod a facie tua oritur* super eos <sup>6</sup> *qui excepti sunt intra tabernacula tua a te praeparata.* <sup>7</sup> *Hic est locus tuus sanctus*, Domine, quem manus tuae praeparaverunt.

Memento, Domine, eorum <sup>8</sup> qui tibi haec dona hodierno die offerunt, et uniuscujusque eorum qui in corde suo offerre statuerunt, et omnium, qui tibi offerunt ex his quae habent, et qui offerre tibi volunt sed non possunt. Tu enim scis praeparationem cordis singulorum, et tu illis dona tua indefectibilia et opulenta <sup>9</sup> *retribue.*

<sup>10</sup> Quoniam, Domine, ordinatio est unigeniti Filii tui ut communicantes memoriam <sup>11</sup> *faciamus* sanctorum tuorum, fac nos

<sup>1</sup> Notice that the address is to Jesus Christ.

<sup>2</sup> Cf. p. 201, IV.

<sup>3</sup> This word does not exist in the original (M.)

<sup>4</sup> Read 'et include eos in ovili tuo' (M.)

<sup>5</sup> Read 'manifesta lumen faciei tuae' (M.)

<sup>6</sup> Read 'admitte eos in' (M.)

<sup>7</sup> Read 'in locum hunc sanctum' (M.)

<sup>8</sup> Cf. Lit. S. Mark (Greek), p. 183, g; and Lit. Copt. S. Cyril, p. 210, k.

<sup>9</sup> Read 'retribues,' or 'retribuas' (M.)

<sup>10</sup> Cf. Lit. Alex. S. Basil in Renaudot, tom. i. p. 70: 'Ἐπειδὴ, δέσποτα, πρόσ-  
ταγμά ἐστιν τοῦ μονογενοῦς σου υἱοῦ τῆς μνήμης τῶν ἁγίων σου κοινωνεῖν  
ἡμᾶς.

<sup>11</sup> Read 'faciant' (M)

etiam dignos memoriam agere eorum, <sup>1</sup>qui tibi a saeculo placuerunt, Patrum nostrorum Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Praeconum, Evangelistarum, omniumque spirituum qui in fide tua divina sunt consummati. In primis vero Dei genetricis sanctae et semper Virginis Mariae, et caeterorum omnium sanctorum. Etenim et hi <sup>2</sup>*gestiunt nobiscum praesentes esse et tibi offerre* hoc sacrificium rationale et incruentum: tametsi ii qui caelestia tabernacula tenent et digni erunt honoribus sublimari ea resurrectionis hora, qua <sup>3</sup>*quisque secundum mensuram operum suorum* in lumine sanctorum *coronam tuam feren*t, non indigeant oblatione pro se, <sup>4</sup>*at remissionem tamen iniquitatum nostrarum praestant per preces* et per nomen sanctum tuum quod invocatum est super nos.

Memento, Domine, <sup>5</sup>Episcoporum orthodoxorum qui obdormierunt jam inde a Jacobo archiepiscopo et martyre ad id usque temporis; quique validi suasores fuere verbo ad fidem orthodoxam.

Memento, Domine, Patrum nostrorum sanctorum Basilii et Gregorii qui decertarunt pro nomine tuo sancto, ut tuam sanctam ecclesiam illustrarent lumine cognitionis. Horum intercessionibus gratiam nobis dona vitae irreprehensibilis et fidei apostolicae immutabilis, ut perveniamus ad stationem a te praeparatam, et prorsus securam a potestate tenebrarum, et assistamus altari tuo timore pleno cum fiducia.

Memento, Domine, <sup>6</sup>Presbyterorum qui jam ante requieverunt, et Diaconorum et Subdiaconorum, et Lectorum et Monachorum et Virginum et Laicorum, et eorum et omnium qui ante requieverunt in fide Christi, itemque illorum qui obtulerunt

<sup>1</sup> Cf. Lit. Copt. S. Cyril. p. 208, f.

<sup>2</sup> Cf. Lit. Syriac S. James, p. 75, XII. k; and Copt. S. Cyril, as above. Read '*gaudent maxime eo quod nos adstamus cum eis et tibi offerimus*' (M.)

<sup>3</sup> Read '*fecisti coronas tuas unicuique secundum mensuram operum suorum*' (M.)

<sup>4</sup> Read '*condona autem iniquitates nostras per preces eorum*' (M.)

<sup>5</sup> Cf. p. 75, XII. n.

<sup>6</sup> Cf. Lit. Syriac S. James, p. 76, XII. p.



tibi pro se, et eorum etiam quorum nomina hoc in loco tibi hodierno die commendamus:—

<sup>1</sup> NOMINA.

[*Desiderantur ex scisso cod. folia duo a pag. 109  
ad pag. usque 112.*]

[P. 113.]

. . . . in omni pulchritudine, inspirasti in eum spiraculum vitae: posuisti eum in paradiso deliciarum: tu ei illarum fruitionem in ipso concessisti, angelosque ad ministros secundum imperium tuum ei constituisti. Deinde etiam ei dixit Deus: non est bonum ut homo maneat solus, faciamus ei adiutorem secundum ipsum: immisit super eum somnum: dormivit. Secundum sapientiam tuam ineffabilem sumpsisti unam ex costis illius lateris, implevisti carne locum ejus. Adam autem erat opus manu Dei fabricatum, Evha vero aedificata. Ipsam adduxit ad Adam, qui dixit: Haec est os ex ossibus meis et caro de carne mea. Haec vocabitur mulier quia desumpta est ex homine. Posuit ambos in paradiso: dedit eis omnem arborem quae in eo erat: dedit ipsis legem suam, reliquitque vim salutarem praecepti sui, dum eis dixit ut ex omnibus esculentis illis arboribus quae sunt in paradiso comederent, una tantum excepta, una illa sola de qua dictum eis fuerat: Quandocumque comederitis ex ea morte moriemini; non quod contaminatio esset arbor illa prae reliquis omnibus arboribus paradisi, sed propter praeceptum quod eis impositum fuit non comedendi de ea. Quum autem vidisset gloriam nostram ille, qui generi nostro ab initio invidit, nec ferre vellet aspectum gloriae, quae ei inerat, sed ipsum in abjectionem trajicere vellet, velletque nobis fruitionem arborum paradisi surripere, <sup>2</sup> non est ingressus propter angelos qui custodiebant paradisum: occasionem cepit opportunam quam nemo explorare, nemove scire posset. Et ille quidem extra paradisum erat, Evha vero intus in deliciis paradisi circumambulans arbores. Suscepit autem formam reptilis stantis contra eam. Os immisit intus paradisi delicias: Evha et ipsa quoque aures

<sup>1</sup> This is a rubrical direction for reciting the names to be commemorated from the *diptychs*.

<sup>2</sup> Or, as Giorgi gives it in his note, *noluit vero ingredi*.



admodum attentas praebuit illius ori. Dumque ei immurmuraret, suum fecit cor ejus; <sup>1</sup>*rationibus* cam implicavit, transtulit mentem ejus in corruptionem. Festinavit illa aperire mysterium a Deo dispositum, ut dum ei diceret: cur vos non comeditis de omnibus arboribus paradisi? illa festinans statim responderit: de omnibus arboribus paradisi fecit nobis potestatem Deus, ut de iis comederemus: una tantum est, de qua nobis dixit, ne de ea comederemus: et si de ea comederitis, morte moriemini: et interea praevaricans, gustavit arborem gratam visui oculorum, extendit manum suam, carpsit de arbore, comedit, et secum ipsa praevaricari etiam fecit Adamum. Quumque simul transgressi essent mandatum Dei ipsis datum, manserunt indumentis etiam <sup>2</sup>caelestibus nudati: acceperunt folia ficus, contexeruntque sibi pudenda. Postea venit Deus perambulans possessionem, quam ipse plantaverat, ut videret, an administrator eam custodisset secundum praeceptum: qui quum audissent vocem Dei, aufugientes absconderunt se sub arboribus paradisi. Iratus ille qui decipi nescit, ejecit eos e paradiso deliciarum: posuit Cherubim cum gladio igneo versatili, et excubitorem statuit viae ad arborem vitae. Fugavit autem eos e paradiso, ut per conspectum arborum, de quibus comedere non possent, id esset eis in poenitentiam, colendo terram quin daret eis virtutem suam: gignendo filios in tristitia, in doloribus, in cruciatibus, terramque vertendo inimicam in fletibus suis multis. Post haec misertus nostri, ut Deus bonus et amator hominum, voluisti eripere nos e manu illius qui nos in servitutem redegit: et volens ut nos iterum regrederemur in paradysum deliciarum misisti ad nos Prophetas tuos <sup>3</sup>*in salutem nostram*, legemque dedisti ut in adiutorium esset. Voluisti tumetipse mortem sponte subire pro nobis et pro vita mundi. Qua enim nocte teipsum traditurus eras,

#### <sup>4</sup>EULOGIAM CONFICITE.

<sup>1</sup> Read '*rationibus ejus*' (M.)

<sup>2</sup> i. e. the gifts of divine grace with which they had been clothed.

<sup>3</sup> Read '*non potuerunt nos servare*' (M.)

<sup>4</sup> A rubric, in Greek uncial letters, ΕΥΛΟΓΙΚΑΤΕ, i. e. prob. = εὐλογήσατε, not *benedicite*, but as in the text. On εὐλογεῖν used for 'to consecrate,'

Accepisti panem super manus tuas divinas sanctas, sustulisti oculos tuos ad Patrem tuum bonum, et benedixisti, gratias super eum egisti, signasti illum, fregisti illum, dedisti illum discipulis tuis sanctis et apostolis tuis venerandis, dicens: Accipite et manducate ex eo omnes. HOC ENIM EST CORPUS MEUM, QUOD TRADETUR PRO VOBIS ET PRO MULTIS IN REMISSIONEM PECCATORUM. FACITE HOC IN MEAM COMMEMORATIONEM.

Similiter etiam post manducationem accepisti calicem in manibus tuis divinis et sanctis, miscuisti ex genimine vitis et aqua, sustulisti oculos ad Patrem tuum bonum et benedictum, gratias egisti super eum, sanctificasti, signasti, dedisti eum discipulis tuis sanctis et apostolis venerandis, dicens: ACCIPITE VOS: BIBITE EX EO OMNES: HIC ENIM EST SANGUIS MEUS TESTAMENTI NOVI. HIC EFFUNDETUR PRO VOBIS ET PRO MULTIS IN REMISSIONEM PECCATORUM. HOC FACITE IN MEAM COMMEMORATIONEM. Quotiescumque enim manducaveritis hunc panem et biberitis hunc calicem, annunciabitis mortem . . .

## 2.

The second Fragment, which contains several Deacon's Litanies, is probably part of a 'Diaconicon,' or Book containing those parts of the service which were said by the Deacon: for it includes no prayers or forms to be said by the Priest. This too Giorgi assigns to the early part of the fifth century; founding his opinion chiefly on the characteristics of the Greek writing, which is in unicals of elegant form, not unlike (so he says) those of the Cod. Alexandrinus. The initial letters are beautifully illuminated. Giorgi thinks it probable that the book, of which these eight parchment leaves are the only remnant, was transcribed for the use of the monks of S. Pachomius in the Upper Thebaid.

Considering that the contents are in their form thoroughly Byzantine, we have in it an interesting illustration of the connexion between the Constantinopolitan and Alexandrine Litur-

and *εὐλογία* for 'the consecrated Bread,' see Suicer, *Thes. s. v.*, and Casaubon, *Exercit. XVI. No. 33*. Here we observe the Coptic custom of *Fractio at the Words of Institution*.



gies (see Introd. pp. liv, lv) at some very early date. It helps us also to understand how it was that entire portions of the Liturgies, which were originally Greek, were left unchanged, or transferred bodily into the Coptic Liturgy, and remain as they still do to be recited in Greek in the midst of a Coptic Service. (See Renaudot, tom. i. *Dissert. de Copt. Alex. Lit.* §§ iv, x, xviii).

As Giorgi's book is sufficiently accessible to scholars, I have not thought it necessary to transcribe *litteratim* the text given by him from the MS, disfigured as it is by numerous itacisms of a careless or ignorant scribe, probably a Copt. I have silently corrected these with the help of Giorgi's suggestions, and placed the substance of some of his notes among the notes at the bottom of the pages.

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<sup>1</sup> Ὑπὲρ τῆς σωτηρίας τοῦ ἁγίου τόπου τούτου καὶ εὐσταθείας πάντων τῶν ἁγίων πανταχοῦ μοναστηρίων.

Ὑπὲρ τῶν θεοφόρων καὶ θεοτίμων τῶν πατέρων ἡμῶν ἀββᾶ <sup>2</sup> τοῦ δὲ πρεσβυτέρου καὶ ἀρχιμανδρίτου, καὶ ἀββᾶ τοῦ δὲ πρεσβυτέρου καὶ δευτεραρίου, καὶ τῶν ἀδελφῶν ἡμῶν, καὶ τῶν συνελεύσεων ἡμῶν, καὶ φιλοχρίστου λαοῦ.

Περὶ τῶν προσφερόντων.

Περὶ τῆς ἁγίας θυσίας αἰνέσεως.

<sup>3</sup> πρόσχωμεν,

<sup>3</sup> ἐν εἰρήνῃ Κυρίῳ ψάλλετε.

ὁ Διάκονος.

Ὁρθοὶ <sup>4</sup> μεταλαβόντες τῶν θείων καὶ ἀχράντων καὶ ἀθανάτων καὶ φρικτῶν καὶ φοβερῶν καὶ ἐπουρανίων μυστηρίων τοῦ ἁγίου

<sup>1</sup> This is probably the Litany said by the Deacon after the Priest has concluded the Great Intercession, and before the Communion. Cf. Clem. Lit. p. 20; Lit. S. James, p. 46.

<sup>2</sup> Sc. Abbate N. Presbytero et archimandrita.

<sup>3</sup> We need not suppose that these announcements of the Deacon followed upon one another without anything intervening. Perhaps, as in the Clementine Liturgy, a prayer by the Celebrant followed the Litany; and the τὰ ἅγια τοῖς ἁγίοις with the response of the people, and the Communion, followed the πρόσχωμεν.

Cf. Clem. Lit. p. 21, XVIII. a.



σώματος καὶ τοῦ τιμίου αἵματος καὶ τοῦ μεγάλου ἀρχιερέως καὶ τοῦ βασιλέως ἡμῶν Ἰησοῦ Χριστοῦ, αὐτῷ τῷ καταξιώσαντι ἡμᾶς ἐπὶ πα . . . . εὐχαριστήσωμεν.

ὁ Λαός. . . . .

. . . . (κ)αθ' ἐκάστην ἡμέραν ὕμνον ἀναπέμπομεν, σὺ φιλάνθρωπε, ὅτι σώσεις κόσμον, Σωτὴρ ἡμῶν.

ὁ Διάκονος. Ἐπὶ προσευχὴν στάθητε· προσεύξασθε.

Περὶ τῶν ἀξιωθέντων μεταλαβεῖν τῶν ἁγίων καὶ ἀχράντων καὶ ἀθανάτων καὶ ἐπουρανίων μυστηρίων.

Περὶ τῆς σωτηρίας παντὸς τοῦ λαοῦ.

Περὶ τῆς πίστεως καὶ εἰρήνης τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας.

Τὰς κεφαλὰς ὑμῶν ἐπὶ <sup>1</sup> εὐλογίαις τῷ Κυρίῳ κλίνετε.

Πορεύεσθε ἐν εἰρήνῃ.

### *Pro ordine Baptismi.*

Περὶ τοῦ ἁγίου μύρου.

Περὶ τῆς ἀλείψεως τοῦ ἁγίου ἐλαίου.

Περὶ τῆς ἁγίας κολυμβήθρας.

Περὶ τοῦ <sup>2</sup> κατηχουμένου.

Περὶ τῶν κατηχουμένων.

Περὶ τῶν νεοφωτίστων.

Περὶ . . . . .

### *Quum dedicatio fiet in Monasterio.*

Περὶ τῆς συστάσεως καὶ διαμονῆς τοῦ ἁγίου μοναστηρίου τούτου.

<sup>1</sup> This may refer to the ἀντίδωρον, in which rite the pieces of blessed bread distributed were sometimes called εὐλογίαι, or it may mean merely 'benediction.' In this sense the use of the plural would be unusual.

<sup>2</sup> Spelt κατοικουμένου, κατοικουμένων. Giorgi notes from Martene, 'de Ant. eccles. ritibus,' Lib. I. cap. i. Art. 2. § 16, that there is independent evidence that Baptism was administered in the monasteries of S. Pachomius.

Περὶ τῆς ἁγίας συναγωγῆς ταύτης καὶ πάντων τῶν ἐνοικούντων ἐν αὐτῇ.

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*Quum autem dedicatio fiet in coemeterio, dicetur.*

Περὶ τοῦ ἁγίου τόπου τούτου, καὶ πάντων τῶν φροντιζόντων αὐτοῦ.

Περὶ τῆς σωτηρίας τῆς πόλεως ταύτης, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν πίστει Θεοῦ κατοικούντων ἐν αὐτοῖς.

Περὶ τῆς σωτηρίας τοῦ ἐποικίου τούτου, καὶ πάντων τῶν ἐνοικούντων ἐν αὐτῷ.

Περὶ τοῦ θαυμασιωτάτου [τοῦ δὲ] τοῦ <sup>1</sup> κεφαλαιωτοῦ, καὶ παντὸς τοῦ οἴκου αὐτοῦ.

Περὶ τῆς σωτηρίας τοῦ οἴκου τούτου, καὶ πάντων τῶν ἐνοικούντων ἐν αὐτῷ.

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*Pro loco etiam <sup>2</sup> monacharum haec recitabis.*

Περὶ τοῦ ἁγίου παρθενώιος τούτου, καὶ πάντων τῶν ἐνοικούντων ἐν αὐτῷ.

Περὶ τῆς θεοφιλεστάτης μητρὸς ἡμῶν ἀμμᾶ τῆς δὲ ἡγουμένης, ἢ <sup>3</sup> (*quae etiam dicitur*) ἀρχιμανδρίτις.

Περὶ τῆς εὐλαβεστάτης μητρὸς ἡμῶν ἀμμᾶ τῆς δὲ δευτεραρίας, καὶ πάσης ὁσίας ἡμῶν ἀδελφῆς.

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*Quum <sup>4</sup> inaugurabitur Archimandrita novus, haec recitabis pro eo.*

Περὶ τῆς σωτηρίας καὶ μακροημερεύσεως τοῦ (διδόντες αὐτῷ

<sup>1</sup> κεφαλαιωτής, princeps.

<sup>2</sup> That is to say, these suffrages were to be inserted in the Intercession by the Deacon in the Liturgy which was celebrated on fixed days in the nunnery.

<sup>3</sup> The words in the parenthesis are inserted in Coptic.

<sup>4</sup> It is worth while to compare the *Ritus ordinationis Alexandrini Jacobi-tarum Patriarchae*, in Renaudot, tom. i. pp. 441-458 (ed. 1847). The con-

τίμην ὑπὸ τῆς χάριτος Θεοῦ) πατέρος ἡμῶν ἁββᾶ τοῦ δὲ πρεσβυτέρου καὶ ἀρχιμανδρίτου.

Περὶ τῆς σωτηρίας καὶ μακροημερεύσεως <sup>1</sup> τοῦ θεσπεσίου καὶ παναρέτου καὶ θεοτιμήτου πατέρος ἡμῶν ἁββᾶ τοῦ δὲ πρεσβυτέρου καὶ ἀρχιμανδρίτου, εἰπώμεν πάντες, Κύριε ἐλέησον.

Εἰπώμεν πάντες, Κύριε ἐλέησον.

Ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης διανοίας εἰπώμεν, Κύριε ἐλέησον.

Κύριε παντοκράτορ, ἐπουράνιε, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Ὁ πλούσιος ἐν ἐλέει καὶ ἀγαθὸς ἐν οἰκτιρμοῖς, δεόμεθά σου, ἐπ. κ.τ.λ.

Ὁ μὴ βουλόμενος τὸν θάνατον ἡμῶν τῶν ἁμαρτωλῶν, ἀλλὰ τὴν ἐπιστροφὴν καὶ τὴν ζωὴν, δεόμεθά σου, κ.τ.λ.

Ὁ θέλων πάντας ἀνθρώπους σωθῆναι [καὶ] εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, δεόμεθά σου, κ.τ.λ.

Ὑπὲρ τῆς ἁνωθεν εἰρήνης καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, δεόμεθά σου, κ.τ.λ.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ εὐσταθείας τῶν ἁγίων ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, δεόμεθά σου, κ.τ.λ.

Ὑπὲρ τοῦ ἁγιωτάτου πατέρος ἡμῶν ἁββᾶ τοῦ δὲ ὀρθοδόξου <sup>2</sup> ἀρχιεπισκόπου, καὶ τοῦ ὁσιωτάτου καὶ θεοτιμήτου καὶ παναρέτου καὶ μεγάλου ποιμένος καὶ διδασκάλου, πατέρος ἡμῶν ἁββᾶ

secration takes place during the Liturgy, the chief acts occurring before the Gospel, which is recited by the newly consecrated Patriarch. Just before the Imposition of hands of the consecrating Bishops a Deacon recites a Litany very similar to this, though shorter. After the Gospel the Prayer of the Veil (l. c. p. 9) is said, and the Liturgy proceeds as usual to the close, but is followed by a special procession and Litany.

<sup>1</sup> The original gives καὶ θεσπεσίου τοῦ.

<sup>2</sup> By this is meant the Bishop of Alexandria. The word Archiepiscopus is found in the Coptic Liturgies (see pp. 202, 212, 213), but in connexion with the further title 'Patriarcha' or 'Papa.' Πάπα is found in the Greek S. Mark (pp. 177, 183). It may be inferred that our text belongs to an earlier period, when those further titles had at any rate not come into universal use.



τοῦ δὲ ὀρθοδόξου ἐπισκόπου, καὶ τῶν λοιπῶν ὀρθοδόξων ἐπισκόπων, ὀρθοτομούντων [τὸν] λόγον τῆς ἀληθείας· λαῶν τε καὶ παροικιῶν ἀρχιερωσύνης, ἀντιλήμψεως, διαμονῆς, εἰρήνης αὐτῶν, δεόμεθά σου, κ.τ.λ.

Ὑπὲρ τῆς σωτηρίας καὶ μακροημερεύσεως τοῦ πατριάρχου, θεσπεσίου πατέρος ἡμῶν ἀββᾶ τοῦ δὲ πρεσβυτέρου καὶ ἀρχιμανδρίτου καὶ τοῦ εὐλαβεστάτου πατέρος ἡμῶν ἀββᾶ τοῦ δὲ πρεσβ. καὶ τοῦ δευτεραρίου, καὶ μετὰ πάντων συνελεύσεων ἡμῶν, δεόμεθά σου, κ.τ.λ.

Ἐκτενέστερον ὑπὲρ αὐτοῦ καὶ τῶν συμπαρόντων καὶ αὐτῷ τιμίῳν ἱερέων, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου, καὶ τοῦ λαοῦ, δεόμεθά σου, κ.τ.λ.

Ὑπὲρ τοῦ εὐσεβεστάτου καὶ φιλοχρίστου ἡμῶν βασιλέως, κράτους, νίκης, διαμονῆς καὶ μακροημερεύσεως, ἀντιλήμψεως, εἰρήνης καὶ σωτηρίας αὐτοῦ, δεόμεθά σου, κ.τ.λ.

<sup>1</sup> Ὑπὲρ τοῦ συμπολεμῆσαι αὐτῷ, καὶ καθυποτάξαι αὐτῷ ὑπὸ τοὺς πόδας αὐτοῦ πάντα τὰ ἐχθρῶν καὶ πολεμίων, δεόμεθά σου, κ.τ.λ.

Ἐκτενέστερον ὑπὲρ αὐτῶν πάντος τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν, δεόμεθά σου, κ.τ.λ.

Ὑπὲρ τοῦ ἐνδοξοτάτου καὶ φιλοχρίστου ἡμῶν τοῦ δέ, <sup>2</sup> ἰλλουστρίου καὶ <sup>3</sup> παγάρχου, μετὰ πάντων τῶν συμπαρόντων αὐτῷ, δεόμεθά σου, κ.τ.λ.

<sup>1</sup> ὑπὲρ τοῦ συμπολεμῆσαι κ.τ.λ. is found in Lit. S. Chrys. p. 91. The original has αὐτούς for αὐτῷ here in both places. This change is not so violent as it seems at first; case-endings, as well as genders, being hopelessly confused in this fragment, which betrays a scribe ignorant of Greek. At the same time there is an evident confusion in these three suffrages between petitions for the Emperor (βασιλέως), as in S. Mark's Liturgy, and βασιλέων, as in S. Chrysostom's.

<sup>2</sup> In this word Giorgi finds an argument for the date assigned by him to this Litany. 'Illustris' (he says) is a title that was not given to a πάγάρχος, as such: but in the year A.D. 394 a certain Alypius was praefect of the district in the upper part of the Thebaid, the probable home of this Diaconicon, who in 391 had been praefect of the city, and therefore would have borne this title by right. If the Litany belong to the same time, or even a few years later, here is a πάγάρχος who would rightly be designated 'illustris.'

<sup>3</sup> πάγάρχος, the same official who was called νομάρχης, Herod. ii. 177, and

Ἐπὲρ τῆς πόλεως ταύτης, καὶ πάσης πόλεως καὶ χώρας καὶ κωμῆς, καὶ τῶν ἐν πίστει οἰκούντων ἐν αὐταῖς, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ τῆς συστάσεως καὶ διαμονῆς τῆς ἁγίας συναγωγῆς ταύτης καὶ πάντων τῶν ἐνοικούντων ἐν <sup>1</sup> αὐτῇ, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ τῆς συστάσεως καὶ εὐσταθείας τοῦ ἁγίου μοναστηρίου τούτου καὶ πάντων τῶν ἐνοικούντων ἐν αὐτῷ, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ τῆς <sup>2</sup> ἐμμέτρου ἀναβάσεως τῶν ποταμίων ὑδάτων, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ εὐκρασίας ἀέρων, καὶ εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ ὑετῶν [καὶ] δρόσων ὠφελίμων ἐπιρροῆς, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ πλεόντων καὶ ὁδοιπορούντων, νοσούντων καὶ καμνόντων, καὶ τῆς ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς καὶ ἀνάγκης, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ πάντων τῶν χρηζόντων τῆς σῆς, Κύριε, βοηθείας [καὶ] ἀντιλήψεως, δεόμεθά σου, κ.τ.λ.

Ἐπὲρ τοῦ περιστῶτος λαοῦ καὶ <sup>3</sup> ἀπεκδεχομένου τὸ παρὰ σοῦ πλούσιον ἔλεος, δεόμεθά σου, κ.τ.λ.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου· ἐπάκουσον καὶ ἐλ[έησον].

ὁ Λαός.

<sup>4</sup> *Interruptio.*

[ὁ Διάκονος]. Στῶμεν καλῶς. Ἔτι καὶ ἔτι ἐκτεινῶς τοῦ Κυρίου δεηθῶμεν.

πραιπόσιτος\* τοῦ πάγου, Euseb. H. E. ix. 1. The word is found in Isidore of Pelusium, Lib. ii. Ep. 91 : πάγαρχοι καλοῦνται οἱ τῶν κωμῶν ἢ τόπων τινῶν ἄρχοντες.

<sup>1</sup> The original has αὐτῷ.

<sup>2</sup> Cf. Lit. S. Mark, pp. 176, 182 : τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον αὐτῶν. In the Alexandrine Greek Litt. of S. Basil and Gregory (see Renaudot) σύμμετρος is used in the corresponding petition.

<sup>3</sup> Cf. Lit. S. James (Greek), p. 30.

<sup>4</sup> Giorgi thinks that this indicates a pause to be made by the Deacon while the people recite the whole of the 51st Psalm, the beginning of which is here given.



Ἐπὲρ τοῦ προσκομισθέντος καὶ <sup>1</sup> τελεσθέντος τιμίου δώρου, καὶ τοῦ προσκομίζοντος <sup>2</sup> ἱερέως, Κύριον τὸν Θεὸν παρακαλέσωμεν.

Ἐπὲρ πάντων ἐντειλαμένων τοῦ μεμνησθαι <sup>3</sup> αὐτοῦ ἐν ταῖς δεήσεσιν ἡμῶν, καὶ τῆς ἄνωθεν ἐπισκέψεως καὶ βοηθείας . . . . [αὐτ]ῶν δὲ καὶ ἡμῶν τὸν Κύριον παρακαλέσωμεν. .

Καὶ ὑπὲρ [τῶν] τὴν καλὴν [ὁμολογίαν] ὁμολογησάντων ἐκτενῶς παρακαλέσωμεν.

Ἐπὲρ τῶν ἐν πίστει προκεκοιμημένων πατέρων ἡμῶν καὶ ἀδελφῶν, ὅπως Κύριος προσλαβόμενος αὐτοὺς κατὰ τάξιν <sup>4</sup> ἐν τόπῳ ἀναπαύσεως, ἐν παραδείσῳ τρυφῆς, ὅθεν ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός, τὸν Κύριον παρακαλέσωμεν.

Ἐπὲρ τῶν ἀγωνισαμένων ὑπὲρ τῆς ὀρθοδόξου πίστεως <sup>5</sup> † ὑπομονῆς τελείου εἰς τελεσμὸν † πίστεως αὐτῶν τε καὶ ἡμῶν, τὸν Κύριον παρακαλέσωμεν.

Ἐπὲρ τῆς ἀντιλήψεως, σκεπῆς καὶ φωτισμοῦ τῶν ἡμετέρων ἡμῶν, καὶ τῆς ἐπιγνώσεως τῶν ἰδίων ἡμῶν κακῶν, καὶ † ἀποσκέπης αὐτῶν . . . ἐπιποθείας Χριστοῦ τοῦ Θεοῦ ἡμῶν, δεηθῶμεν.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, τὸν Κύριον παρακαλέσωμεν.

Ἐπὲρ τοῦ συγχωρισθῆναι ἡμῶν πάντων πλημμελημάτων ἡμῶν, ἐκουσίων τε καὶ ἀκουσίων, καὶ τοῦ προσδεχθῆναι τὰ ἐλέη τοῦ Θεοῦ καὶ τοὺς οἰκτιρμοὺς αὐτοῦ ἐπὶ πάντας ἡμᾶς, τὸν Κύριον παρακαλέσωμεν.

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<sup>6</sup> Κανόναριν τῶν Βηζαντίων ὅταν γίνεται ἡ ἀγία σύναξις μυστικῆς λαγρείας τὸ πρῶτον οὕτως ἄρχεται.

<sup>1</sup> The tenses show that the Litany, or at least this part of it, was recited after the Consecration of the Elements.

<sup>2</sup> Cf. Lit. S. James (Greek), p. 36. The original, which is manifestly corrupt, has ΚΑΙ ΠΡΟΣΚΟΜΙΣΘΕΝΤΟΣ ΩΣ ΙΕΡΕΥΣ ΚΕ ΤΟΝ ΘΝ ΠΑΡΑΚΑΛΕΣΩΜΕΝ.

<sup>3</sup> *Quasi αὐτοῦ ἐκάστου* or, more simply, *αὐτῶν*.

<sup>4</sup> *συνάψη*, from the analogy of Litt. of S. Basil and S. Gregory (Alexandrine Greek), in Renaudot, or some other similar word, must be understood.

<sup>5</sup> The original is again corrupt. ΥΠΟΜΕΝΟΥ ΤΕΛΙΟΘΕΙΣ ΤΕΛΕΙΓΜΟΥΣ.

<sup>6</sup> This form is given by Du Cange in his Greek Glossary, and explained



<sup>1</sup> Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἀντιλάβου, σῶσον, ἐλέησον, ἀνάστησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, ἐν τῇ σῇ χάριτι.

Ὑπὲρ τῆς ἀνωθεν εἰρήνης καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ εὐσταθείας τῶν ἁγίων ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς ἐνθάδε ἁγίας τοῦ Θεοῦ ἐκκλησίας, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ἁγιωτάτου ἀρχιεπισκόπου ἡμῶν ἀββᾶ τοῦ δέ, καὶ τοῦ ὁσιωτάτου πατέρος ἡμῶν ἀββᾶ τοῦ δέ, ὀρθοδόξου ἐπισκόπου, ἀρχιερωσύνης, ἀντιλήμψεως, διαμονῆς, εἰρήνης, καὶ σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

(*Reliqua perierunt.*)

by *Canonarium, Regula*. The examples which he gives, cited from Leo Allatius in *Dissert. 1 de libris Eccles. Graecorum*, would be best explained by 'Table' or 'Calendar.' Here however it is evidently equivalent to '*ordo*.'

<sup>1</sup> It is at once evident how closely this resembles the commencement of the Litany proper of Constantinople (see above p. 91). The portion before the M. Catechumenorum being all preparatory.

### III.

## FRAGMENT OF AN ANCIENT EAST-SYRIAN LITURGY.

THIS Fragment, found in Syriac in Cod. 14669 of the British Museum, contains part of an Anaphora belonging to the East Syrian Family; as appears from the occurrence of the Great Intercession between the Words of Institution and the Invocation of the Holy Spirit. That it is not a Nestorian but an orthodox Liturgy may be inferred from the petition *pro regibus fidelibus*. There remain but two leaves, which are assigned by Dr. Bickell to the sixth century. The writing is much faded, and in some parts illegible without the aid of chemical reagents, the use of which is forbidden by the Statutes of the Museum. Dr. Bickell published as much as he could decypher in 1871 in his *Conspectus rei Syrorum Literariae*, pp. 71, 72. I owe however to his great kindness the following careful representation of the fragment, with some corrections made by him on a second collation of the codex during a subsequent visit to England.

The columns and lines of the MS. are here reproduced, each dot occupying the place of an illegible Syriac letter; words in italics are conjectural, the conjecture however being based upon some visible traces; where words in italics are enclosed in square brackets, it means that they are conjectured only from the sense of the period. Capitals represent the corresponding Syriac letters where the rest of the word cannot be made out: A standing for *alef*, Q for *kof*, S for *samech*, and T for *tau*.

Enough remains to show that the Preface or Thanksgiving is constructed like that in the preceding Coptic Fragment: that is, following a rather unusual type among Eastern Prefaces. For there seems to be first a general ascription of praise in union with the heavenly Host, breaking out into the Triumphal Hymn: and then follows the somewhat lengthy Commemoration of the Creation and Redemption leading up to the words of Institution. Then there are sufficient traces for us to recognise in order the Great Intercession, the Invocation, a Prayer of Humble Access, and a Post-communion Prayer. The Preface is interesting as being intermediate between the elaborately detailed form of the Clementine Liturgy and the shorter Acts of Praise which stand for the Preface in later Liturgies. There is no mention here of the various works of creation, or of the guidance of the human race before Christ: so that though in part it is as long as that of the Clementine Liturgy, we seem to see in it a step of the gradual change that affected this part of the Liturgy.



FIRST COLUMN.

- 1 . . . . . K  
2 . . . . . KI  
3 . . . . . A  
4 . . . . . DRT  
5 . . . . . eorum  
6 . . . . . *spirituales*  
7 . . . A sanctipraedicatio . . . terreni  
8 . . . . Te, ut, *dum* sanctipraedicant Te,  
9 [*per*] . . [*Tuum*] sanctum sanctificentur; et per glorifica-  
tionem Tuam  
10 . . . . . VN spiritualem glorificemur  
11 . . . *sicut* illi in una concordia  
12 . . . . . stuporis et in clamore  
13 . . . . . in sanctipraedicatione silentii  
14 . . . . . locis  
15 . . . . . R eorum ad Te  
16 . . . . . *terreni* ex  
17 . . . . . emittunt et una voce  
18 . . . . . *in concordia* clamant  
19 . . . . . *et dicunt*, ut et nos,  
20 [*quos*] gratia Tua fecisti sanctos  
21 sicut illos, cum iis in una  
22 concordia, anima pura  
23 et mente illuminata sancte  
24 clamemus et dicamus:  
25 SANCTUS, SANCTUS, SANCTUS!  
26 Sanctus es Tu et glorificandus, et magnum  
27 nomen Tuum, Domine omnium, *et Deus*  
28 et creator omnium, rex [*regum*],  
29 Domine dominorum, iudex *judicium*,  
30 gubernator, qui ab *altero* [*non*]  
31 gubernaris, *judicans* omnia, cui *iudex* [*non est*],  
32 rex, cui regnum R . . .  
33 super potestatem ejus non MT . . . . .  
34 Domine unice, quia non est *dominatio*  
35 alia, quae *sit* . . . . .

## SECOND COLUMN.

1 Deus, essentia, cujus nemo resistit  
 2 potestati ! Tu es una sola  
 3 natura sancta et essentia  
 4 adoranda ; Tu es sicut  
 5 es, at quomodo es,  
 6 nemo scit ! Stupendum est  
 7 nomen Tuum, et tremenda commemoratio Tua,  
 8 et mira narratio de Te  
 9 et terrifica explicatio  
 10 essentiae Tuae ! Tu es ille, qui in veritate  
 11 [*bonus*] es, et non per similitudinem  
 12 . . . . . bonitas Tua ; non appropinquat  
 13 [*mutatio*] ad gratiam Tuam, quia  
 14 in veritate sine mutatione  
 15 est bonitas Tua. Tu es  
 16 causa gratiae Tuae, quia natura Tua est  
 17 fons miserationis Tuae. A Te ascendit  
 18 et super omnia effunditur fons  
 19 *plenus* misericordiae Tuae. Non  
 20 sumpsisti . . A . . . . . dedisti  
 21 aliis, quia nemo est [*ditior*] Te,  
 22 ut Tibi mutuum det ; nec *etiam indiges*  
 23 Tu, ut mutuum accipias, quia in Te et apud Te  
 24 coacervatae sunt divitiae omnis *vitae*.  
 25 Tu beneficia tantum tribuere nosti  
 26 et *suades* creaturis Tuis,  
 27 ut [*accipiant*] gratiam Tuam. Vocas  
 28 creaturas Tuas, ut accipiant dona Tua.  
 29 Hic est enim . . . . . DN . . . . .  
 30 alteri . . . . . AMT . . . . .  
 31 Tu . . T . . gratia Tua . . . . .  
 32 . . . QR . . . . . Tu . . . . .  
 33 . . . quia *non est, qui sufficiat* . . . . .  
 34 . . . . . *carum* . . . . .

THIRD COLUMN.

1 *secreto* dispergis  
 2 . . . . . K omnipotens brachium Tuum  
 3 . . . . . creatio Tua, quam vocavit  
 4 . . . . ex nihilo nutus  
 5 voluntatis Tuae. Tu es Deus, qui cum  
 6 esses solus, et alius  
 7 Tecum in essentia non adesset,  
 8 praeter Filium, qui ex essentia Tua,  
 9 et Spiritum, qui ex natura Tua, creasti  
 10 creaturas vivas et potestates  
 11 spiritus, et fundasti mundum  
 12 et inferiora, et *exornasti* . . . . .  
 13 superiorum, et mandatum Tuum *L* . . . .  
 14 mundos secreto *S . . R* .  
 15 Effudisti autem gratiam Tuam  
 16 abundantius super genus  
 17 debile humanitatis nostrae. De  
 18 terra enim imaginem Tuam fecisti nos,  
 19 et de pulvere similitudinem Tuam nobis tribuisti,  
 20 et potestatem . . . A *Divinitatis Tuae*  
 21 posuisti . . . *super* imaginem Tuam  
 22 per *gratiam Tuam*, ut omnia obedirent  
 23 imagini Tuae et praestarent servitutem  
 24 similitudini Tuae. Et ecce impositum est super  
 25 *omnia*, quia Tu sic voluisti, jugum  
 26 regni hominis mortalis, et obediunt  
 27 creaturae omnes dominationi ejus.  
 28 Per gratiam enim Tuam *adoratam* ab  
 29 omnibus constitutus est, ut dominus sit  
 30 . . . . *N V* . . K . . Te in medio  
 31 . . . . A illum . . A gloriosum  
 32 . . *T* e pulvere *potestatem tribuisti Q* . .  
 33 . . . . . ut serviat . . . V . . .  
 34 . . . . . L . . mundus . . . . .  
 35 . . . . . *HD* . . . . .



## FOURTH COLUMN.

- 1 *gratiam* . . . . .  
 2 NT . . . . .  
 3 genus . . . . .  
 4 et *glorificemus* . . . . . [*Patrem*]  
 5 et Filium [*et Spiritum Sanctum*]  
 6 in saecula . . . . .  
 7 amen et amen! Adoramus [*nos*]  
 8 Te, adorande, et glorificamus [*nos*]  
 9 Te, glorificande, et sanctum praedicamus [*nos*]  
 10 Te, sancte natura Tua, et magnificamus [*Te*],  
 11 quamquam non sufficimus [*laudi Tuae*],  
 12 o Tu, qui omnibus sufficis! . . . . .  
 13 superabundans, qui omnia nutris . . . . .  
 14 super omnem creationem enim . . . . .  
 15 extensa est et gratia . . . . .  
 16 effusa est gratia quae . . . . .  
 17 et omni tempore ab omni . . . . .  
 18 fons A . . . . .  
 19 auxilia et repositorium *omnium*  
 20 divitiarum spiritualium. Tibi sunt  
 21 omnia; et nos cum omnibus, ut tui  
 22 essemus, fecisti, et vocasti nostrum  
 23 nomen secundum nomen Tuum, et magnificasti nos  
 24 et honorasti nos et elevasti nos et exaltasti nos  
 25 et purificasti nos et sanctificasti nos et per Te  
 26 . . . *H* et turpitudine voluntatis nostrae  
 27 . . . . *TT*, et amaritudinem  
 28 libertatis nostrae edulcasti per fructum  
 29 . . . . . *qui* missus est ad nos  
 30 . . . *N* genimen arboris Tuae  
 31 . . . . . *N* e radice enim  
 32 *essentiae* Tuae fructum vivificum  
 33 *misisti* in regionem nostram, ut det nobis  
 34 . . . A quod voluit voluntas Tua, ut daret

FIFTH COLUMN.

- 1 . . . . .  
2 . . . . .  
3 . . . . .  
4 . . . . .  
5 . . . . .  
6 . . . . . *TH* . . . . .  
7 . . . . . *A* . . . . .  
8 se ipsum, asumpsit nos *et* [*factus est*]  
9 ex Virgine homo . . . .  
10 . . Deus de Deo *venit* . .  
11 . . . . et curavit nos omnibus modis  
12 . . . . . dilectio ejus  
13 . . . . . se obtulit Passioni  
14 . . . . . *ut* sua passione nos liberaret  
15 . . . . . sua *curatione* vitam  
16 . . . . . nobis daret, et per resurrectionem  
17 . . . . . *cum* ipso a morte  
18 . . . . . per ascensionem suam *gloriosam*  
19 . . . . . in altitudinem nos eveheret  
20 . . . gloriosam. Et quia paratus  
21 erat, ut ascenderet de regione nostra  
22 et elevaretur in regionem spiritualium,  
23 unde descenderat, reliquit  
24 in manibus nostris pignus corporis sui  
25 sancti, ut de propinquo esset  
26 nobiscum per corpus suum, et omni tempore  
27 se nobis immisceret per virtutem suam. Ante  
28 enim tempus crucifixionis ipsius et horam,  
29 in qua glorificandus erat,  
30 accepit panem et vinum, quae  
31 fecerat voluntas ipsius, sanctificavit ea *per verbum*  
32 Spiritus, et hoc mysterium . . . . .  
33 reliquit nobis, et bonam similitudinem  
34 commisit nobis, ut, quemadmodum ipse fecit [*nos quoque*  
*faciamus*]  
35 jugiter et salvemur *per mysteria* [*eius*].

## SIXTH COLUMN.

|    |                                                          |
|----|----------------------------------------------------------|
| 1  | . . . . .                                                |
| 2  | . . . . .                                                |
| 3  | . . . . .                                                |
| 4  | . . . . .                                                |
| 5  | . . . . .                                                |
| 6  | . . . . .                                                |
| 7  | . . . . .                                                |
| 8  | . . . . .                                                |
| 9  | . . . . .                                                |
| 10 | . . . . .                                                |
| 11 | . . . . .                                                |
| 12 | . . . . .                                                |
| 13 | . . . . .                                                |
| 14 | <i>Pro [Ecclesia Tua sancta]</i> . . . .                 |
| 15 | quae est . . . . .                                       |
| 16 | et pax . . . . .                                         |
| 17 | pro omnibus [ <i>Episcopis</i> ]                         |
| 18 | et universo <i>sacerdotio</i> . . . . .                  |
| 19 | Tuo in omni . . . . .                                    |
| 20 | . . . . .                                                |
| 21 | <i>inprimis [pro Virgine]</i>                            |
| 22 | sancta, quae NT . . . . . [ <i>sine</i> ]                |
| 23 | macula . . . . .                                         |
| 24 | pro Apostolis . . . . .                                  |
| 25 | et Martyribus et Confessoribus A . . . .                 |
| 26 | rectis et justis, pro regibus                            |
| 27 | fidelibus, qui triumphare fecerunt in <i>ditione sua</i> |
| 28 | veritatem regni Tui, ut per . . .                        |
| 29 | <i>Tuum</i> custodiantur fines                           |
| 30 | gubernationis eorum, et pro corona                       |
| 31 | anni, ut <i>benedicatur</i> . . . . .                    |
| 32 | <i>abundanter</i> . . . . .                              |
| 33 | omnes . . . . .                                          |
| 34 | . . . . .                                                |
| 35 | . . . . .                                                |



SEVENTH COLUMN.

|    |                                              |
|----|----------------------------------------------|
| I  | . . . . .                                    |
| 2  | . . . . .                                    |
| 3  | . . . . .                                    |
| 4  | . . . . .                                    |
| 5  | . . . . .                                    |
| 6  | . . . . .                                    |
| 7  | . . . . .                                    |
| 8  | . . . . .                                    |
| 9  | . . . . .                                    |
| 10 | . . . . .                                    |
| 11 | . . . . .                                    |
| 12 | . . . . .                                    |
| 13 | . . . . .                                    |
| 14 | . . . . . [ut faciat] panem                  |
| 15 | [hunc corpus Filii Tui] et vinum             |
| 16 | [hoc sanguinem] sanctum Unigeniti Tui        |
| 17 | . . . . . fide                               |
| 18 | . . . . .                                    |
| 19 | . . . . .                                    |
| 20 | . . . . . bibamus et sumamus                 |
| 21 | . . . . . Sanctum                            |
| 22 | . . . A et ad vitam A . . . ex               |
| 23 | . . . . . qui bibit, et ad expiationem       |
| 24 | culparum et peccatorum . . . . .             |
| 25 | . . . . . sancti, qui AT . . . V             |
| 26 | . . . . Tuo et digni habiti sunt communionem |
| 27 | Ecclesiae Tuae . . DAV . . .                 |
| 28 | . . . . .                                    |
| 29 | . . . . . quod de Te est                     |
| 30 | . . . . . iudicium                           |
| 31 | . . . . .                                    |
| 32 | . . . . .                                    |
| 33 | . . . . .                                    |
| 34 | . . . . .                                    |
| 35 | . . . . .                                    |

## EIGHTH COLUMN.

- 1 . . . . .  
 2 . . . . .  
 3 . . . . .  
 4 . . . . .  
 5 . . . . .  
 6 . . . . .  
 7 . . . . .  
 8 . . . . .  
 9 et per sacrificium . . . . .  
 10 . . . . *MNA* mysteriorum . . . . .  
 11 . . . . .  
 12 puri et sancti . . . . .  
 13 et sumamus *A* . . . . .  
 14 sanctificemur *secreto* . . . . .  
 15 *M* . . . . .  
 16 . . . . .  
 17 . . . . .  
 18 Filii Tui *sancti* . . . . .  
 19 unum simus . . . . .  
 20 in bonis . . . . . *adoremus*  
 21 et glorificemus naturam *divinam potentem et sanctam*  
 22 in omnibus, Patrem et Filium et Spiritum  
 23 Sanctum, in saecula, amen.  
 24 ORATIO, POSTQUAM SUMPSE-  
 25 RUNT SACRIFICIUM.  
 26 . . . . . qui nos gratia Tua dignatus es  
 27 participatione mysterii sancti  
 28 et sumptione Corporis et Sanguinis Unigeniti Tui  
 29 *H . . T* . . . . . sint  
 30 *NS* . . . . . *sancti* et iis  
 31 . . . . . ut puri  
 32 . . . . . *N* cum fiducia  
 33 . . . . . : *adoremus et glorificemus*  
 34 . . . . . pro  
 35 [*gratia ejus*] ineffabili.
-

## IV.

### FRAGMENTS OF ANCIENT GALLICAN LITURGIES.

#### i.

THE following Fragments, from an old Palimpsest in the Ambrosian Library at Milan, are given by Amedeus Peyron in the Preface to his edition of some unpublished fragments of Cicero (M. T. Ciceronis Orationum Fragmenta inedita, etc., Stuttgart et Tübingen, 1824), pp. 226, 227. He assigns the ancient writing to the seventh century. It is beneath a volume of Bede '*de temporibus*,' the Press-mark of which is given as M. 12. The suspicion arises that it must be the same MS. as that from which Card. Mai took his specimens (*vid. sup.* Introd. p. lxxxix). At any rate the fragments seem to belong to the Gallican type.

. . . . ministerii<sup>1</sup> susceptor apud omnipotentem deum tamquam pius magister excuset; deinde pro omni ecclesia, cuius ipse fundamentum factus est, cuius principatum indeptus est, ut intercedat; dominicarum ovium curam bonus etiam nunc pastor inpendat, accepta privilegio potestatis legata dissolvat prevalere nobis intercessionis suae studio.

. . . . ac sollicitudine caelebremus ut quo dominus noster XL<sup>2</sup> dierum vel noctium cursum absque . . . amine sub indumento corporis ieiunavit. Nam sicut reliquo anni tempore ieiunare

<sup>1</sup> Evidently referring to S. Peter.

<sup>2</sup> This looks like part of the '*Praefatio Missae*' for the beginning of Lent.



praemium est ; illa enim voluntaria sunt ieiunia, ista necessaria ; illa de arbitrio, ista veniunt de mandatum<sup>1</sup> ; ad illa denique invitamur, ad ista compellimur, praecemur ergo dominum ut nobis ieiuniorum dies tribuat ad<sup>2</sup> profectu iungente desiderium qui ita in eis salutis congruae donavit exemplo<sup>3</sup>, per dominum nostrum . . .

Deus, quem in Patre et Filio et Spiritu sancto, indivisa Trinitate, divisis Personarum nominibus, confitemor, te devotis mentibus depraecemur uti, etc.

. . . . caritas humilis, benigna patientia ; non in conviciis lingua aspera, in obtrectationibus os amarum ; non in vanitate adque iactantia multiplices sint loquillae ; non aliut diffusa vox resonet, aliud occulta mens occulat, non aemulatio nos adurat, non inflet ambitio, non pompa delectet, sed fideliter dicto factoque cogitatione correcti, quaecumque pia sancta caelestia meditemor, loquamur, operemur . . .

Deus, sub cuius oculis nulla corda non trepidant, nullae conscientiae non paviscunt, propitiare gementibus, omnium singulorum medere vulneribus, etc.

. . . . <sup>4</sup>resurrecturus nos esse promisit ; unde excessum cari nostri illius non appellamus mortem sed somnium. Mori timeat qui ex aqua et spiritu sancto non est renatus gehennae ignibus mancepetur ; mori timeat qui non Christi cruce et passione <sup>5</sup>cinsetur ; mori timeat quem de saeculo recedentem perennis poenis aeterna flamma torquebit, etc.

The same volume seems to have been seen by Muratori, who notices it (*Antiquit. Ital.* iii. 833), but contents himself with giving the following extract :—

‘ Non vox, aut lingua mortalis sed inspiratio coelestis operetur per Dominum Iesum Christum filium, etc. . . . Sacrificium et ad te, Domine, habe,’ etc.

<sup>1</sup> sc. mandato.

<sup>2</sup> sc. profectum.

<sup>3</sup> exemplum.

<sup>4</sup> ? resurrecturos.

<sup>5</sup> censetur.

ii.

These Fragments, also belonging to the Gallican Family of Liturgies, were published by Bunsen (*Analecta Ante-Nicaena*, vol. iii. pp. 263–266), having been given him by Niebuhr, by whom they were taken from a Palimpsest codex belonging to the Library of S. Gall. The first is part of a *Missa pro defunctis*, and they are ascribed by Bunsen to S. Hilary of Poitiers (c. A.D. 350).

I.

‘(Resur)rectionis futurae conditor et indultor : Deus, immortalitatis promotor, dispensator adque (l. atque) largitor ; qui posuisti praesentis vitae terminum ut aeternitatis reserares introitum, et per finem praesentium principia panderes futurorum ; ac per depositionem corruptibilem incorruptionis limen aperires : Deus, qui dissolutionem recedentium a corporibus animarum non interitum voluisti esse, sed somnum, ut dissolutionem dormiendi roborares fiducia resurgendi, dum in te credentium vivendi usus non adimitur sed transfertur ; et electorum tuorum mutatur vita non tollitur : Deus, cujus restitutioni nulla diversitas mortis, nullum ingenium variae perditionis includet ; sed in tantum opera digitorum tuorum perire non pateris, ut quidquid in homine, per mortis varietate (l. varietatem) tempus labefecerit, aura dissolverit, ignis adsumserit (l. absumserit), ales rapuerit, fera carpserit, terra sorbuerit, gurges immerserit, piscis exhausserit, id totum in veterem mariam (l. materiam) redactum, et reviventi reddivivum terra restituat, induatque incorruptionem corruptione deposita : precamur ergo ac petimus ne spiritus servi tui illius, vel ancillae . . . . tristibus abyssi tenebris, aut ignitis Gehennae caminis, aut perpetuis Tartari frigoribus deputatus, poenalis locum habitationis introeat ; sed in sinu Abrahae, et in gremio patriarchae tui requiescens, tempus resurrectionis, diemque judicii cum gaudio secuturae immortalitatis expectet.

‘ Per Dominum nostrum, Qui pridie quam pateretur

Fiat nunc quaesumus, indulgentissime pater, per invocationem

nominis tui atque infusionem spiritus tui sancti creaturis omnibus haec creatura. . . .’

## 2.

(in)tercessione gaudebimus. Per Dominum nostrum.

Collectio. Deus vivorum, et noster, et mortuorum, cui omnia non mortuis vivunt, et cui nihil perit nisi quod sibi deperit: indicaturus ipse de omnibus, et poenae meritum ignoranti moderaturus errori: dona famulo tuo illi vel illi, quem in pace adsumere dignatus es, requiem, remissione concessa; quia tibi est gloria aput aeternum patrem.

Item exhortatio . . . illi S. Recitatio. Co . . . . . mus . . . hostia . . . . . ef . . . . . cordis . . . . . f . . . . . studiis . . . . . ece . . . . . rogant . . e haec quae inpendimus, vota pro defunctis, vota pro nobis, vota pro singulis, propitius et propitiandus exaudiat, ac pietate consueta qua in se sperantium sine intermissione miseretur, quae ad nostram suscipit petitionem defunctis ad beatitudinem.

nox corporum abscedat et mentium, quia benedictus est de die in diem, ipse diem praebeat in corde, qui rediret in tempore. Per Dominum nostrum.

Collectio. Reple, Domine, os nostrum laude tua ut per vocis officium cordis nostri in te dirigamus arcanum, ac misericordiam Tuam utroque inclinemus officio, et confitendo pariter et credendo.

Consummatio. Deus qui post blandis (sic!) operis indutias adque otium quiescendi, seducto ac reddito die tempus renovas operandi, adque ita pondus vitae praesentis adtenuas ut vias temporum salutifera ordinatione distribuas: respice nos initia diei istius tuis laudibus consecrantes, ac praeteritae noctis octio hoc redeunti die laboris suple commercium ut cuius ortum sanctae meditationis ingredimur, eius tempora semeli legum tuorum observatione curramus. Per Dominum nostrum.

Item exhortatio matutina.

ut et mens nostra habeat et te inluminante quod cupiat atque ipsi lux in te fonte luminis facti, sicut dies . . . . . matutina in-



lati . . . . cidimus ita puro . . . r conscientiae rutilare videamus.  
Per Dominum nostrum.

Exhortatio matutina. Ad officium supplicationis officio temporis revocati, et ad enarationem luminis aeterni serie rediturae lucis adfusi, Domino nostro, <sup>1</sup>F. K., a quo vigilandi munus accipimus vigiliarum nostrarum ministerium deferamus, oratione humili, non flebili, confessione laudabili, spiritu contribulato, corpore prostrato, corde contrito, desiderio incapabili, honore praecipuo, pudore verecunda: ut tanquam filii lucis, dum per suffragia honestatis exhibemus debitum servitutis, praemium consequi mereamur perpetuae libertatis. Per Dominum nostrum.

Collectio. Praevenit Te, Deus, mane oratio nostra, non quasi incisum . . .

rationis pro diversitatu temporum diversitas aetatum. Per Dominum nostrum.

Item exhortatio matutina. Deum aeternum, qui splendor verus luminum et dies perpetuus est dierum, matutini tempus circulo redeunte, <sup>1</sup>F. K. depraecemur, ut nostras quoque mentes, vitiorum nocte discussa, nobis adventus sui fulgor inradiet: fiatque in nobis iubar spiritus sancti similitudo (sic) rotulantis diei: ac sicut accipet tempus exordium luminis, ita cor nostrum accipiat sanctitatis: uti nos, qui in matutinis interficiamus omnes peccatores terrae nostrae, et dies terminum sub pari expectatione misericordiae par quoque mereatur sanctificatio disciplinae. Per Dominum nostrum.

Collectio. Exsurge, Domine, et dispargantur inimici Tui: neque purum fidei sacrificium, in voce confessionis oblatum, prava violent suggestionem vitiorum: sed Tu qui introspicis corda, et de . . . .

ut qui mundasti Tibi populum . . . acceptabilem, sectatorem bonorum operum, suscipias fidei eius acceptabilem fructum, in Tua, et Fili, et Spiritus Sancti confessione, adque operum summatione perfecta. Per Dominum nostrum.

<sup>1</sup> Fratres Karissimi.

Item exhortatio matutina. Deum aeternum, et sine tempore, <sup>1</sup>F. D., omni laudemus in tempore, qui ad resurrectionis imaginem cotidiani operis discutit molem, ut dum, post sepultas somno curas, vitae officiis reparamur, ac velut a mortis similitudine, transacto noctis tempore, discutimus, resurgendi spem cotidianis vitae defectibus ac recursibus teneamus, et mutatione praesentium capiamus gaudia futurorum; praecantes, ut eodem ipso inluminante mentes nostrae divino officio vigeant, quo custodiente nocturno otio siluerunt: adque ad cultum devotionis fideliter exhibendum protegat a iaculo voluntatem . . .

tua confirmet in munere. Per Dominum nostrum.

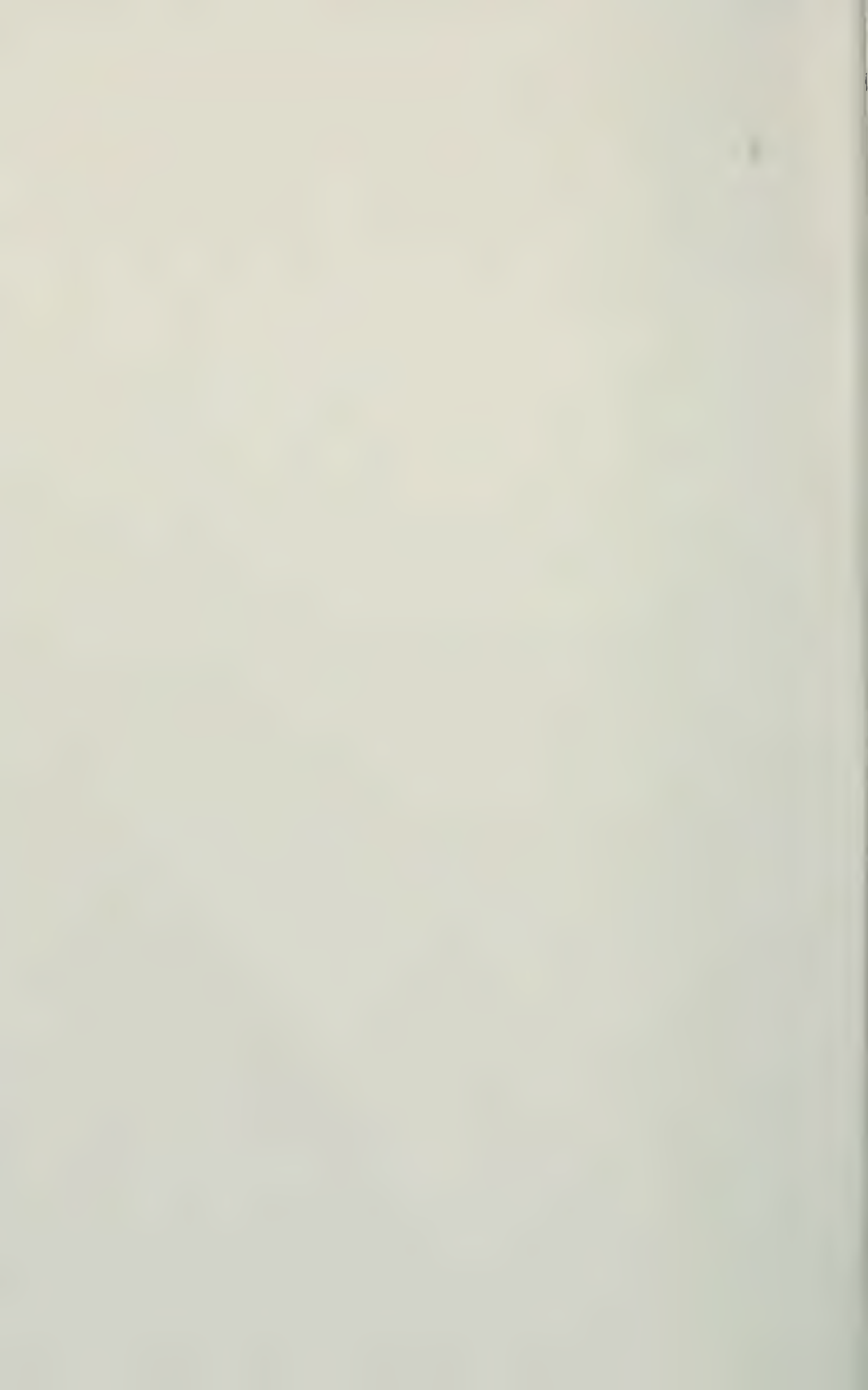
Item exhortatio matutina. Evoluta noctis silentio quod . . . . . us cuiusque lacrimas . . . . . mporis commodavit . . . . . tas ac confessione di . . . . . venientem diem F. D., societatis praecibus incoemus; quo eius misericordiam communis exhortatio facilius inpetret, quam singulorum gemitus iam pulsavit: proniusque ad auditum eius publica depraeatione penetret, quo secreta oratio iam accessit: petentes ut, sive in conscientia nostra gemimus, sive in eius laudibus exultamus, utrumque animi deservientes affectu, ipse a . . . . . ipse moderetur: adque ita inoffensum in omnibus et cor nostrum servet et cursum, ut ei vita nostra et operis sanctificatione, et cordis placeat puritate. Per Dominum nostrum Ih̃m. X̃rm.

Collectio. Deus e . . . e teque vigilat spiritus noster ad te . . quia lux praecepta tua super terram: inlumina nos itaque inlustratione . .

<sup>1</sup> Fratres Dilecti.











DATE DUE

FEB 1996

~~JAN 3 1971~~

APR 19 1997

JAN 5 1998

NOV 15 2005







